

Figures of Speech Used in the Bible

E. W. BULLINGER



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INTRODUCTION.

JEHOVAH has been pleased to give us the revelation of His mind and will in words. It is therefore absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combinations.

All language is governed by law; but, in order to increase the power of a word, or the force of an expression, these laws are designedly departed from, and words and sentences are thrown into, and used in, new forms, or *figures*.

The ancient Greeks reduced these new and peculiar forms to science, and gave names to more than two hundred of them.

The Romans carried forward this science: but with the decline of learning in the Middle Ages, it practically died out. A few writers have since then occasionally touched upon it briefly, and have given a few trivial examples: but the knowledge of this ancient science is so completely forgotten, that its very name to-day is used in a different sense and with almost an opposite meaning.

These manifold forms which words and sentences assume were called by the Greeks *Schema* (σχῆμα) and by the Romans, *Figura*. Both words have the same meaning, *viz.*, a *shape* or *figure*. When we speak of a person as being "a figure" we mean one who is dressed in some peculiar style, and out of the ordinary manner. The Greek word *Schema* is found in 1 Cor. vii. 31, "*The fashion* of this world passeth away"; Phil. ii. 8, "being found *in fashion* as a man." The Latin word *Figura* is from the verb *ingere*, *to form*, and has passed into the English language in the words *figure*, *transfigure*, *configuration*, *effigy*, *feint*, *feign*, etc., etc.

We use the word *figure* now in various senses. Its primitive meaning applies to any marks, lines, or outlines, which make a form or shape. Arithmetical figures are certain marks or forms which represent numbers (1, 2, 3, etc.). All secondary and derived meanings of the word "figure" retain this primitive meaning.

Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified

feeling, and greater emphasis. Whereas to-day "*Figurative language*" is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of God's Word is quoted; and it is met with the cry, "Oh, what is figurative"—implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to *add* force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to God's words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation . . . As the course of language moves smoothly along, according to the laws which govern it, there is nothing by which it can awaken or attract our attention. It is as when we are travelling by railway. As long as everything proceeds according to the regulations we notice nothing; we sleep, or we read, or meditate as the case may be. But, let the train slacken its speed, or make an unexpected stop;—we immediately hear the question asked, "What is the matter?" "What are we stopping for?" We hear one window go down and then another: attention is thoroughly aroused, and interest excited. So it is exactly with our reading. As long as all proceeds smoothly and according to law we notice nothing. But suddenly there is a departure from some law, a deviation from the even course—an unlooked for change—our attention is attracted, and we at once give our mind to discover why the words have been used in a new form, what the particular force of the passage is, and why we are to put special emphasis on the fact stated or on the truth conveyed. In fact, it is not too much to say that, in the use of these figures, we have, as it were, the Holy Spirit's own markings of our Bibles.

This is the most important point of all. For it is not by fleshly wisdom that the "words which the Holy Ghost teacheth" are to be understood. The natural man cannot understand the Word of God. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from God's sun in the Heavens can

tell him that. So it is with the Word of God. The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to him his relation to time and eternity. Nothing but the light that cometh from Heaven. Nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem—"The Lamb is the light thereof." The Holy Spirit's work in this world is to lead to Christ, to glorify Christ. The Scriptures are inspired by the Holy Spirit; and the same Spirit that inspired the words in the Book must inspire its truths in our hearts, for they can and must be "Spiritually discerned" (1 Cor. ii. 1-16).

On this foundation, then, we have prosecuted this work. And on these lines we have sought to carry it out.

We are dealing with the words "which the Holy Ghost teacheth." All His works are perfect. "The words of the Lord are pure words"; human words, indeed, words pertaining to this world, but purified as silver is refined in a furnace. Therefore we must study every word, and in so doing we shall soon learn to say with Jeremiah (xv. 16), "Thy WORDS were found, and I did eat them; and Thy WORD was unto me the joy and rejoicing of mine heart . . ."

It is clear, therefore, that no branch of Bible-study can be more important: and yet we may truly say that there is no branch of it which has been so utterly neglected.

John Vilant Macbeth (Professor of Rhetoric, etc., in the University of West Virginia) has said:—

"There is no even tolerably good treatise on Figures existing at present in our language—Is there in any other tongue? There is no consecutive discussion of them of more than a few pages; the examples brought forward by all others being trivial in the extreme and threadbare; while the main conception of what constitutes the chief class of figures is altogether narrow, erroneous, and unphilosophical. Writers generally, even the ablest, are wholly in the dark as to the precise distinction between a *trope* and a *metonymy*; and very few even of literary men have so much as heard of *Hypocatastasis* or Implication, one of the most important of figures, and one, too, that is constantly shedding its light upon us."*

* *The Might and Mirth of Literature*, by John Walker Vilant Macbeth, Professor of Rhetoric, etc., in the University of West Virginia, New York, 1875, page xxxviii. This work was published simultaneously in London, but the edition had to be sent back to New York, owing to the fact that there was no demand for it!

Solomon Glassius (1593-1656), a converted Jew, and a distinguished theologian, in Germany, two centuries and a half ago, published (in 1625) his important work *Philologia Sacra*, in which he includes an important treatise on Sacred Rhetoric. This is by far the fullest account of Biblical Figures ever published. But this work is written in Latin, and has never been translated into any language.

Benjamin Keach (1640-1704) published in 1682 his *Troposchematologia: or, a Key to open the Scripture Metaphors and Types*. He does not hesitate to avail himself largely of Glassius's work, though he barely acknowledges it, or the extent to which he is indebted to it. There is much that is good and true and useful, with much that is fanciful, in Keach's volumes.

John Albert Bengel (1687-1752) is the only commentator who has ever taken Figures of Language seriously into account as a key to the interpretation and elucidation of the Scriptures. It is this fact which gives his commentary on the New Testament (which he calls a *Gnomon*) such great value, and imparts such excellence to it, making it unique among commentaries.

M. John Alb. Burk has drawn up an explanatory Index of over 100 of these "technical terms" occurring in Bengel's Commentary, and a Translation of it, by Canon Fausset, is added to T. and T. Clark's English Edition of Bengel, to serve as a key to that work.

Beyond this there is but little. Dr. McGill, in his *Lectures on Rhetoric and Criticism*, Glasgow, 1838, devotes one chapter to the subject of Figurative language, and describes about sixteen Figures. Alexander Carson in a *Treatise on the Figures of Speech*,* classifies and names about forty-three figures.

Archdeacon Farrar in *A brief Greek Syntax*, London, 1867, has one chapter on Figures, and describes a few, illustrating them from the classics.

Horne's *Introduction to the Bible* devotes one chapter out of his four volumes to "Figurative Language," but confines himself to describing only ten Figures.

There are one or two small works of more recent date. *The Rhetorical Speaker and Poetical Class-book*, by R. T. Linnington, 1844. He describes some 35 Figures, but uses them only as a study for rhetorical effect, and illustrates them from general literature for purposes of recitation.

* Bound up in a Vol., with *An Examination of the Principles of Biblical Interpretation*, New York, 1855.

The S.P.C.K. also published, in 1849, a course of lectures on the Figurative Language of the Holy Scriptures, delivered in the Parish Church of Nayland in Suffolk in 1786.

Thus we are justified in saying that Bible students can find no complete work on the subject of Figurative Language in its relation to the Bible.

There are several small works on Rhetoric. But Rhetoric is an adaptation of Figurative Language for the purposes of elocution; and, treatises on Rhetoric hardly come within the scope of our present object.

Translators and commentators, as a rule, have entirely ignored the subject; while by some it has been derided. There is great need, therefore, for a work which shall deal exhaustively with the great subject of Figurative Language; and, if possible, reduce the Figures to some kind of system (which has never yet been completely done either by the Ancients or Moderns), and apply them to the elucidation of the Word of God. The gems and pearls which will be strung together will be exquisite, because they are Divine; but the thread, though human, will be of no mean value. The mode of treatment is new and comprehensive. It is new; for never before has Figurative Language been taken as a subject of Bible study: it is comprehensive, for it embraces the facts and truths which lie at the foundation of the Christian faith, and the principles which are the essence of Protestant truth.

It is moreover a difficult study for the general reader. For, besides the difficulty which naturally arises from the absence of any standard works upon the subject, there are three other difficulties of no mean magnitude which have doubtless tended much to deter students from taking up the subject, even where there may have been a desire to study it.

The *first* difficulty is their *nomenclature*. All the names of these figures are either in Greek or Latin. This difficulty can be, to a great extent, cleared away by a simple explanation, and by substituting an English equivalent, which we have here attempted.

The *second* difficulty is their *number*. We have catalogued over 200 distinct figures, several of them with from 30 to 40 varieties. Many figures have duplicate names which brings up the total number of names to more than 500.

John Holmes, in his *Rhetoric made easy* (1755), gives a list of 250.

J. Vilant Macbeth, (in his work already referred to), deals with 220, which he illustrates only from English and American literature.

While G. W. Hervey's *System of Christian Rhetoric* (1873) defines 256 with 467 names.

The *third* difficulty is the utter absence of any *classification*. These figures do not seem to have ever been arranged in any satisfactory order. If the Greeks did this work, no record of it seems to have come down to us.

The three great Divisions into which they usually fall are :

I. Figures of ETYMOLOGY : which are departures from the ordinary *spelling* of words. These consist of some 18 Figures, such as Aphæ'r'esis, *front-cut*, 'ghast for aghast, 'fore for before, etc. Syn'cope, *mid-cut*, e'er for ever, o'er for over. Apoc'ope, *end-cut*, Lucrece for Lucretia, etc., etc.

II. Figures of SYNTAX or GRAMMAR : which are alterations of the ordinary *meaning* of words.

III. Figures of RHETORIC : which are deviations from the ordinary *application* of words.

With the first of these, we are not now concerned, as it has nothing to do with our present work.

It is only with the Figures of Syntax and Rhetoric that we have to deal.

These have been sometimes mixed together, and then divided into two classes :—

I. Figures that affect *words*.

II. Figures that affect *thought*.

But this is a very imperfect arrangement ; and, as Dr. Blair says, "Is of no great use ; as nothing can be built upon it in practice, neither is it always clear."

Another arrangement is (1) figures that are the result of *feeling*, and (2) those that are the result of *imagination*. But this also is defective and inadequate.

In the absence of any known authoritative arrangement of the Figures, we have grouped them in this work under three great natural divisions :—

I. Figures which depend for their peculiarity on any OMISSION : in which something is omitted in the words themselves or in the sense conveyed by them (Elliptical Figures).

II. Figures which depend on any ADDITION, by REPETITION of words or sense (Pleonastic Figures) : and

III. Figures which depend on CHANGE, or Alteration in the usage, order, or application of words.

We have fully set out this arrangement in a Summary of Classification, and, in an Analytical Table of Contents; where, for the first time, will be seen a complete classified list of Figures, with English equivalents, brief definitions, and alternative names.

A figure is, as we have before said, a departure from the natural and fixed laws of Grammar or Syntax; but it is a departure not arising from ignorance or accident. Figures are not mere mistakes of Grammar; on the contrary, they are *legitimate* departures from law, for a special purpose. They are permitted variations with a particular object. Therefore they are limited as to their number, and can be ascertained, named, and described.

No one is at liberty to exercise any arbitrary power in their use. All that art can do is to ascertain the laws to which nature has subjected them. There is no room for private opinion, neither can speculation concerning them have any authority.

It is not open to any one to say of this or that word or sentence, "This is a figure," according to his own fancy, or to suit his own purpose. We are dealing with a science whose laws and their workings are known. If a word or words be a figure, then that figure can be named, and described. It is used for a definite purpose and with a specific object. Man may use figures in ignorance, without any particular object. But when the Holy Spirit takes up human words and uses a figure (or peculiar form), it is for a special purpose, and that purpose must be observed and have due weight given to it.

Many misunderstood and perverted passages are difficult, only because we have not known the Lord's design in the difficulty.

Thomas Boys has well said (*Commentary*, 1 Pet. iii.), "There is much in the Holy Scriptures, which we find it hard to understand: nay, much that we seem to understand so fully as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found: and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the *intention* of these apparent inconsistencies. The expressions are used, in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because, if they were put in a more ordinary way, we should not notice them."

This is true, not only of mere difficulties as such, but especially of all Figures: *i.e.*, of all new and unwonted forms of words and speech: and our design in this work is that we should learn to notice them and gain the instruction they were intended to give us.

The Word of God may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Bible. "All things necessary to life and godliness" lie upon its surface for the humblest saint; but, beneath that surface are "great spoils" which are found only by those who seek after them as for "hid treasure."

THE PLAN OF THE WORK IS AS FOLLOWS:—

1. To give in its proper order and place each one of two hundred and seventeen figures of speech, by name.
2. Then to give the proper pronunciation of its name.
3. Then its etymology, showing why the name was given to it, and what is its meaning.
4. And, after this, a number of passages of Scripture, in full, where the figure is used, ranging from two or three instances, to some hundreds under each figure, accompanied by a full explanation. These special passages amount, in all, to nearly eight thousand.

We repeat, and it must be borne in mind, that all these many forms are employed only to set forth the truth with greater vigour, and with a far greater meaning: and this, for the express purpose of indicating to us what is emphatic; and to call and attract our attention, so that it may be directed to, and fixed upon, the special truth which is to be conveyed to us.

Not every Figure is of equal importance, nor is every passage of equal interest.

But we advise all students of this great subject to go patiently forward; assuring them that from time to time they will be amply rewarded; and often when least expected.

THE USE OF THE WORK.

This work may be used either for the direct study of this important subject; or it may be used simply as a constant companion to the Bible, and as a work of reference.

A copious index of Texts and Passages illustrated has been compiled for this purpose; and will be found, with six other Indexes, and five Appendixes, at the end of the volume.

ETHELBERT W. BULLINGER.

25 Connaught Street,
London.

November, 1899.

NOTE

ON

FIGURES IN GENERAL.

A FIGURE is simply a word or a sentence thrown into a peculiar *form*, different from its original or simplest meaning or use.

These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures. We may say, "the ground needs rain": that is a plain, cold, matter-of-fact statement; but if we say "the ground is thirsty," we immediately use a figure. It is not true to *fact*, and therefore it must be a figure. But how true to *feeling* it is! how full of warmth and life! Hence, we say, "the crops suffer"; we speak of "a hard heart," "a rough man," "an iron will." In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance.

Some figures are common to many languages; others are peculiar to some one language. There are figures used in the English language, which have nothing that answers to them in Hebrew or Greek; and there are Oriental figures which have no counterpart in English; while there are some figures in various languages, arising from human infirmity and folly, which find, of course, no place in the word of God.

It may be asked, "How are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.e.*, as a *Figure*)?" The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.

From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of God's Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord's People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them.

This is an additional reason for using greater exactitude and care when we are dealing with the words of God. Man's words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But "the words of the Lord are pure words." All His works are perfect, and when the Holy Spirit takes up and uses human words, He does so, we may be sure, with unerring accuracy, infinite wisdom, and perfect beauty.

We may well, therefore, give all our attention to "the words which the Holy Ghost teacheth."

SOME ERRATA.

| PAGE | LINE | FOR | READ |
|------|--------|---|---------------------------------|
| 5 | 20 | nominative | accusative |
| 21 | 3 | Heroditus | Herodotus |
| — | note | ἐς | ἐς |
| 36 | 15 | <i>Are</i> | <i>Have</i> |
| 49 | last | . | ? |
| 53 | note | בְּלִבּוֹר | בְּצִבּוֹר |
| — | — | <i>betsinnōr</i> | <i>batsinnor</i> |
| 63 | 12 | נָשָׁה | נָהֳסָה |
| — | — | <i>nashah</i> | <i>nahsah</i> |
| 64 | 2 | <i>l'kikahm</i> | <i>l'vikam</i> |
| 68 | 33 | ἐργάτος | ἐργάτης |
| — | last | ἀντιδιαθεμένοι | ἀντιδιαθέμενοι |
| 70 | 24 | words | words, |
| 77 | 6 | nominative | accusative |
| 92 | 12 | τό | τὸ |
| 103 | 23 | δειλία <i>deilia</i> | δειλίαις <i>deilias</i> |
| 104 | note | Samuel | Samuel's |
| 115 | last | וַתַּחֲסֵם (<i>vattacham</i>) | וַתַּחֲסֵם (<i>vattachas</i>) |
| 116 | 4 | transpose the letters λ and Λ | |
| " | " | " | " |
| " | 5 | תַּחֲסֵם | תַּחֲסֵם |
| " | " | חַסֵּם | חַסֵּם |
| 120 | 28 | מִן | מִן |
| 122 | 37 | <i>meen</i> | <i>mee</i> |
| 131 | 35 | <i>προ</i> | <i>πρό</i> |
| 142 | 27 | A and B | A and A |
| — | 27, 28 | B and A | B and B |
| 144 | 2 | be | be ye |

ERRATA

| | | | | | | |
|-----|-----|-------|-----|--|-----|------------------|
| 146 | ... | 19 | ... | furnish : | ... | furnish |
| 149 | ... | 3 | ... | ἀπό | ... | απο |
| 159 | ... | 10 | ... | ἐναντίος | ... | ἐναντίος |
| 160 | ... | 2 | ... | were | ... | were yet |
| 161 | ... | 34 | ... | <i>Synonimia</i> | ... | <i>Synonymia</i> |
| 172 | ... | 8 | ... | settest | ... | settedst |
| 173 | ... | 1 | ... | B | ... | B |
| 177 | ... | 18 | ... | μετα | ... | μετα |
| " | ... | " | ... | κγαιόντων | ... | κλαιοντων |
| 180 | ... | 15 | ... | παρα | ... | παρά |
| 181 | ... | 4 | ... | verse 1 | ... | verses 1, 2 |
| | | | | verse 2 | ... | verse 3 |
| 187 | ... | 19 | ... | ῥ | ... | ῥ |
| 191 | ... | 15 | ... | <i>oomizeh</i> | ... | <i>oomizzezh</i> |
| — | ... | last | ... | Lord | ... | LORD |
| 206 | ... | 11 | ... | <i>resume</i> | ... | <i>resumes</i> |
| 215 | ... | 19 | ... | G | ... | G |
| 220 | ... | 5 | ... | | ... | insert B |
| 232 | ... | note, | ... | take out Rom. i. 27 where (in the Received Text) is ἀρῆν (<i>arreen</i>), male, and should be ἀρσεν (<i>arsen</i>), neuter, as in Rev. xii. 5, 13, according to the authorities cited in Text. | | |
| 241 | ... | — | ... | delete the example Deut. xxxii. 10. | | |
| 711 | ... | 27 | ... | lived only 450 | ... | died some 500 |

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| EUPHEMISMOS : or, Euphemy . Change of what is unpleasant for pleasant (PERIPLOCE, CHROMA, INVOLUTIO) | 684 |
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| ANTIPHRAISIS : or, Permutation : <i>i.e.</i> , A New Name for the Old Thing . A new and opposite name for a thing after the original meaning has been lost (PERMUTATIO) | 691 |

II. AFFECTING THE ARRANGEMENT AND ORDER OF WORDS.

1. SEPARATE WORDS.

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| SYLLEPSIS : or, Change in Concord . Grammatical Syllepsis, by which there is a change in the ideas, rather than in the actual words, so that the concord is logical rather than grammatical | 701 |

TMESIS: or, **Mid-Cut**. A change by which one word is cut in two, and another word put in between (**DIACOPE**, **DIÆRESIS**, **DIASTOLE**, **DIVISIO**) 702

2. SENTENCES AND PHRASES.

HYSTERON-PROTERON: or, **The Last, First**. The second of two things put first 703

HYSTEROLOGIA: or, **The First, Last**. The former of two things put last (the opposite of *Hysteron-Proteron*) 705

HYSTERESIS: or, **Subsequent Narration**. A subsequent narration of prior events 709

SIMULTANEUM: or, **Insertion**. Parenthetical insertion between the record of two simultaneous events 714

ANTITHESIS: or, **Contrast**. A setting of one phrase in contrast with another (**CONTENTIO**) 715

ENANTIOSIS: or, **Contraries**. Affirmation or negation by contraries 719

ANACOLUTHON: or, **Non-sequence**. A breaking off the sequence of thought 720

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7. Two equivalent constructions united 724

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1. AS TO SENSE.

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LIST OF ABBREVIATIONS.

- A. - - Alford and his critical Greek Text.
Acc. - The Accusative Case.
A.V. - The Authorized Version, or current Text of our English Bible, 1611.
G. - - Griesbach and his critical Greek Text.
Gen. - The Genitive Case.
Comp. Compare.
Cf. - - Compare (for Latin, *confer*).
Imp. - The Imperative Mood.
Ind. - The Indicative Mood.
Inf. - The Infinitive Mood.
L. - - Lachmann and his critical Greek Text.
LXX. - The Septuagint Version (325 B.C.).
Marg. - Margin.
Nom. - The Nominative Case.
P.B.V. The Prayer Book Version of the Psalms (from Coverdale's Bible).
Part. - Participle.
Pl. - - The Plural Number.
Q.v. - Which see.
R.V. - The Revised Version, 1881.
Sept. - The Septuagint Version.
Sing. - The Singular Number.
Sqq. - Following.
Tr. - - Tregelles and his critical Greek Text.
T. - - Tischendorf and his critical Greek Text.
WH. - Westcott and Hort, and their critical Greek Text.
(10) - A figure in brackets, immediately after a reference, denotes the number of the verse in the Hebrew or Greek where the versification differs from the A.V.
Denotes that one thing *equals* or is the same as the other.

FIRST DIVISION.

FIGURES INVOLVING OMISSION.

I. AFFECTING WORDS.

ELLIPSIS.

El-lip'-sis. This is the Greek word ἔλλειψις, a *leaving in*, from ἐν (*en*) *in*, and λείπειν (*leipein*) *to leave*.

The figure is so called, because some gap is *left in* the sentence, which means that a word or words are *left out* or *omitted*. The English name of the figure would therefore be *Omission*.

The figure is a peculiar form given to a passage when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense.

The laws of geometry declare that there must be at least three straight lines to enclose a space. So the laws of syntax declare that there must be at least three words to make complete sense, or the simplest complete sentence. These three words are variously named by grammarians. In the sentence "Thy word is truth," "Thy word" is the subject spoken of, "truth" is what is said of it (the predicate), and the verb "is" (the copula) connects it.

But any of these three may be dispensed with; and this law of syntax may be legitimately broken by Ellipsis.

The omission arises not from want of thought, or lack of care, or from accident, but from design, in order that we may not stop to think of, or lay stress on, the word omitted, but may dwell on the other words which are thus emphasised by the omission. For instance, in Matt. xiv. 19, we read that the Lord Jesus "gave the loaves to His disciples, and the disciples to the multitude."

There is no sense in the latter sentence, which is incomplete, "the disciples to the multitude," because there is no verb. The verb "gave" is omitted by the figure of Ellipsis for some purpose. If we read the last sentence as it stands, it reads as though *Jesus gave the disciples to the multitude!*

This at once serves to arrest our attention ; it causes us to note the figure employed ; we observe the emphasis ; we learn the intended lesson. What is it ? Why, this ; we are asked to dwell on the fact that the disciples gave the bread, but only instrumentally, not really. The Lord Jesus Himself was the alone Giver of that bread. Our thoughts are thus, at once, centred on Him and not on the disciples.

These Ellipses are variously dealt with in the English Versions (both Authorized and Revised). In many cases they are correctly supplied by *italics*. In some cases the sentences are very erroneously completed. Sometimes an Ellipsis in the Text is not seen, and therefore is not taken into account in the Translation. Sometimes an Ellipsis is imagined and supplied where none really exists in the original.

Where an Ellipsis is wrongly supplied, or not supplied at all, the words of the Text have to be very freely translated in order to make sense, and their literal meaning is sometimes widely departed from.

But on the other hand, where we correctly supply the Ellipsis—one word, it may be—it at once enables us to take all the other words of the passage in their literal signification. This is in itself an enormous gain, to say nothing of the wonderful light that may be thus thrown upon the Scripture.

These Ellipses must not be arbitrarily supplied according to our own individual views ; we are not at liberty to insert any words, according to our own fancies : but they are all scientifically arranged and classified, and each must therefore be filled up, according to definite principles which are well ascertained, and in obedience to laws which are carefully laid down.

Ellipsis is of three kinds :—

Absolute Ellipsis,
Relative Ellipsis, and the
Ellipsis of *Repetition* :—

- A. *Absolute*, where the omitted word or words are to be supplied from *the nature of the subject* alone.
- B. *Relative*, where the omitted word or words are to be supplied from, and are suggested by the *context*.
- C. The Ellipsis of *Repetition*, where the omitted word or words are to be supplied by repeating them from a clause which precedes or follows.

These three great divisions may be further set forth as follows :—

A. ABSOLUTE ELLIPSIS, where the omitted word or words are to be supplied from the *nature* of the subject.

I. Nouns and Pronouns.

1. The Nominative.
2. The Accusative.
3. Pronouns.
4. Other connected words.

II. Verbs and Participles :—

1. When the verb finite is wanting :
 - (a) especially the verb *to say*.
2. When the verb infinitive is wanting :
 - (a) after *לכל* *to be able*.
 - (b) after the verb *to finish*.
 - (c) after another verb, personal or impersonal.
3. When the verb substantive is wanting.
4. When the participle is wanting.

III. Certain connected words in the same member of a passage.

IV. A whole clause in a connected passage :—

1. The first clause.
2. The latter clause or Apodosis (*Anantapodoton*).
3. A comparison,

B. RELATIVE ELLIPSIS—

I. Where the omitted word is to be supplied from a cognate word in the context.

1. The noun from the verb.
2. The verb from the noun.

II. Where the omitted word is to be supplied from a contrary word.

III. Where the omitted word is to be supplied from analogous or related words.

IV. Where the omitted word is contained in another word: the one word comprising the two significations—(*Concisa Locutio*, *Syntheton* or *Compositio*, *Constructio Prægnans*).

C. ELLIPSIS OF REPETITION—

I. Simple: where the Ellipsis is to be supplied from a preceding or a succeeding clause.

1. From a preceding clause.

(a) Nouns and Pronouns.

(b) Verbs.

(c) Particles.

(i.) Negatives.

(ii.) Interrogatives.

(d) Sentences.

2. From a succeeding clause.

II. Complex: where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter, and at the same time an Ellipsis in the latter clause is to be supplied from the former. (Called also *Semiduplex Oratio*).

1. Single words.

2. Sentences.

A. ABSOLUTE ELLIPSIS:

That is, the omission of words or terms which must be supplied only from *the nature of the subject*. The omitted word may be a noun, adjective, pronoun, verb, participle, adverb, preposition.

I. THE OMISSION OF NOUNS AND PRONOUNS.

1. The Omission of the NOMINATIVE.

Gen. xiv. 19, 20.—Melchizedek said to Abram, "Blessed be the most high God, which hath delivered thine enemies into thine hand. And he [*i.e., Abram*] gave him tithes of all."

From the context, as well as from Heb. vii. 4, it is clear that it was Abram who gave the tithes to Melchizedek, and not Melchizedek to Abram.

Gen. xxxix. 6.—"And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well-favoured."

Here it is not at all clear which it was of the two who "knew not ought he had." If we understand Potiphar, it is difficult to see how he only knew the bread he ate: or if Joseph, it is difficult to understand how he knew not ought he had.

If the *Ellipsis*, however, is rightly supplied, it makes it all clear.

The verse may be rendered, and the Ellipsis supplied as follows :—
 “And he [*Potiphar*] left all that he had in Joseph’s hand: and he [*Potiphar*] knew not anything save the bread which he was eating. And Joseph was beautiful of figure, and beautiful of appearance.”

All difficulty is removed when we remember that “the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians” (xliii. 32). Everything, therefore, was committed by Potiphar to Joseph’s care, except that which pertained to the matter of food.

2 Sam. iii. 7.—“And Saul had a concubine, whose name was Rizpah, the daughter of Aiah, and . . . said to Abner, Wherefore, etc.”

Here it is clear from the sense of the next verse and 2 Sam. xxi. 8 that “*Ishbosheth*” is the word to be supplied, as is done in italics.

2 Sam. xxiii. 20.—“He slew two lionlike men of Moab.”

The Massorah points out* that the word Ariel occurs three times, in this passage and Isa. xxix. 1. In Isa. the word is twice transliterated as a proper name, while in 2 Sam. xxiii. 20, margin, it is translated *lions of God*: the first part of the word אֲרִיִּים (*aree*) a lion, and the second part אֱלֹהִים (*ēl*) God. But if we keep it uniformly and consistently as a proper name we have with the *Ellipsis* of the nominative (*sons*) the following sense: “He slew the two *sons of Ariel* of Moab.”

2 Sam. xxiv. 1.—“And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.”

Here the nominative to the verb “moved” is wanting. Someone moved, and who that was we learn from 1 Chron. xxi. 1, from which it is clear that the word *Satan* or *the Adversary* is to be supplied, as is done in the margin:—“And again the anger of the LORD was kindled against Israel, and [*the Adversary*] moved David against them to say, Go, number Israel and Judah.”

1 Chron. vi. 28 (12).—“And the sons of Samuel; the firstborn, Vashni (marg., called also *Joel*, ver. 33 and 1 Sam. viii. 2) and Abiah.”

Here there is an Ellipsis of the name of the firstborn: while the word וַשְׁנִי, *Vashni*, when otherwise pointed (וַשְׁנִי) means “and the second.”! so that the verse reads,

“And the sons of Samuel; the firstborn [*Joel*] and the second Abiah.” This agrees with the Syriac Version. The R.V. correctly supplies the Ellipsis, and translates *vashni* “and the second.”

“Joel” is supplied from ver. 33 (see also 1 Sam. viii. 2, and the note in Ginsburg’s edition of the Hebrew Bible).

*Ginsburg’s Edition, Vol. i., p. 106.

Ps. xxxiv. 17.—“*[They]* cry, and the Lord heareth, and delivereth them out of all their troubles.”

The immediate subject in ver. 16 is *evildoers*. But it is not these who cry. It is the righteous. Hence the A.V. and the R.V. supply the words “*the righteous*” in italics. The nominative is omitted, in order that our attention may be fixed not on their persons or their characters, but upon their cry, and the Lord’s gracious answer.

The same design is seen in all similar cases.

Ps. cv. 40.—“*[They]* asked, and he brought quails,” *i.e.*, the *People* asked. The nominative is supplied in the A.V. But the R.V. translates it literally “*They* asked.”

Prov. xxii. 27.—“If thou hast nothing to pay, why should one [*i.e.*, *the creditor*] take away thy bed from under thee?”

Isa. xxvi. 1.—“In that day shall this song be sung in the land of Judah; we have a strong city; salvation will one [*i.e.* *God*] appoint for walls and bulwarks.”

The A.V. interprets by supplying the nominative. The R.V. translates it literally.

Jer. li. 19.—“He is the former of all things, and *Israel* is the rod of his inheritance.”

Here both the A.V. and R.V. supply the *Ellipsis* from x. 16. Had it been supplied from the immediate context, it would have come under the head of Relative *Ellipsis*, or that of Repetition.

Ezek. xlvi. 12.—“Now when the Prince shall prepare a voluntary offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the East, &c.,” *i.e.*, *אֶת־הַשַּׁעַר* the *gate-keeper* (supplied from the noun *שַׁעַר*, the *gate*), which follows, shall open the gate.

Zech. vii. 2.—“When they (*Heb.* *he*) had sent unto the house of God, Sherezzer and Regem-melech and their men, to pray before the LORD” [*i.e.*, when the *people* who had returned to *Judea* had sent].

Matt. xvi. 22.—“Be it far from Thee, Lord.”

Here the *Ellipsis* in the Greek is destroyed by the translation. The Greek reads, “*ἰλεὸς σοι, κύριε*” (*hileōs soi, kyrie*), which is untranslatable literally, unless we supply the *Ellipsis* of the Nominative, thus: “*[God be]* merciful to Thee, Lord!” Thus it is in the Septuagint 1 Chron. xi. 19, where it is rendered “God forbid that I should do this thing,” but it ought to be, “*[God]* be merciful to me [*to keep me from doing*] this thing.”

Acts xiii. 29.—“And when they had fulfilled all that was written, of him, they took *him* down from the tree, and laid *him* in a sepulchre,”

i.e., Joseph of Arimathæa and Nicodemus took him down. But it is the *act* which we are to think of here rather than the *persons* who did it. Hence the *Ellipsis*.

1 Cor. xv. 25.—“For he must reign, till he hath put all enemies under his feet,” *i.e.*, “he [*the Son*] must reign, until he [*the Son*] shall have put all things under his [*the Son's*] feet.” Here the subjection refers to the period of Christ's personal reign.

This is one of the seven New Testament references to Ps. cx. 1, “Jehovah said unto Adon—Sit thou at my right hand, until I make thine enemies thy footstool.” The English word “make” occurs 1,111 times in the Old Testament, as the rendering of 49 Hebrew words. The one so rendered here is מִשָּׁבַע (*Sheeth*) and means to *put*, *place*, *set*, or *appoint*, and is rendered *make* only 19 times out of 94. Its proper meaning is *put* or *appoint*. (See Gen. iii. 15; iv. 25; xxx. 40. Ps. cxl. 5. Isa. xxvi. 1, &c.)

The word in the N. T. is τῖθημι (*titheemi*), and has the same meaning. It is rendered *make* only 10 times out of 91, but in these cases it means to *set* or *appoint* (Acts xx. 28. Rom. iv. 17, &c.). In every case the verb is in the second aorist subjunctive, and should be rendered “*shall have put*.”

Six of the seven references (Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. Heb. i. 13; x. 13) refer to Christ's *session* on the Father's throne (not to His *reign* upon His own, Rev. iii. 21). And this session will continue until such time as the Father shall have placed Christ's enemies as a footstool for His feet. When that shall have been done, He will rise up from His seat and come forth into the air *for* His people, to receive them to Himself, and take them up to meet Him in the air so to be ever with the Lord. Then He will come unto the earth *with* them, and sit upon the throne of His glory, and reign until He shall have put all enemies under His feet. The other *six* passages refer to Christ's *session*. This *one* refers to His *reign* upon His own throne (not to His *session* on His Father's throne, Rev. iii. 21). And this reign will continue until He (Christ) hath put all His enemies under His feet.

Note, that in the six passages His enemies are placed “as a footstool for His feet,” and there is not a word about their being *under* His feet. In the one passage (1 Cor. xv. 25) there is not a word about being placed “as a footstool,” but the word “under” His feet is used. We must distinguish between *placing* and *making*, and Christ's *session* and His *reign*. Then all these passages teach the Pre-Millennial and Pre-Tribulation coming of Christ *for* His people before His coming *with* them.*

* See *Things to Come* for October, 1898.

1 Cor. xv. 53.—“For this corruptible [*body*] must put on incorruption, and this mortal [*body*] must put on immortality.”

The noun “body” must also be supplied in the next verse.

Eph. i. 8.—“Wherein he hath abounded towards us in all wisdom and prudence.”

It is not “wherein,” but *הַס* (*hees*) which, i.e., “[*the knowledge*] or *grace*, which he hath made to abound in us in all wisdom and prudence.”

Titus i. 15.—“Unto the pure all things *are* pure.”

The noun “meats” (i.e., foods) must be supplied as in 1 Cor. vi. 12.—“All [*meats*] indeed are clean to the clean.” The word “clean” being used in its ceremonial or Levitical sense, for none can be otherwise either “pure” or “clean.”

Heb. ix. 1.—“Then verily the first *covenant* had also ordinances of divine service.” Here the word *covenant* is properly supplied in italics.

2 Pet. iii. 1.—“This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance,” i.e., “In *both* which [*epistles*] I stir up,” etc.

1 John v. 16.—“If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life, etc.,” i.e., “[*God*] shall give him life.” See also Matt. v. 11, 15; Luke vi. 38, where *men* must be the word supplied.

2. The Omission of the OBJECT or ACCUSATIVE, etc., after the verb.

2 Sam. vi. 6.—“And when they came to Nachon’s threshing-floor, Uzzah put forth *his hand* to the ark of God.”

Here the omission is supplied. The *Ellipsis* is used, and the accusative is omitted, in order to call our attention to the *act*, rather than to the *manner* of it.

1 Chron. xvi. 7.—“Then on that day, David delivered first *this psalm* to thank the LORD, etc.”

The *Ellipsis* might also be supplied thus: “David delivered first [*the following words*] to thank the LORD, etc.”

Job. xxiv. 6.—“They reap *everyone* his corn in the field.”

This hardly makes sense with the context, which describes the wicked doings of those who know not God.

The question is whether the word *בְּלֵלֵם* (*beleelō*) translated “his corn” is to be taken as one word, or whether it is to be read as two words *לֵלֵם בְּ* (*belee lō*) which mean *not their own*. In this case there

is the *Ellipsis* of the accusative, which must be supplied. The whole verse will then read,

“They reap [*their corn*] in a field not their own :
They glean the vintage of the wicked,”

which carries on the thought of the passage without a break in the argument.

If we read it as one word, then we must supply the *Ellipsis* differently:—“They reap their corn in a field [*not their own*],” so that it comes, in sense, to the same thing.

Ps. xxi. 12 (13).—“When thou shalt make ready *thine arrows* upon thy strings.”

Ps. xlv. 10 (11).—“They which hate us spoil for themselves.”

The word spoil is *shahsah*, and means *to plunder*. And it is clear that the accusative, which is omitted, should be supplied:—“They which hate us plunder [*our goods*] for themselves.” The emphasis being, of course, on the *act* and the *motive* in the verb “plunder,” and “for themselves,” rather than on the goods which they plunder.

In verse 12 (13), both the A.V. and R.V. have supplied the accusative, “*thy wealth*.”

Ps. lvii. 2 (3).—“I will cry unto God most high; unto God that performeth *all things* for me.” Here the object is supplied in the words “*all things*.” Other translators suggest “*His mercy*,” “*His promises*,” “*my desires*.” Luther has “*my sorrow*,” the Hebrew being *gamar*, *to bring to an end, complete*, etc. The *Ellipsis* is left for emphasis. Nothing is particularised, so that we may supply everything. The mention of any one thing necessarily excludes others.

In Ps. cxxxviii. 8 we have the same verb (though with a different construction) and the same *Ellipsis*: but the former is translated “the LORD will perfect,” and the latter is supplied “*that which concerneth me*”; *i.e.*, will consummate all *consummations* for me.

Ps. xciv. 10.—“He that chastiseth the heathen, shall not he correct [*you among the heathen*] ?” This is evidently the completion of the sense. The A.V. fills up the *Ellipsis* in the next sentence. This is of a different character, and comes under another division: “He that teacheth man knowledge, *shall not he know* ?”

Ps. ciii. 9.—“Neither will he keep *his anger* for ever.” So in Nah. i. 2; Jer. iii. 5, 12.

Ps. cxxxvii. 5.—“If I forget thee, O Jerusalem, let my right hand forget *her cunning*.”

Here both versions thus supply the accusative. But surely more is implied in the *Ellipsis* than mere skill of workmanship. Surely it means, "If I forget thee, O Jerusalem, let my right hand forget *me*." Let it forget to work for me, to feed me and to defend me, if I forget to pray for thee and to defend thee.

Prov. xxiv. 24.—"He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him;" *i.e.*, "He that saith to the wicked [*king*]." This is clear from the context.

Verses 21-25 read literally. "Fear the Lord, O my son, and the king. With men that make a difference (שָׁנָה, *shanah* see Est. i. 7; iii. 8), *between a king and an ordinary man* thou shalt not mingle thyself. For their calamity (whose? evidently that of two persons, viz., that of the king and also of the *common man*) shall rise suddenly; and who knoweth the ruin of them both? These *matters* also belong to the wise." To make no difference between man and man belongs to everyone alike, see Deut. i. 17; but to make no difference between a man and a king is a matter that pertains only to the wise. "It is not good to have respect of persons in judgment. He that saith to the wicked [*king, as well as common man*], Thou art righteous; him shall the people curse, nations shall abhor him; but to them that rebuke him (*i.e., the wicked king*) shall be delight, and a good blessing shall come upon them."

Here there is accuracy of translation and consistency of interpretation. There is only one subject in verses 21-25.* Here it is the command not to flatter a wicked king; and this explains the word "both" in verse 22, and the reference to "people" and "nations" in verse 24. Unless the *Ellipsis* is thus supplied, the meaning is not clear.

That which is a true admonition as to kingcraft, is also a solemn warning as to priestcraft. The "wise" makes no difference between a

* Each "proverb" or paragraph in the book of Proverbs is occupied with only one subject, even if it consists of several verses. This may sometimes throw light on a passage, *e.g.*, Prov. xxvi. 3-5, where verses 4 and 5 follow up the subject of verse 3, not changing the subject but enforcing it; *i.e.*, "For the horse a whip, for the ass a bridle, and for the fool's back a rod." In other words you cannot reason with a horse or an ass, neither can you reason with a fool. Then follow two very finely stated *facts, not commands*. If you answer him according to his folly, he will think you are a fool like himself, and if you answer him not according to his folly, he will think that he is wise like yourself! So that we have a kind of hypothetical command:

Do this, and you will see that;
Do that, and you will see, &c.

so-called priest and another man; for he knows that all the people of God are made "priests unto God" (Rev. i. 6), and "an holy priesthood" (1 Pet. ii. 5). Those who make a difference do so to their own loss, and to the dishonour of Christ.

Isa. liii. 12.—"Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong"; *i.e.*, "Therefore will I [Jehovah] divide (or apportion) to him a great multitude [*for booty*], and the strong ones will he (*i.e.*, Messiah) divide as spoil."

The structure shows that liii. 12 corresponds with, and is to be explained by lii. 15. The passage is concerning:—

Jehovah's Servant—the Sin Offering.

- A. | lii. 13. His Presentation.
- B. | 14. His Affliction.
- C. | 15. His Reward.
- A. | liii. 1-3. His Reception.
- B. | 4-10. His Affliction.
- C. | 10-12. His Reward.

Hence the "many nations" of lii. 15, answer to the "great multitudes" of liii. 12; and "the kings" of lii. 15 answer to "the strong ones" of liii. 12. Thus the two passages explain each other. The first line of verse 12 is what Jehovah divides to His Servant; and the second line is what He divides as Victor for Himself and His host. Compare Ps. cx. 2-5, Rev. xix. 11-16.

The word נָזַח (*nazah*) in lii. 15, means *to leap, leap out*: of liquids, *to spurt out* as blood: of people, *to leap up* from joy or astonishment. So the astonishment of verse 15 answers to that of verse 14. Moreover the verb is in the *Hiphil*, and means *to cause astonishment*.*

Jer. xvi. 7.—"Neither shall *men* tear *themselves* for them in mourning." The word tear is נָרַץ (*paras*) *to break, cleave, divide*. So that the *Ellipsis* will be, "Neither shall men break [*bread*] for them in mourning" (as Ezek. xxiv. 17, Hos. ix. 4, etc., and A.V. marg. and R.V.).

See under *Idiom*.

Jer. viii. 4.—"Thus saith the LORD, Shall they fall, and not arise? Shall he turn away and not return?"

This is unintelligible, and the R.V. is no clearer:—"Shall one turn away and not turn again?"

* See *Things to Come*, August, 1898.

The fact is that the Massorah* calls attention to this passage as one of several examples where two connected words are wrongly divided. Here, the first letter of the second of these two words should be the last letter of the preceding word. Then the sense comes out most beautifully :

“ Shall they return [*to the Lord*]
And He not return [*to them*] ? ”

Agreeing with Mal. iii. 7, and with the context ; and bringing out the parallel between the two lines as well as exhibiting more clearly the figure of *Polyptoton* (*q.v.*)

Matt. xi. 18.—“ John came neither eating nor drinking.”

Clearly there must be an *Ellipsis* here ; for John, being human, could not live without food. The sense is clear in the Hebrew idiom, which requires the *Ellipsis* to be thus supplied in the English :—

“ John came neither eating [*with others*] nor drinking [*strong drink*].” · See Luke i. 15. Or, observing the force of the Greek negative : “ John came [*declining invitations*] to eat and drink.”

Luke ix. 52.—“ And sent messengers before his face ; and they went, and entered into a village of the Samaritans, to make ready . . for him,” *i.e.*, to prepare *reception* for him.

John xv. 6.—“ If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them and cast *them* into the fire, and they are burned.”

Here the accusative “ them ” is not repeated.

But the meaning of the verse is obscured, or rather a new meaning is read into it by inconsistency of rendering. Why, we ask, are the words *ἐὰν μὴ* (*ean mee*) translated “ except ” twice in verse 4, and here in verse 6 “ if . . not ” ? It is an expression that occurs fifty-two times, and more than thirty of these are rendered “ except.” † Here it should be rendered “ Except anyone abide in me.” In the preceding verses the Lord had been speaking of His disciples “ you ” and “ ye.” Here in verse 6 He makes a general proposition concerning anyone. Not, if anyone who is already in Him does not continue in Him, for He is not speaking of a real branch ; but except anyone is abiding in Him he is cast forth “ AS a branch.”

* See note on this passage in Ginsburg's Edition of the Hebrew Bible.

† See Matt. v. 20 ; xii. 29 ; xviii. 3 ; xxvi. 42. Mark iii. 27 ; vii. 3, 4. John iii. 2, 3, 5, 27 ; iv. 48 ; vi. 44, 53, 65 ; xii. 24 ; xv. 4 (twice) ; xx. 25. Acts viii. 31 ; xv. 1 ; xxvii. 31. Rom. x. 15. 1 Cor. xiv. 6, 7, 9 ; xv. 36. 2 Thess. ii. 3. 2 Tim. ii. 5. Rev. ii. 5, 22. *εἰ μὴ* (*ei mee*), *if not*, is also rendered “ except ” Matt. xix. 9 ; xxiv. 22. Mark xiii. 20. John xix. 11. Rom. vii. 7 ; ix. 29. 2 Cor. xii. 13.

Likewise, in verse 2, the verb is *αἴρω* (*airō*) *to lift up,* raise up*. "Every branch in me that beareth not fruit he lifteth up," *i.e.*, He raises it from the ground where it can bear no fruit, and tends it, that it may bring forth fruit, "and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit."

Thus there are two conditions spoken of—two kinds of branches: one that bears no fruit, and one that does. The former He raises up that it may bear fruit, and the latter He prunes that it may bear more.

Acts ix. 34.—"Arise, and make thy bed."

Here both versions translate the figure. The Greek reads, "Arise, and spread for thyself," *i.e.*, spread [*a bed*] for thyself: in other words, "make thy bed."

Acts x. 10.—"But while they made ready, he fell into a trance," *i.e.*, while they made ready [*the food*].

Rom. xv. 28.—"When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain": *i.e.*, "When, therefore, I have performed this *business*."

1 Cor. iii. 1.—"And I, brethren, could not speak unto you as unto spiritual [*men*], but as unto carnal [*men*]." (See under 1 Cor. ii. 2).

1 Cor. vii. 17.—"But as God hath distributed to every man."

This is literally:—"Only as God hath apportioned [*the gift*] to each."

1 Cor. x. 24.—"Let no man seek his own [*advantage only*], but every man that of his neighbour [*also*]."

"Wealth," in the A.V. is the old English word for well-being generally. As we pray in the Litany, "In all time of our wealth"; and in the expression, "Commonwealth," *i.e.*, common weal. Compare verse 33, where the word "*profit*" is used. The R.V. supplies "*good*."

2 Cor. v. 16.—"Wherefore henceforth know we no man after the flesh (*κατὰ σάρκα, kata sarka, according to flesh, i.e.*, according to natural standing): yea, though we have known Christ after the flesh, yet now, henceforth know we *him* [*thus*] no more."

Our standing is now a spiritual one, "in Christ" risen from the dead; a standing on resurrection ground, as the members of the Mystical or Spiritual Body of Christ.

2 Cor. v. 20.—"Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God."

Here the word "*you*" is incorrectly supplied. Paul was not

*As in Luke xvii. 13. John xi. 41. Acts iv. 24. Rev. x. 5.

beseeking the saints in Corinth to be reconciled to God. They were reconciled as verse 18 declares, "Who hath reconciled us to himself by Jesus Christ." Then in verse 19 he goes on to speak of "men"; and in verse 20 he says that he beseeches *them*, as though God did beseech *them* by us; we pray *them* in Christ's stead, and say:—"Be ye reconciled to God." This was the tenor of his Gospel to the unconverted.

2 Cor. xi. 20.—"If a man take [*your goods*]."

Phil. iii. 13.—"Brethren, I count not myself to have apprehended [*the prize* (from verse 14)]."

1 Thess. iii. 1.—"When we could no longer forbear." Here *στέγω* (*stegō*) means *to hold out, to bear, to endure*, and must have the accusative supplied:—"Wherefore, when we could no longer bear [*our anxiety*], etc." The same *Ellipsis* occurs in verse 5, where it must be similarly supplied.

2 Thess. ii. 6, 7.—"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way."

Here, there is an *Ellipsis*. But the A.V. treats it as though it were the verb that is omitted, and repeats the verb "*will let*." The R.V. avoids this, by translating it thus:—"only *there is* one that restraineth now, until, etc."

Both the A.V. and R.V. fail to see that it is the *Ellipsis* of the *accusative* after the verb in both verses. The verb is *κατέχω* (*katechō*), which is rendered "withhold" in verse 6 and "let" in verse 7 (and in R.V. "restrain" in both verses). But this verb, being transitive, must have an *object* or accusative case after it; and, as it is omitted by *Ellipsis*, it has therefore to be supplied.

The verb *κατέχω* (*katechō*) means *to have and hold fast*. The preposition *κατά* (*kata*), in composition, does not necessarily preserve its meaning of *down*, to hold down; but it may be *intensive*, and mean *to hold firmly, to hold fast, to hold in secure possession*. This is proved by its usage; which clearly shows that restraining or withholding is no necessary part of its meaning. It occurs nineteen times, and is nowhere else so rendered. On the other hand there are four or five other words which might have been better used had "restrain" been the thought in this passage.

Indeed its true meaning is fixed by its use in these epistles. In 1 Thess. v. 21 we read "hold fast that which is good," not restrain it or "withhold" that which is good! But the idea is of keeping and

retaining and holding on fast to that which is proved to be good. So it is in all the passages where the word occurs:—

- Matt. xxi. 38. *Let us seize on his inheritance.*
 Luke iv. 42. *And stayed him, that he should not depart.*
 Luke viii. 15. *Having heard the word, keep it.*
 Luke xiv. 9. *Thou begin with shame to take the lowest room.*
 John v. 4. *Of whatsoever disease he had (i.e., was held).*
 Acts xxvii. 40. *And made toward shore (i.e., they held their course, or kept going for the shore).*
 Rom. i. 18. *Who hold the truth in unrighteousness.*
 Rom. vii. 6. *Being dead to that wherein we were held (margin and R.V.).*
 1 Cor. vii. 30. *As though they possessed not.*
 1 Cor. xi. 2. *And keep the ordinances.*
 1 Cor. xv. 2. *If ye keep in memory what I preached.*
 2 Cor. vi. 10. *And yet possessing all things.*
 1 Thess. v. 21. *Hold fast that which is good.*
 Philem. 13. *Whom I would have retained with me.*
 Heb. iii. 6. *If we hold fast the confidence.*
 Heb. iii. 14. *If we hold the beginning.*
 Heb. x. 23. *Let us hold fast the profession.*

This fixes for us the meaning of the verb *κατέχω*. But WHAT is it that thus holds fast "the man of sin"? and WHO is it that holds fast something which is not mentioned, and which has therefore to be supplied? For, in verse 6, that which holds fast is neuter, τὸ *κατέχον* (*to katechon*), while in verse 7 it is masculine ὁ *κατέχων* (*ho katechōn*): so that in verse 6 it is something (neuter) which holds the man of sin fast, while in verse 7 some one is holding fast to something.

We submit that in verse 6, that something is τὸ *φρέαρ* (*to phrear*) the pit (Rev. ix. 1, 2 and xi. 7) out of which he ascends, and in which he is now kept in sure possession until the season arrive when he is to be openly revealed: meanwhile, his secret counsels and plans are already working, preparing the way for his revelation.

The whole subject of the context is the revelation of two personages (not of one), viz., "the man of sin" (verse 3) and "the lawless one" (verse 8). These correspond with the two beasts of Rev. xiii.

This is clear from the structure of the first twelve verses of this chapter:—*

* See *The Structure of the Two Epistles to the Thessalonians* by the same author and publisher.

2 Thess. ii. 1-12.

- A | 1-3. Exhortation not to be believing what the apostle did *not* say.
 B | -3, 4. Reason. "For, etc."
 A | 5, 6. Exhortation to believe what the apostle *did* say.
 B | 7-12. Reason. "For, etc."

Or more fully, thus:—

- A | 1-3. Exhortation (negative).
 B | a | -3. The Apostasy (open).
 | b | -3. The Revelation of the "Man of Sin." (The Beast
 | from the *Sea*, Rev. xiii. 1-10).
 | c | 4. The character of his acts. See Rev. xiii. 6-8.
 A | 5-6. Exhortation (positive).
 B | a | 7. Lawlessness (secret working).
 | b | 8. The Revelation of the Lawless one. (The Beast
 | from the *Earth*, Rev. xiii. 11-18).
 | c | 9-12. The character of his acts. See Rev. xiii. 13-15.

Thus the *open* working of the apostasy and the *secret* working of the counsels of the Lawless one are set in contrast. We must note that the word "mystery" means *a secret, a secret plan or purpose, secret counsel*.*

Thus we have here two subjects: (1) "The Man of Sin" (the beast from the sea, Rev. xiii. 1-10), and the open apostasy which precedes and marks his revelation; (2) "The Lawless one" (the beast from the earth, Rev. xiii. 11-18), and the working of his secret counsels which precedes his revelation, and the ejection of the Devil from the heavens which brings it about.

An attempt has been made to translate the words, *ἐκ μέσου γένηται* (*ek mesou geneetai*) *be taken out of the way*, as meaning, "arise out of the midst." But this translates an idiomatic expression literally; which cannot be done without introducing error. *ἐκ μέσου γένηται* is an idiom,† for *being gone away, or being absent or away*.

This is clear from the other places where the idiomatic expression occurs.‡

* See *The Mystery*, by the same author and publisher.

† See below under the figure *Idioma*.

‡ In Matt. xiii. 49, the wicked are severed *from among* the just" (*i.e.*, taken away). In Acts xvii. 33, "Paul departed *from among* them" (*i.e.*, went away). In xxiii. 10, he was taken "by force *from among* them" (*i.e.*, taken out of the way). 1 Cor. v. 2 is very clear, where he complains that they had not mourned that "he that hath done this thing might be taken away from among you." In 2 Cor. vi. 17, we are commanded, "Wherefore come out *from among* them and be ye separate." In Col. ii. 14 we read of the handwriting of ordinances which was

Thus the lawless one is, at present, being held fast in the pit (while his secret counsels are at work); and the Devil is holding on to his position in the heavenlies (Eph. ii. 2; vi. 12). But presently there will be "war in Heaven" (Rev. xii.), and Satan will be cast out into the earth. Then in Rev. xiii. 1, we read, "and he (Satan) stood upon the sand of the sea" (R.V.) Then it is that he will call up this lawless one, whom John immediately sees rising up out of the sea to run his brief career, and be destroyed by the glory of the Lord's appearing.

The complete rendering therefore of these two verses (1 Thess. ii. 6-7), will be as follows:—"And now ye know what holds him [*the lawless one*] fast, to the end that he may be revealed in his own appointed season. For the secret counsel of lawlessness doth already work; only, there is one [*Satan*] who at present holds fast [*to his possessions in the heavenlies*], until he be cast out [*into the earth*, Rev. xii. 9-12; and "*stand upon the sand of the sea*," Rev. xiii. 1, R.V.], and then shall be revealed that lawless one whom the Lord Jesus shall slay with the spirit of his mouth, and destroy with the brightness of his coming" (Isa. xi. 4).

Jas. v. 3.—"Ye have heaped treasure together for the last days." The R.V. is tame in comparison with this, "Ye have laid up your treasure in the last days." *θησαυρίζω* (*thesaurizo*) means simply *to treasure up*. In Rom. ii. 5, we have the expression "treasurest up wrath." So here, there is the *Ellipsis* of what is treasured up. We may supply "wrath" here. "Ye have treasured up [*wrath*] for the last days," or in last (or final) days, *i.e.*, days of extremity.

1 Pet. ii. 23.—"But committed *himself* to him that judgeth righteously."

Here the omitted accusative is supplied, but it is a question whether it ought to be "*himself*," or rather as in the margin both of A.V. and R.V. "*his cause*."

against us; Christ "took it out of the way." We have the same in the Septuagint in Isa. lii. 11: "Depart ye . . . go ye out of the midst of her," and Isa. lvii. 1: "the righteous is taken away from the evil to come."

The same usage is seen in Classical writers—Plutarch (*Timol.* p. 238, 3): "He determined to live by himself, having got himself out of the way," *i.e.*, from the public; Herodotus (3, 83; and 8, 22): The speaker exhorts some to "be on our side; but, if this is impossible, then sit down out of the way," *i.e.*, leave the coast clear as we should say, keep neutral and stand aside. The same idiom is seen in Latin—Terence (*Phorm.* v. 8, 30): "She is dead, she is gone from among us" (*e medio abiit*). The opposite expression shows the same thing. In Xenophon (*Cyr.* 5, 2, 26), one asks, "What stands in the way of your joining us?" (*ἐν μέσῳ εἶναι*).

3. The Omission of the PRONOUN.

Where there can be no doubt to whom or to what the noun refers, the pronoun is frequently omitted in the Greek, and in most cases is supplied in *italic* type in the A.V.

The omission of the pronoun makes it more emphatic, attention being called more prominently to it.

Matt. xix. 13.—"That He should put the hands [*of Him*] upon them," *i.e.*, *His* hands.

Matt. xxi. 7.—"And put on them the clothes [*of them*]" *i.e.*, their garments, "and he sat upon them." This is the reading of the critical editions.

Mark v. 23.—"Come and lay the hands [*of thee*] upon her" *i.e.*, *thy* hands. Where the A.V. does not even put *thy* in italics. Compare Matt. ix. 18, where the pronoun (*σου, sou*) *thy* is used.

Mark vi. 5.—"And he laid the hands [*of him*] upon a few sick folk," *i.e.*, *his* hands. So also viii. 25, xvi. 18; Acts ix. 17.

Luke xxiv. 40.—"And when He had thus spoken, He showed them the hands and the feet [*of Him*], *i.e.*, as in A.V., "*his* hands and *his* feet."

John xi. 41.—"And Jesus lifted up the eyes [*of Him*]," *i.e.*, *his* eyes.

Acts xiii. 3.—"And when they had fasted and prayed, and laid the hands [*of them*] on them," *i.e.*, *their* hands on them.

Acts xix. 6.—"And when Paul had laid the hands [*of him*] upon them," *i.e.*, *his* hands.

Eph. iii. 17, 18.—"That ye, being rooted and grounded in love, may know what is the breadth [*of it*], and length [*of it*], and the depth [*of it*], and the height [*of it*]," *i.e.*, of love. "That ye may know what is [*its*] breadth, and length, and depth, and height, etc."

Heb. iv. 15.—"But was in all points tempted, according to the likeness [*of us*] apart from sin," *i.e.*, according to [*our*] likeness.

Rom. vi. 3, 4.—May be perhaps best explained by this figure. "Know ye not that so many of us as were baptized into Christ Jesus, unto his death we were baptized? Therefore we were buried together with him by the baptism [*of him*] (*i.e.*, by *his* baptism) unto death." For He had "a cup" to drink of (*His death*), and "a baptism to be baptized with" (*His burial*), and when He died and was buried, His people died and were buried with Him, and, as the next verse goes on to say, rose again with Him.

So the passage reads: "Therefore we were buried with him by his baptism-unto-death [*i.e.*, his burial], in order that just as Christ was raised from among the dead by the glory of the Father, so we also, in newness of life should walk. For if we have become identified in the likeness of his death, certainly in that of his resurrection also we shall be: knowing this, that our old man was crucified together with [*him*] in order that the body of sin may be annulled, that we should no longer be in servitude to sin. For he that hath died hath been righteously acquitted from the sin [*of him*], *i.e.*, his sin. Now if we died together with Christ, we believe that we shall live also together with him."

The whole argument lies in this that we are reckoned as having died with Him, and as having been buried with Him in His burial (or baptism-unto-death). (See Matt. xx. 23; Mark x. 38, 39; Luke xii. 50). Hence all such are free from the dominion and condemnation of sin, and stand in the newness of resurrection life. This is "the gospel of the glory" (2 Cor. iv. 4), for it was by the glory of the Father that Christ was raised, and it is glorious news indeed which tells us that all who are in Christ are "complete in Him" (Col. ii. 10), "accepted in the beloved" (Eph. i. 6), "perfect in Christ Jesus" (Col. i. 28).

With this agrees Col. ii. 10-12. "And ye are complete in him, which is the head of all principality and power. In whom (*ἐν ᾧ*, *en hō*) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in the baptism [*of him*] *i.e.*, in his baptism-unto-death, in whom (*ἐν ᾧ*, not "wherein," but as it is rendered above) ye were raised together also through the faith of the operation of God, who raised him from among the dead," etc.

Here, again, the whole argument turns on the fact that the "circumcision" and the "baptism" spoken of are both "made without hands," and both are fulfilled in Christ. The whole context of these two passages must be studied in order to see the one point and the great truth which is revealed: *viz.*, that in His *death* we are circumcised and cut off, "crucified with Him" (Rom. vi. 6): in His *burial* (or baptism-unto-death) we are baptized (Rom. vi. 4; Col. ii. 12): and in His *resurrection* we now have our true standing before God. We have all in Christ. Hence, our completeness and perfection in Him is such that nothing can be added to it. All who are baptized by Him with the Holy Spirit are identified with Him in His death, burial, and resurrection. Hence, those who are being baptized are baptized for the dead, if the dead rise not. (1 Cor. xv. 29, see below), for they do not rise if

Christ be not raised. But, if Christ be raised, then we are raised in Him; and "Christ being raised from the dead dieth no more, . . . for in that he died, he died unto sin once for all; but in that he liveth, he liveth unto God. Likewise ye also reckon yourselves dead indeed unto sin, but alive unto God, IN CHRIST JESUS" (Rom. vi. 8-11).

Rom. ii. 18.—Thou "makest thy boast of God, and knowest the will [of him]," *i.e.*, his will: the will of God.

1 Tim. vi. 1.—"That the name of God and his doctrine be not blasphemed." The R.V. reads "that the name of God and the doctrine be not blasphemed," but it is better "the doctrine [of him]," *i.e.*, his doctrine, as in the A.V.

4. The Omission of OTHER CONNECTED WORDS.

1 Kings iii. 22.—"Thus they spake before the king." It is not to be supposed that two women under these exciting circumstances would confine themselves to the few concise words of verse 22. Moreover, there is no "thus" in the Hebrew. Literally it reads—"and they talked before the king," *i.e.*, "they talked [very much] or kept talking before the king."

2 Kings vi. 25.—"An ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." Here it is more correct to supply (with the R.V. margin) "shekels" instead of "pieces," and translate "was at eighty shekels of silver."

2 Kings xxv. 3.—"And on the ninth day of the fourth month the famine prevailed."

The Hebrew reads, "and on the ninth month." But the *Ellipsis* is correctly supplied from Jer. lii. 6.

Ps. cxix. 56.—"This I had, because I kept thy precepts;" *i.e.*, this [consolation] I had. Luther supplies the word "treasure."

Jer. li. 31.—"One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end."

The R.V. translates "on every quarter"! Another version renders it "to its utmost end." Another "at the extremity." Thus it is clear that there is an *Ellipsis*, and much confusion in supplying it.

The Hebrew is "from the end": or with the *Ellipsis* supplied "from [each] end." So in chap. i. 26 (A.V. and R.V.), "come against her from the utmost border." (Margin: "Hebrew, from the end"), *i.e.*, as we have suggested, "from [each] end."

And so the prophecy was *exactly* fulfilled. The Babylonians, after their first discomfiture by Cyrus in the field, retired to the city . . . and, as Heroditus says, "remained in their holds."*

The forces of Cyrus, having turned the waters of the Euphrates, entered the city by the bed of the river at each end; and the messengers who entered at the end where the waters quitted the city ran to meet those who had come in where the waters entered the city; so that they met one another. Herodotus expressly describes this in his history (book i. §191). Those who were at the extremities were at once slain, while those in the centre were feasting in utter ignorance of what was going on. See Daniel v. 3, 4, 23, 30. Thus the correct supply of the *Ellipsis* is furnished and established by the exact fulfilment of the prophecy, proving the wonderful accuracy of the Divine Word.

Ezek. xiii. 18.—"Woe to the women that sew pillows to all armholes."

This may be translated literally, "Woe to those who sew together coverings upon all joints of [*the people of*] my hands," *i.e.*, *my people*. The context supplies the *Ellipsis*, for the subject is the deception of God's people by the false prophets; and the covering and veiling of verse 18 corresponds to the daubing and coating of verse 14, etc., *i.e.*, the making things easy for the people so that they should not attend to God's word.

The R.V. reads, "that sew pillows upon all elbows," margin, "Heb. *joints of the hands*." A.V. margin, "elbows."

Matt. xix. 17.—"Keep the commandments," *i.e.*, *of God*.

Mark vi. 14-16.—The parenthesis in verse 14 must be extended to the end of verse 15. What Herod said is stated in verse 16. The rumour of what others said is stated in the parenthesis:—"And king Herod heard [*of these mighty works*]; (for his name was spread abroad, and [*one*] † said that John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, It is Elias; and others said, It is a prophet, or, as one of the

* Οἱ βαβυλώνιοι. . . . ἐσωθέντες τῆ μάχῃ κατελήθησαν ἐς τὸ ἄστυ. HEROD. Hist. lib. i. §190. See also XENOPHON, Cyrop. lib. vii. Compare Jer. li. 30, "The mighty men of Babylon have forborne to fight, they have remained in *their holds*."

† The Greek reads ἔλεγεν (*elegen*), *one said*. The reading put by Tr. and R.V. in the margin, and by Lachmann, and Westcott and Hort in the Text is ἐλεγον (*elegon*) *some said*.

prophets). But when Herod heard* *thereof*,† he said, It is John whom I beheaded: he is risen from the dead."

Luke xiv. 18.—"They all with one *consent* began to make excuse."

ἀπὸ μιᾶς (*apo mias*) with one [*mind*], or with one [*declining*]: *i.e.*, they all *alike* began to decline the invitation.

John iii. 13.—"No man hath ascended up to heaven, but he that came down from heaven, *even* the Son of Man which is in heaven." The words translated "which is" are ὁ ὢν (*ho on*) the article, and the present participle of the verb "to be"—literally, the *one* being: *i.e.*, who *was* being, or simply *who was*. Compare John i. 18 "who was (ὁ ὢν) in the bosom of the Father." John ix. 25, "Whereas I was blind" (τυφλὸς ὢν). John xix. 38, "being a disciple," *i.e.*, who was a disciple. Luke xxiv. 44, "I spake whilst I was yet with you" (ἔτι ὢν, *eti on*). 2 Cor. viii. 9, "Though he was rich" (πλούσιος ὢν, *plousios on*).

Hence our verse reads, "Even the Son of Man who was in heaven." This agrees with John vi. 62, where we have the words, "What and if ye shall see the Son of Man ascend up where he was before?"

The fact taught us by this is, that the human body of the Lord Jesus cannot be in more than one place at the same time. This fact cuts at the roots of all errors that are based on any presence of Christ on earth during this present dispensation. The presence of the Holy Spirit is the witness to the absence of Christ. There can be no presence of Christ now except by the Holy Spirit. He will be present again bodily only at His personal return from Heaven. Now He is seated at the right hand of God, "henceforth expecting," until the moment arrives for God to place His enemies as a footstool for His feet, when He shall rise up to receive His people to Himself and come with and reign until He shall have put all enemies under His feet. (See above, page 7).

Any presence, therefore, of Christ in the Lord's Supper, other than by His Spirit in our hearts,‡ is a denial of His real human nature, and of His return from Heaven: and this is an error which affects both the first and second Advents. The Lord's Supper, therefore, is the witness of His *real absence*; for it is instituted only "till He come." And not until that glorious day will there be any "real presence" on earth. And then it will be a bodily presence,

* Repeated from verse 14.

† Or when Herod heard *these various opinions*.

‡ See the Rubrick at the end of the Communion Service of the Church of England.

for it is "on the Mount of Olives," that His feet will rest, and "on Mount Zion" that He shall reign.

Acts x. 36.—"The word which God sent unto the children of Israel preaching peace by Jesus Christ."

The *Ellipsis* here is caused by a Hebraism, as in Hag. ii. 5. "According to the word that I covenanted with you," etc. So this will read, " [According to] the word which God sent, etc."

Or it may be taken as parallel to Ps. cvii. 20. "He sent his word, and healed them." So Isa. ix. 8. God "sent" when His Son came, through whom God proclaimed the Gospel of peace. Hence " [This is] the word which God sent."

Acts xviii. 22.—"And when he had landed at Cæsarea, and gone up . . . and saluted the Church, he went down to Antioch," i.e., "Gone up [to Jerusalem]." As is clear from verse 21, as well as from the circumstances of the case.

Rom. ii. 27.—"And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"

Here we have, first, to note the figure of *Hendiadys* (*q.v.*) "letter and circumcision" and translate it *literal circumcision*. And next we have to preserve the emphasis marked by the order of the words, which we can well do if we correctly supply the *Ellipsis*:—

"And shall not uncircumcision which by nature fulfilleth the law, condemn thee [though thou art a Jew], who, through the literal circumcision, art a transgressor of the law?"

Rom. xi. 11.—"I say then, Have they stumbled that they should fall [for ever]? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." The fall mentioned here must be interpreted by verse 1 "cast away," and verse 25 "until," and by the condition of verse 23. Is their fall the object or end of their stumbling? See John xi. 4.

Rom. xii. 19.—"Dearly beloved, avenge not yourselves, but rather give place unto wrath." This does not mean "yield to the wrath of your enemy," but "give place to the wrath* [of God], for (the reason is given) it is written, Vengeance is mine; I will repay, saith the Lord."

Rom. xiv. 2.—"For one believeth that he may eat all things; another, who is weak [in the faith], eateth herbs [only]."

Rom. xiv. 5.—"One man esteemeth one day above another,"

* τῆ ὀργῆ (tee orgee).

i.e., "one man indeed ($\mu\acute{\epsilon}\nu$), esteemeth one day [*more holy*] than another; but ($\delta\grave{\epsilon}$) another esteemeth every day [*alike*]."

Rom. xiv. 20.—"All things indeed are pure," *i.e.*, "all [*meats*] indeed [*are*] clean; but [*it is*] evil to the man who eateth with offence [*to his weak brother*]." "Clean" here means ceremonially clean, and hence, allowed to be eaten.

Rom. xiv. 23.—"And he that doubteth is damned (or condemned) if he eat," *i.e.*, "and he that holdeth a difference [*between meats*] is condemned if he eat, because [*he eateth*] not from ($\acute{\epsilon}\kappa$) faith; for whatsoever is not of faith is sin."

I Cor. vii. 6.—"But I speak this [*which I have said*] by permission and not commandment."

I Cor. ix. 9, 10.—"Doth God take care for oxen [*only*] ? Or saith he it altogether for our sakes ?"

I Cor. xii. 6.—The expression "all in all" is elliptical: and the sense must be completed according to the nature of the subject and the context, both here, and in the other passages where it occurs.

Here, "it is the same God, which worketh all [*these gifts*] in all [*the members of Christ's body*]:" what these gifts are, and who these members are, is fully explained in the immediate context. See verses 4-31.

I Cor. xv. 28.—"Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." The word $\pi\acute{\alpha}\nu\tau\alpha$ occurs six times in the 27th and 28th verses and is in each case translated correctly "all things" except in this last occurrence. We have no liberty to change the translation here. It must be "all things," and to complete the sense we must render it "that God may be [*over*] all things, in all [*places*]; *i.e.*, over all beings in all parts of the universe.

Eph. i. 23.—"The church, which is His body, the fulness* of him that filleth all in all." Here, we must supply:—"that filleth all [*the members of His body*] with all [*spiritual gifts and graces*]." Compare chap. iv. 10-13.

Col. iii. 11.—"Christ is all, and in all." Here the Greek is slightly different from the other occurrences, but it is still elliptical; and the sense must be completed thus:—In the new creation "there is

* The termination of the word $\pi\lambda\acute{\eta}\rho\omega\mu\alpha$ denotes the result or product of the verb to fill, *i.e.*, of the act of the verb. Hence this fulness means a filling up in exchange for emptiness. His members fill up the Body of Christ, and He fills up the members with all spiritual gifts and graces.

neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but, Christ is [*created in*], all [*who believe*] and in all [*places of the world*],” *i.e.*, no man is excluded on account of earthly considerations of condition or location from the blessings and benefits of the new creation. See Gal. iii. 28, where the same truth is expressed in different words.

1 Cor. xiv. 27.—“If any man speak in an *unknown* tongue, let it be by two, or at the most three [*sentences, or perhaps, persons*] and that by course (*i.e., separately*); and let one interpret.”

2 Cor. i. 6.—“And whether we be afflicted, *it is* for your consolation and salvation, which is effectual [*in you*] in the enduring of the same sufferings which we also suffer, etc.”

2 Cor. v. 5.—“Now he that hath wrought us for the self same [*desire*], is God.”

Gal. v. 10.—“I have confidence in you through the Lord, that ye will be none otherwise minded.”

The Greek reads “that you will think nothing differently [*from me*].”

Phil. i. 18.—“What then [*does it matter*] ? at any rate, in every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.”

1 Thess. iii. 7.—“Therefore, brethren, we were comforted over you in all our affliction and distress by your faith,” *i.e.*, “by [*the news received of*] your faith.”

1 Thess. iv. 1.—“As ye have received of us how ye ought to walk and to please God, so ye would abound more and more [*therein*].” See also verse 10.

Heb. xiii. 25.—“Grace *be* with you all,” *i.e.*, “The grace [*of God be*] with you all.”

1 John v. 15.—“And if we know that he hear us [*concerning*] whatsoever we ask, we know that we have the petitions that we desired of him.”

1 John v. 19.—“The whole world lieth in wickedness:” R.V., “in the wicked one.” But this is not English. The *Ellipsis* must be supplied thus:—“The whole world lieth in [*the power of*] the wicked one.”

II. THE OMISSION OF VERBS AND PARTICIPLES.

A verb is a word which signifies *to be, to do, or to suffer*, and expresses the action, the suffering, or the being, or the doing.

When therefore the *verb* is omitted, it throws the emphasis on the thing that is done rather than on the doing of it.

On the other hand, when the *noun* is omitted, our thought is directed to the action of the verb, and is centred on that rather than on the object or the subject.

Bearing this in mind, we proceed to consider a few examples:—

1. When the VERB FINITE is wanting.

Gen. xxv. 28.—“And Isaac loved Esau, because he did eat of his venison.” Or it may be that there is no *Ellipsis*, and it may mean “because hunting was in his [Esau’s] mouth,” *i.e.*, on his tongue.

The A.V. has given a very free translation. But here again, the correct supply of the words omitted enables us to retain a literal rendering of the words that are given: “because the food taken by him in hunting [*was sweet, or was pleasant*] in his mouth.”

Num. xvi. 28.—“And Moses said, ‘Hereby ye shall know that the LORD hath sent me to do all these works; for not of my own mind.’”

Here we may render it, “for not of mine own heart [*have I said these things*]. See verse 24.

1 Sam. xix. 3.—“I will commune with my father of thee; and what I see, that I will tell thee.”

The R.V. translates “and if I see aught.” But the Hebrew with the *Ellipsis* supplied, is: “and will see what [*he replies*], and will tell thee.”

2 Sam. iv. 10.—“When one told me, saying, behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings.”

Here the A.V. has supplied the verb “*thought*,” but perhaps the verb “*had come*” is better, *i.e.*, “who [*had come*] that I should give him a reward for his tidings.”

The R.V. translates, “which was the reward I gave him for his tidings.”

2 Sam. xviii. 12.—“Beware that none *touch* the young man Absalom.”

2 Sam. xxiii. 17.—This is a case in which the *Ellipsis* is wrongly supplied in the A.V. “And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives?”

The R.V. rightly supplies from 1 Chron. xi. 19, “Be it far from me, O LORD, that I should do this: *shall I drink* the blood of the men, etc.”

1 Kings xi. 25.—“And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*,” i.e., that Hadad wrought or brought upon him.

1 Kings xiv. 6.—“I am sent to thee *with heavy tidings*.” The Hebrew is, “I am sent to thee hard.”

The *Ellipsis* may thus be supplied: “I am sent to thee [*to tell thee, or to bring thee, or to prophesy to thee*] hard [*things*]. See verse 5.

1 Kings xxii. 36.—“And there went a proclamation throughout the host about the going down of the sun, saying, “Every man to his city, and every man to his own country.” Here the verb *return* is to be supplied. “*Let every man return to his city, etc.*,” or “*[Return] every man to his city, etc.*”

2 Kings xxv. 4.—The word “*fled*” is not in the Hebrew. The *Ellipsis* is thus supplied in the A.V. and R.V. correctly in italics.

Ezra x. 14.—“Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned away.”

The Hebrew of the last clause reads, “Until (וְעַד) the fierce wrath of our God be turned back from us, until (וְעַד) this matter [*be carried out*].”

This filling up of the *Ellipsis* enables us to take the other words in the verse literally. The non-observance of the figure leads the A.V. to give two different meanings (viz., “until” and “for”) to the word וְעַד *until*, which is used twice in the same passage.

The R.V. reads, “Until the fierce wrath of our God be turned from us, until this matter be dispatched,” and gives an alternative in the margin for the last clause “*as touching this matter.*”

Ezra x. 19.—“And being guilty, *they offered* a ram of the flock for their trespass.”

Here the *Ellipsis* of the verb is properly supplied.

Job. iii. 21.—“Which long for death, but it *cometh* not; and dig for it more than for hid treasures [*but find it not*].”

The A.V. supplies the first verb, but not the second.

Job iv. 6.—“*Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*”

The R.V. renders it:—“Is not thy fear of God thy confidence, and thy hope the integrity of thy ways?”

These two lines are arranged as an introversion in the Hebrew:—

Is not thy fear
thy confidence?
And thy hope
the integrity of thy ways?

Or by transposing the words they may be exhibited as an alternation:

Is not thy fear thy confidence?
And the integrity of thy ways, thy hope?

It should be noted that the A.V. of 1611 originally read, "*Is not this thy feare thy confidence; the uprightnes of thy wayes and thy hope?*" The change first appears in the Cambridge edition of 1638. But by whom this and many similar unauthorised changes have been made in the text of the A.V. of 1611, is not known, and can only be conjectured!*

Job xxxix. 13 seems to have caused much trouble to the translators. The A.V. reads, "*Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?*" The R.V. and other versions which ignore the Ellipsis (which the A.V. correctly supplies) have to give a very unnatural translation, and miss the challenge which is connected with all the other wonders of God's works in these chapters.

The scanty featherless wing of the ostrich (רִנְנַיִם *renana*, not peacock) is contrasted with the warm full-feathered wing of the stork (חֲסִידָה *chaseedah*, not ostrich), and man is challenged, "*Didst thou give either the one or the other?*"

Ps. iv. 2.—"*O ye sons of men, how long will ye turn my glory into shame?*"

Ps. xxii. 16.—"*They pierced my hands and my feet.*" Through not seeing the Ellipsis of the verb in this verse, the word in the Hebrew text קָרַרְתָּ (kāree), as a lion, has been translated as though it were a verb קָרַרוּ (kāroo) they pierced.† But we have no authority thus to ignore the printed text. On the contrary, verse 16 corresponds exactly with verse 12. In verse 12 we have two animals, "bulls" and "a lion" (the first plural, and the second singular). So also we have in verse 16, two animals, "dogs" and "a lion." If, however, we take kāree as a noun, there is an Ellipsis of the verb, which we may well supply from Isa. xxxviii. 13, and then we may translate

* See Appendix A.

† In the first case the *Kaph* ך is rendered "as" and is prefixed to קָרַרְתָּ (*aree*) a lion; in the latter case it forms part of the verb קָרַרוּ (*kāroo*).

the rest literally: "As a lion [*they will break up*] my hands and my feet."*

The structure of the passage proves that this is the case. Verses 12-17 form the centre of this part of the Psalm:—

A | 12-13. They. Beasts surrounding: "bulls" (pl.), and "a lion" (sing.).

B | 14-15. I. The consequence. "I *am* poured out like water."

A | 16. They. Beasts surrounding: "dogs" (pl.), and "a lion" (sing.).

B | 17. I. The consequence. "I may tell all my bones."

Ps. xxv. 15.—"Mine eyes *are* ever towards the Lord," *i.e.*, "mine eyes are ever *lifted up* or *looking* toward the Lord." See Ps. cxxi. 1. The verb is omitted, that we may not think of the act of looking, but at the object to which we look.

Ps. cxx. 7.—"I *am* for peace; but when I speak, they *are* for war." There are no verbs in the Hebrew, which is:—"I peace; but when I speak, they for war." The verbs to be supplied are doubtless, "I [*love*] peace; but when I speak they [*cry out*] for war," or "they *break forth* into war."

Ecc. viii. 2.—"I *counsel thee* keep the king's commandment."

Isa. lx. 7.—"For your shame *ye shall have* double." Here the Ellipsis is properly supplied. (See this passage under other Figures).

Isa. lxvi. 6.—"A voice of noise (tumult, R.V.) from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies": *i.e.*, a voice of tumult *is heard* from the city, a voice *sounds forth* from the temple, etc.

Jer. xviii. 14.—"Will a man leave the snow of Lebanon *which cometh* from the rock of the field?"

There is no sense whatever in this rendering, and the R.V. is but little better: "Shall the snow of Lebanon fail from the rock of the field?"

The Ellipsis is not to be supplied by the verb "cometh." But it should be:

"Will a man leave the snow of Lebanon for the rock of the field?

Or shall the cold flowing waters *be forsaken* for strange waters?"

Jer. xix. 1.—"Go and get (R.V. buy) a potter's earthen vessel and *take* of the elders of the people, &c."

Hos. viii. 1.—"He shall *come* as an eagle against the house of the LORD:" *i.e.*, as an eagle *shall the enemy come* against the house of the LORD.

Amos iii. 11.—"Thus saith the Lord God (Adonai Jehovah): an adversary *there shall be*, etc." So the R.V. But "an adversary *shall come*," would be better."

* See Ginsburg's *Introduction to the Massoretico-Critical Hebrew Bible*, p. 969.

Matt. xxvi. 5.—"But they said, not on the feast day," *i.e.*, *Let us not do it on the feast day* (so also Mark xiv. 2).

Acts xv. 25.—"Certain which went out from us have troubled you with words, subverting your souls, saying, ye *must* be circumcised, and keep the law," *i.e.*, saying, ye *ought* to be circumcised, and to keep the law.

Rom. ii. 7-10.—There are several *ellipses* in these verses which may be thus supplied.

"To them who by patient continuance in well doing seek for glory and honour and immortality [*he will give*] eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, [*shall come*] indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile*; but glory, honour, and peace [*shall be rendered*] to every man that worketh good, to the Jew first and also to the Gentile."

Rom. iv. 9.—"Cometh this blessedness then on the circumcision *only*, or upon the uncircumcision also?"

I.e., "This blessedness, then, [*cometh it only*] on the circumcision?"

Rom. vi. 19.—"For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

I.e., "To [*work*] iniquity": and "to [*work*] holiness."

Rom. xi. 18.—"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee," *i.e.*, but if thou boast, *I tell thee* (or *know thou*) thou bearest not the root, but the root beareth thee.

Rom. xiii. 11.—"And that, knowing the time, that now *it is* high time to awake out of sleep, etc."

The Greek is *καὶ τοῦτο* (*kai touto*), "and this [*I add* or *I exhort*] knowing the reason, that [*it is*] already the hour [*for us*] to awake out of sleep."

* In Deut. xxviii. 53, this is applied to *the Jew* (cf. Sept.). "In thy anguish and tribulation wherewith thine enemy shall afflict thee." (A.V., "In the siege and in the straitness wherewith thine enemies shall distress thee"). Cf. Isa. viii. 22.

While in Isa. xiii. 9, this is applied to *the Gentile*.

Thus these words are applied even in the Old Testament: "to the Jew first, and also to the Gentile."

1 Cor. ii. 12.—“Now we have received, not the spirit of the world, but the Spirit which is of God.”

There is no verb in this latter clause, and the verb “is” which is supplied in the A.V. should be in italics. But “which [*cometh*] from God,” is better; or “*is received*,” repeated from the previous sentence.

1 Cor. iv. 20.—“For the kingdom of God *is* not in word but in power.” There is no verb in the whole of this verse; consequently one *must* be supplied:—“For the kingdom of God [*is established or governed*] not by word (or speech as in verse 19) but by power.”

1 Cor. xiv. 33.—“For God is not *the author* of confusion, but of peace, as in all churches of the saints.” There is no verb in the latter clause, therefore one must be supplied. The word “God” may also be repeated as in the R.V. :—

“For God is not [*a God*] of confusion, but of peace, as [*He is*] in all churches of the saints.” Or, “as in all the churches of the saints [*is well known*].”

2 Cor. ix. 14.—“And by their prayer for you, which long after you for the exceeding grace of God in you.” The Greek is ἐφ’ ὑμῶν (*eph’ humin*) upon you, and requires the verb to be supplied, “for the exceeding grace of God [*bestowed*] upon you.”

2 Cor. xii. 18.—“I desired Titus [*to go to you*], etc.”

Gal. v. 13.—“Only *use* not liberty for an occasion to the flesh.”

Here the A.V. supplies “*use*.” But it might well be “*misuse* or *abuse*.”

Eph. iv. 9.—“Now that he ascended.” The Greek reads as in R.V., “Now this, He ascended.” But the *Ellipsis* must be supplied: “Now, this [*fact*]” or “Now, this [*expression*], He ascended, what is it unless that he also descended first into the lower parts of the earth?”

Eph. v. 9.—“For the fruit of the Spirit *is* in all goodness and righteousness and truth:” *i.e.*, [*consists*] in these things.

All the ancient MSS. and critical texts, and the R.V. agree in reading φωτός (*phōtos*) of the light, instead of πνεύματος (*pneumatōs*) of the Spirit; and thus “the fruits of the light” are contrasted with “the unfruitful works of darkness.”

Phil. iii. 15.—“Let us therefore, as many as be perfect, be thus minded:” *i.e.*, [*desire to be*] perfect. There is no verb, and the word “be” ought to have been put in italics.

1 Tim. ii. 6.—“Who gave himself a ransom for all, to be testified in due time.” Here there is no verb in the latter clause. The Greek reads, “the testimony in due times” or in its own seasons. Hence the

A.V. has boldly substituted a verb for the noun "to be testified"; while the R.V. has rendered it: "the testimony *to be borne* in its own times." We may supply the Ellipsis more fully thus: "the testimony [of which, *was to be borne by us*] in his own appointed season."

The word "all" must be taken here in the sense of "all" *without distinction*, because before Christ's death the ransom was only for one nation—Israel. It cannot be "all" *without exception*, for in that case all would and must be saved. See under *Synecdoche*.

Philem. 6.—"[I pray] that the communication of thy faith may become effectual, etc."

1 Pet. iv. 11.—"If any man speak, *let him speak*, as the oracles of God [require]."

2 Pet. ii. 3.—"Whose judgment now of a long time lingereth not." There is no "now" in the Greek. "Whose judgment [threatened] of old, lingereth not. See Jude 4.

1 John iii. 20.—"For if our heart condemn us, God is greater than our heart, and knoweth all things."

In the Greek, the word *ὅτι* (*hoti*), *that*, occurs twice, and the construction is difficult. The A.V. avoids it by translating the first *ὅτι* "for," and ignoring the second occurrence altogether. The R.V. evades it by adopting for the first *ὅτι* the reading (*ὃ ἵνα* for *ὅτι*), which, beyond the Alexandrian Codex, has scarcely any MS. support, and only that of one Textual critic (Lachmann). The R.V. connects verse 20 with verse 10, and translates "and shall assure our heart before him, whereinsoever our heart condemn us, because God is greater, &c." But this English is as difficult as the Greek.

The difficulty is met by supplying the ellipsis before the second *ὅτι*, and translating it "that," as it is rendered 613 times in the N.T. :—

"For if our heart condemn us [*we know*] that God is greater than our heart."

(a) THE VERB "to say."

This is frequently omitted in the original, but is generally supplied in *italics* in the A.V.

Where it is omitted the emphasis is to be placed on *what* is said rather than on *the act* of saying it.

Gen. xxvi. 7.—"Lest, *said he*, the men of the place should kill me."

1 Kings xx. 34.—"Then *said Ahab*."

Ps. ii. 2.—"Why do . . . the rulers take counsel together against the Lord, and against his anointed, *saying*."

Ps. cix. 5.—The structure of this Psalm shows that the verb *saying* must be supplied at the end of verse 5.

A | 1-5. David's prayer for himself: and complaint.

B | 6-20. David's enemies' *words* against him: (ending "that speak evil against my soul.")

A | 21-28-. David's prayer for himself: and complaint.

B | -28-31. David's enemies' *acts* against him: (ending "that condemn his soul.")

Here in B and B we have David's enemies. In B (6-20) their words and in B (-28-31) their acts. So that verses 6-20 are not David's words at all, but the words of David's enemies, the evil which *they* speak against his soul. The evil which they speak is contrasted with the "good" which he prays for himself in the next verse (21). "Let them curse," he says in verse 28, "but bless Thou!" Let them say "let Satan stand at his right hand" (verse 6); but he is assured (verse 31) that not Satan but Jehovah shall "stand at the right hand of the poor to save him from them that condemn his soul."

Hence in verse 20 David prays, "Let this be the wages* of mine enemies from the Lord, and of them that speak evil against my soul."

So that verse 5 will now read:—

"And they have rewarded me evil for good,
And hatred for my good will [*saying*]."

Then the Psalm goes on (verses 6-19) to describe the "hatred."

Having said in verses 2 and 3 that

"The mouth of the wicked and the mouth of the deceitful are opened upon me.
They have spoken against me with a lying tongue.

They compassed me about also with words of hatred,"

it is only natural to supply the verb *saying* at the end of verse 5.

Ps. cxliv. 12 is similar. The structure shows that verses 12 to 15 contain the words of the "strange children," and not the words of David.

A¹ | 1-7. David's words (Thanksgiving and Prayer).

B¹ | 8. The words of the strange children (vanity and falsehood).

A² | 9-11-. David's words (Thanksgiving and Prayer).

B² | -11-15-. The words of the strange children (vanity and falsehood).

A³ | -15. David's words. The true conclusion as opposed to the "vanity."

* פְּעֻלָּה (*peullah*), wages, as in Lev. xix. 13. Isa. xl. 10; xlix. 4; lxi. 8; lxii. 11. Jer. xxii. 13.

The word *say* should be put in italics after the word "that" in verse 12, and then all the many italics inserted in verses 11-15 can be dispensed with. It is clearly suggested in verses 8 and 11. So clearly that there is hardly any necessity to use it or repeat it in verse 12. The pronoun אֲשֶׁר (*asher*), *who*, is clearer than "that." *Lit.*, "who [*say*]." Then the Psalm (B.11-15-) goes on to give the vanity and the falsehood as to what constitutes the true happiness of any people :—Who *say*

"Our sons *are* as plants grown up in their youth ;
 Our daughters *are* as corner-stones, polished after the similitude of a palace ;
 Our garners are full, affording all manner of store ;
 Our sheep bring forth thousands and ten thousands in our streets ;
 Our oxen are strong to labour.
 There is no breaking in nor going out.
 There is no complaining in our streets.
 Happy people that are in such a case !"

Then comes, in contrast, David's true estimate :

"NO! Happy is that people whose God is Jehovah."

This is the truth as to real happiness, as is so beautifully declared in Ps. iv. 6, 7 :—

"There be many that say, Who will show us good?
 LORD, lift Thou up the light of Thy countenance upon us.
 Thou hast put gladness in my heart,
 More than in the time that their corn and their wine increased."

Yes, this is the only real "good." This is the only source of abiding happiness and gladness for any People. It is not the increase of corn and wine, but the light of God's countenance; it is not the store which men put in their garners, but it is the "gladness" which God puts in our hearts. The structure of the whole Psalm agrees with this, and indeed necessitates this interpretation.

So, in Ps. cxlvi. 6, happiness is declared to consist in having the God of Jacob for our help, and our hope and help in the LORD our God: for there is "no help" in man (verse 3).

Isa. v. 9.—"In mine ears *said* the LORD of hosts."

Isa. xiv. 8.—"Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*."

Isa. xviii. 2.—"That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*."

Isa. xxii. 13.—"And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [*saying*] Let us eat and drink; for to-morrow we shall die."

Isa. xxiv. 14, 15.—“They shall cry aloud from the sea, [*saying*], Wherefore,” etc.

Isa. xxviii. 9.—“Whom shall he teach knowledge?” etc.

That is, “Whom [*say they*] shall he teach knowledge?” This verse and the following are the scornful words of “the scornful men” mentioned in verse 14. They ridicule the words of the prophet, saying, “for *it is* tsav upon tsav, tsav upon tsav, &c.,”* not “*must be*” but “*it is*.”

Then, in verse 11, the prophet answers “For,” or “Yea, verily, with stammerings of lip and another (or foreign) tongue will he speak to this people,” and he tells them why “the word of the LORD was unto them precept upon precept;” viz. (verse 13), that they might fall and be broken.

Jer. ix. 19.—“For a voice of wailing is heard out of Zion, [*saying*], How are we spoiled!”

Jer. xi. 19.—“I knew not that they had devised devices against me, *saying*.”

Jer. 1. 5.—“They shall ask the way to Zion with their faces thitherward, *saying*.”

Lam. iii. 41.—“Let us lift up our heart with *our* hands unto God in the heavens, [*saying*].”

Hos. xiv. 8.—“Ephraim *shall say*,” etc.

Acts ix. 6.—“And the Lord *said* unto him,” etc.

Acts x. 15.—“And the voice *spake* unto him again the second time.”

Acts xiv. 22.—“Confirming the souls of the disciples, and exhorting them to continue in the faith, and *saying* that we must through much tribulation enter into the kingdom of God.”

2 Cor. xii. 16.—“But be it so, I did not burden you: nevertheless [*you say that*] being crafty, I caught you with guile.”

2. When the INFINITIVE of the verb is wanting:

(a) After the Hebrew יכל *yahköl*) able.

Ps. xxi. 11.—“They imagined a mischievous device, *which* they are not able *to perform*.”

Ps. ci. 5.—“Him that hath an high look and a proud heart will not I suffer,” *i.e.*, I am not able *to bear*.

*See under *Paronomasia*.

Isa. i. 13.—“The new moons and sabbaths, the calling of assemblies, I cannot away with,” *i.e.*, I am not able to endure. See Jer. xlv. 22.

Ps. cxxxix. 6.—“Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” Here the *Ellipsis* is properly supplied: *i.e.*, I am not able to attain unto it.

Hos. viii. 5.—“How long will it be ere they attain to innocency?” *i.e.*, how long ere they are able to practise innocency?

I Cor. iii. 2.—“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it,” *i.e.*, to eat, or partake of it, or, to digest it.

(b) After the verb to finish.

I Sam. xvi. 11.—“Are here all thy children?” Here the *Ellipsis* is avoided by a free and idiomatic translation. The Heb. reads, “Are the young men finished?” *i.e.*, “Are the young men finished passing by?” or done passing before me?

Matt. x. 23.—“Ye shall not have gone over the cities of Israel till the Son of Man be come.” Lit. “Ye will not have finished going over the cities,” etc., referring to verses 6 and 7.

Matt. xiii. 53.—“When Jesus had finished these parables,” *i.e.*, when Jesus had finished speaking these parables.

(c) When the INFINITIVE is wanting after another verb, personal or impersonal.

Gen. ix. 20.—“And Noah began to be an husbandman,” or, “And Noah the husbandman began and planted, etc.”

I Kings vii. 47.—“And Solomon left all the vessels unweighed because they were exceeding many,” *i.e.*, and Solomon omitted to weigh, etc.

Prov. xxi. 5.—“The thoughts of the diligent tend only to plenteousness: but of every one that is hasty only to want.”

Here plenteousness is מֹתָר (mōthar) that which is over and above, excess, (from יָתַר (yahthar) to be superfluous).

“The thoughts of the diligent tend only to excess, and [the thoughts] of every one that hasteth [to get riches tend] only to want.”

The R.V. supplies the *Ellipses*, thus. “But every one that is hasty hasteth only to want”; “hasting to want” is very obscure, but the “hasting to get riches” tending to want is clear.

Mark xv. 8.—“And the multitude crying aloud began to desire him to do as he had ever done unto them,” *i.e.*, that he should do.

Luke xiii. 33.—“Nevertheless I must walk to-day, and to-morrow, and the *day* following,” etc.

The R.V. has “Howbeit I must go on my way.” But the Greek is “Howbeit it behoves me to-day, and to-morrow, and the *day* following, to go on [*to work*],” i.e., to continue working.

Rom. iv. 25.—“Who was delivered [*to die*] for our offences.”

3. When the VERB SUBSTANTIVE is omitted.

The Hebrew having no verb substantive, this is generally expressed in italics in the A.V. But inasmuch as it is absolutely necessary for the sense in English, the R.V. has printed it in roman type. (See preface to R.V.).

Gen. i. 2.—“Darkness *was* upon the face of the deep.”

Gen. ii. 10.—Lit. “And *there was* a river going out of Eden.”

Gen. iii. 6.—“And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes,” etc.

Gen. iv. 13.—“My punishment *is* greater than I can bear.”

Gen. v. 1.—“This *is* the book of the generations of Adam.”

Num. xiv. 9.—“Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us; fear them not.”

These are the words of Joshua and Caleb to the people to encourage them to go up in spite of the false report of the other spies.

Note first the marginal rendering of the word “defence.” It is given “Heb. *shadow*,” i.e., “Their shadow is departed.” So in the R.V. the word “shadow” is treated as though it were a figure (*Metonymy*). The literal meaning of the word is departed from, as well as the literal rendering of the preceding sentence. This is לַחֲמֵנוּ (kee lachmenoo) “for they *are* our bread.”

The A.V. correctly supplies the *Ellipsis*, i.e., our bread aptly represents their condition.

What was their “bread”? It was manna. What was the manna like? It was most marvellous bread, for it was so *hard* that it had to be ground in mills, or beaten in a mortar (Num. xi. 8); and yet its consistency was so peculiar that it melted in the sun! (Ex. xvi. 21). If it were not gathered every morning before the sun arose and the shadows departed, “when the sun waxed hot, it melted”!*

*Marvellous bread indeed! A standing miracle, both as to the manner in which it was given, and also as to its consistency. Bread indeed, hard, and yet melting like ice in the sun.

The wicked spies had just said (Num. xiii. 31) that Israel could not go up against the people of the land, for they are "stronger than we": they were strong and hard. No, replies Joshua, it may be they are strong, but so is our bread the manna—so strong that it needs grinding and crushing, and yet, when the shadow goes from off it, it melts away. Even so is it with them, as the words of Rahab testify (Josh. ii. 11). The two spies whom Joshua afterwards sent heard the very same truth from the lips of Rahab, which he, one of the two faithful spies whom Moses had sent, forty years before declared. She tells them:—"As soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you."

Thus, while the literal signification of the words gives no sense, they point to the true figure; and then, in turn, the figure explains the literal signification of the words, and the true meaning of the passage. So that we may render it thus:—"Only rebel not ye against Jehovah, neither fear ye the people of the land; for they [*are like*] our bread; their shadow hath turned aside from off them, and Jehovah is with us; fear them not," *i.e.*, as when the shadow turns aside from off our bread, it melts away and disappears, so these enemies, hard and strong as they might be, would surely melt away before the Lord God, the Sun and the Shield of His people. In no sense could Jehovah be the shadow or defence of the people of the land against whom Israel was about to fight.

1 Sam. xix. 11.—"To-morrow *thou shalt be slain.*"

2 Kings vi. 33.—"Behold, this evil *is* of the LORD."

2 Chron. iii. 9.—"And the weight of the nails *was* fifty shekels of gold."

The verb is omitted to show that the emphasis is on the "nails" and their "weight." And what a wonderful emphasis it is! For in all the requirements for "the house of God," the fir-trees, the fine gold, the precious stones, the beams, the posts, the walls, etc., are mentioned; yet, the "nails" that held all together are not omitted. Though they were small, yet God used them: though out of sight, they were necessary.

Ps. xxxiii. 4.—"For the word of the LORD *is* right."

Ps. xcix. 9.—"For the LORD our God *is* holy."

It is worthy of note that there are three Psalms which begin with the words: "The LORD reigneth," *viz.*, xciii., xcvii., and xcix. They each end with a reference to *holiness*.

Ps. xciii. "Holiness becometh Thine house, O LORD, for ever."

Ps. xcvi. "Give thanks at the remembrance of His holiness."

Ps. xcix. The third Psalm, three times :

Verse 3. "It is holy."

„ 5. "He is holy."

„ 9. "The LORD our God is holy."

To those who have ears to hear, this plainly declares that when the Lord shall reign, all will be holy; that when His kingdom comes, His name will be hallowed on earth as it is in heaven. "In that day shall there be upon the bells (or bridles) of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judah shall be HOLINESS unto the LORD of hosts" (Zech. xiv. 20, 21). "Her merchandise and her hire shall be holiness to the Lord" (Isa. xxiii. 18).

The cry of the living creatures (Rev. iv. 8, etc.) is "Holy, holy, holy," and their call is for the judgments which will issue in the Lord's reign, which is celebrated in these three Psalms. Those who teach that the Cherubim (or the Cherubs) are the Church fail to see that their chief function is to call for judgment!

Ps. cxix. 89.—"For ever, O LORD." The verb must here be supplied. The verb in the parallel line answers to the verb here:—

"For ever [*art Thou*] O LORD;

Thy word is settled in heaven.

Thy faithfulness *is* unto all generations;

Thou hast established the earth, and it abideth."

In the first and third lines, we have Jehovah. In the second and fourth lines, we have what He has settled and established.

Ecc. vii. 12.—"Wisdom *is* a defence."

Isa. xliii. 25.—"I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

We may take this in connection with Ps. ciii. 14. "For he knoweth our frame; he remembereth that we *are* dust."

Here the verbs are omitted to throw the emphasis on the persons, rather than on the acts. This points us to Jehovah in the former passage, and ourselves in the latter—His Deity, and our vanity—and to contrast His thoughts with our thoughts, His ways with our ways. God remembers our infirmities; but this is the very thing that man will not remember! Man will make no allowance for our infirmities. On the other hand, man will remember our sins. Let any one of us

fall into sin, and many will remember it after many years: but this is what God says He will not remember! "Their sins and their iniquities will I remember no more." He *is* Jehovah, we *are* dust! Hence our sins, which man remembers, God will forget; but our infirmities, which man forgets, God will remember. Blessed be God!

Isa. xliv. 6.—"I *am* the first and I *am* the last, and beside me *there is* no God."

Ezek. xxxiv. 17.—"And *as for* you."

The *Ellipses* of this passage may be thus supplied: "And ye, O my flock, thus saith the Lord God (Adonai Jehovah): Behold, I judge between cattle and cattle, between the rams and the he goats. [*Is it*] a small thing to you [*goats*] to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And [*is it a small thing that*] my flock [*i.e., my sheep*] eat [*or must eat*] that which ye [*goats*] have trodden with your feet; and drink that which ye have fouled with your feet?"

The contrast is between the sheep and the goats. Sheep never become goats, and goats never become sheep, either in nature or in grace. The Chief Shepherd knows His sheep here; He separates them now, and will eternally separate them from the goats in the coming day, when He shall "save his flock, and judge between cattle and cattle" (verses 20, 22, 23).

The characteristic of the goat alluded to here, is graphically set forth in a paper read before the Victoria Institute, Feb. 1, 1892, by J. W. Slater, Esq., F.C.S., F.E.S. He says, "The native *flora* and *fauna* of St. Helena have been practically extirpated by the goat. These young seedlings were browsed down as fast as they sprung up, and when the old giants of the forest decayed there were no successors to take their place. As a necessary consequence, the insects and birds disappeared in turn. The same 'horned wretch'—fit type of evil—which, as Sir Joseph Hooker shows, has ravaged the earth to a greater extent than man has done by war, is now in the very same manner laying waste South Africa. To such an extent has the mischief already been carried, that a troop of the Colonial Cavalry on the march actually gave three cheers on meeting a tree!"

Have we not here a fit illustration of Ezek. xxxiv.? And may we not see in ecclesiastical affairs around us (through the unfaithfulness of the shepherds) the ravages of the "goats" in treading down and laying waste, and fouling the pastures of the flock of God? The goats have turned our churches and chapels into places of amusement and

of musical entertainment, where they may have "pleasant afternoons," and "make provision for the flesh"; so much so that the Lord's sheep are "pushed" and "scattered," and scarcely know where to find the "green pastures" and the "living waters" of the pure Word of God and the Gospel of His grace! Thank God, the Chief Shepherd is coming: and, when He comes, though He will scarcely "find faith on the earth" (Luke xviii. 8), He will "save His flock" and separate them from the goats for ever, and be their One True Shepherd.

Luke ii. 14.—"Glory to God in the highest," *i.e.*, Glory *be* to God in the highest.

Luke xxii. 21.—"The hand of him that betrayeth me *is* with me on the table."

John iv. 24.—"God *is* a Spirit."

See under *Hendiadys and Hyperbaton*.

Acts ii. 29.—"Men *and* brethren, let me freely speak unto you of the patriarch David."

Here the verb "speak" is the infinitive: *lit.*, "to speak," and "let me" is the present participle (ἐξόν, *exon*),* *permitted or allowed*. So that we must supply the verb substantive (ἔστω, *esto*), *let me be*:—" [*let me be*] permitted to speak freely unto you, or *I am*, or *may be*, permitted, etc."

1 Cor. vi. 13.—"Meats [*are*] for the belly, and the belly [*is*] for meats."

1 Cor. xv. 29.—"Else what shall they do which are baptized for the dead, if the dead rise not at all?"

This passage has been supposed to refer to a practice which obtained even in those apostolic days of persons being baptized on behalf of and for the spiritual benefit of those who were already dead. As this practice thus receives a tacit approval, and yet is destitute of any historical evidence as to its existence, apart from this passage, various methods have been proposed of meeting the difficulty which is thus raised. Some have erroneously suggested that "the dead" refers to Christ: but they have done so in ignorance of the fact that the word is plural, as is clearly shown by the verb "rise." Others (with Mac-knight) suggest the supply of the words "*resurrection of*"—"What shall they do which are baptized for the [*resurrection of*] the dead?" But

* ἐξόν (*exon*) occurs only three times, of these the first (Matt. xii. 4) has ἦν (*cen*), *was*, after it; while in the other two places (here, and 2 Cor. xii. 4) it stands alone. In 2 Cor. xii. 4 it seems plain that we must supply ἐστίν (*estin*), *is*; and so probably we should do here.

this implies the omission of the very word which is most essential to the argument; and would be a form of Ellipsis seldom, if ever, found. There are a multitude of other explanations; but the true solution of the difficulty is (we submit) to be sought in punctuation, and in the correct supply of the *Ellipsis*.

We must bear in mind that there is no punctuation in the ancient manuscripts, beyond the greater pauses. All interpunctuation is purely human in its origin, and we may be thankful that it is so seldom necessary to question its accuracy. We have also to note the *structure* of the whole context, for this, like all other texts, must be interpreted in harmony with the scope of the whole passage, and with the design of the whole argument.

The following is the structure of 1 Cor. xv. 12-58.*

- A | 12. The difficulty stated (as to the *fact*). "How?"
- B | 13-32. The difficulty met.
 - C | 33, 34. Practical application.
- A | 35. The difficulty stated (as to the *manner*). "How?"
- B | 36-57. The difficulty met.
 - C | 58. Practical application.

The structure of "B" (verses 13-32). *The difficulty met.*

- B | a | 13-18. Negative hypothesis and its consequences.
 - b | 19. Conclusion (*positive*) as to Christ's in this life.
- a | 20-28. Positive assertion and its consequences.
 - b | 29-32. Conclusion (*negative*) as to Christ's in this life.

The structure of "a" (verses 13-18). *Negative hypothesis.*

- a | c | 13. If no resurrection: Consequence—then Christ is not risen.
 - d | 14, 15. If Christ not risen.
 - Consequences: { Our preaching vain.
 - { Your faith vain.
 - { We false witnesses.
- c | 16. If no resurrection: Consequence—then Christ is not risen.
 - d | 17, 18. If Christ not risen.
 - Consequences: { Your faith vain.
 - { Ye yet in sins.
 - { The dead perished.

*The first eleven verses are constructed as follows:—

- D | 1-. The apostle's declaration.
- E | -1, 2. The Gospel he preached.
- D | 3-. The apostle's declaration.
- E | 3-11. The Gospel he received.

The structure of "A" and "B" (verses 35-57). *The difficulty stated.*

| | | |
|---|---|---|
| A | e | 35. Question: How are the dead raised up ? |
| | f | 35. Question: With what body do they come ? |
| B | f | 36-49. Answer to "f." |
| | e | 50-57. Answer to "e." |

The structure therefore of this chapter shows that verses 20-28 ("a") are placed, practically, in a parenthesis, so that this 29th verse reads on from the 19th verse, and continues the argument thus:—"17. If Christ be not raised, your faith is vain; ye are yet in your sins. 18. Then they also which are fallen asleep in Christ are perished. 19. If in this life only we have hope in Christ, we are of all men most miserable. 29. Else what shall they do which are being baptized?"*

But here comes in the matter of punctuation. In Rom. viii. 34 we have a very similar construction, which, if we treat it as 1 Cor. xv. 29 is treated in the A.V. and R.V., would read thus, "Who is he that condemneth Christ that died?" But the question is made to end at the word "condemneth," and the *Ellipsis* of the verb substantive is supplied thus:—"Who is he that condemneth? *It is* Christ that died" (or better, "*Is it* Christ who died?" See below). Now if we treat 1 Cor. xv. 29 in the same manner, it will read, "What shall they do which are being baptized? *It is* on behalf of the dead if the dead rise not at all!"

From Rom. vi. we learn that our circumcision is in Christ's death, our baptism is in Christ's burial. "Buried with Him by the baptism of Him, (*i.e.*, by His baptism-unto-death)"; and if He is not raised, we cannot be raised, Rom. vi. 4. (See above, pages 18, 19). "Buried with Him in the baptism of him," *i.e.*, His baptism (Col. ii. 11, 12).

Therefore if Christ be not raised, we are not raised in Him, and our baptism is for the dead.

Whenever we have the word νεκρός (*nekros*), *dead*, with the article (as it is here in 1 Cor. xv. 29), it always denotes *dead bodies, corpses*. (See Gen. xxiii. 3, 4, 5, 6, 8, 13, 15. Deut. xxviii. 26. Jer. xii. 33. Ezek. xxxvii. 19. Luke xxiv. 5.) On the contrary, when it is *without* the article it denotes the *persons who are dead, dead people*. (See Deut. xiv. 1. Matt. xxii. 33. Mark ix. 10. Luke xvi. 30, 31; xxiv. 46. John xx. 9. Acts x. 41; xxvi. 23. Rom. vi. 13; x. 7; xi. 15. Heb. xi. 19; xiii. 20).

*Alford (who arrives at a very different conclusion) points out that οἱ βαπτίζομενοι (*hoi baptisomenoi*) is the *present* participle and not the *past*, *i.e.*, those who are being baptized. He observes: "The distinction is important as affecting the interpretation."

So that this is an additional argument why, if Christ be not raised, and we are buried with Him, then baptism is in the interest of those who are to remain dead corpses, and not of risen ones, raised with Christ.

This is the force of the word *ὑπέρ* (*hyper*). Like the English "for," it denotes the *object of interest*, not merely the subject, and ranges from mere reference to actual substitution, *e.g.*, 2 Cor. viii. 23, "Whether any enquire *about* Titus"; Matt. v. 44, "Pray *for* those who persecute you"; Mark ix. 40, "He who is not against us is *for* us"; 2 Cor. i. 6, "Whether we be afflicted, it is *for* your consolation"; Philem. 13, "That he might minister to me *instead of* thee."*

If Christ be not raised, well may those who are being baptized into Christ's burial be asked, "What shall they do?" Truly, "*It is for the dead.*" For they will remain dead, as corpses. In this life they "die daily" (verse 31); in death they perish (verse 18); and are thus "of all men most miserable" (verse 19).

"What shall they do who are being baptized? *It is for the dead if the dead rise not at all!*" It is to remain dead, as corpses, without hope of resurrection.

Thus, the expression, "baptized for the dead," vanishes from the Scripture, and is banished from theology; for the assumed practice is gathered only from this passage, and is unknown to history apart from it.

1 Cor. xv. 48.—"As *is* the earthy [*man, Adam*] such [*shall be*] also they that are earthy; and as *is* the heavenly [*man, the Lord*] such [*shall be*] they also that are heavenly."

This is clear from the verse that follows:—"And as we have borne the image of the earthy [*man, Adam*] we shall also bear the image of the heavenly [*man, the Lord*]." See Phil. iii. 21.

2 Cor. xi. 22.—"Are they Hebrews? So *am* I," etc.

Eph. iii. 1.—"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles," *i.e.*, "I Paul [*am*] the prisoner," etc.

Phil. iv. 16.—"For even [*when I was*] in Thessalonica ye sent once and again unto my necessity."

2 Tim. iii. 16.—"All Scripture *is* given by inspiration of God, and *is* profitable."†

With this we may take eight other passages, where we have the same construction: *viz.*, Rom. vii. 12. 1 Cor. xi. 30. 2 Cor. x. 10. 1 Tim. i. 15; ii. 3; iv. 4; iv. 9. and Heb. iv. 13.

*See also Rom. ix. 27. 2 Cor. i. 11; viii. 23, 24. 2 Thess. ii. 1. Col. i. 7.

† See this passage also under the figures of *Asyndeton* and *Paregmenon*.

These nine passages may be taken together, and considered in their bearing on the translation of 2 Tim. iii. 16 in the Revised Version, which is as follows:—

“Every scripture inspired of God is also profitable,” etc.

In each of these passages we have the very same Greek construction, and four of them are in the Epistles to Timothy. The A.V. translates all these nine passages in precisely the same way, and on the same principles. But the R.V. translates eight of them in one way (*i.e.*, like the A.V.), while it renders one on quite a different principle.

Here are the passages, and the rendering as in the Authorized Version:—

| | | | | | |
|--------------------------|------------|----------------------------------|-----|---------------------------------|--|
| | | ROM. vii. 12. | | | |
| ἡ ἐντολὴ | is | ἁγία | καὶ | δικαία | |
| The commandment | <i>is</i> | holy | and | just. | |
| | | 1 COR. xi. 30. | | | |
| πολλοὶ | are | ἀσθενεῖς | καὶ | ἀρρώστοι | |
| many | <i>are</i> | weak | and | sickly. | |
| | | 2 COR. x. 10. | | | |
| ἐπιστολαί | are | βαρεῖαι | καὶ | ἰσχυραί | |
| his letters | <i>are</i> | weighty | and | powerful. | |
| | | 1 TIM. i. 15 and iv. 9. | | | |
| πιστὸς | is | ὁ λόγος | καὶ | πάσης ἀποδοχῆς ἄξιος | |
| faithful | <i>is</i> | the saying | and | worthy of all accepta- tion. | |
| | | 1 TIM. ii. 3. | | | |
| τοῦτο | is | καλόν | καὶ | ἀπόδεκτον | |
| this | <i>is</i> | good | and | acceptable. | |
| | | 1 TIM. iv. 4. | | | |
| πᾶν κτίσμα Θεοῦ | is | καλόν | καὶ | οὐδὲν ἀπόβλητον | |
| Every creature of God | <i>is</i> | good | and | nothing to be refused. | |
| | | 2 TIM. iii. 16. | | | |
| πᾶσα γραφὴ | is | Θεόπνευστος | καὶ | ὠφέλιμος | |
| All Scripture | <i>is</i> | given by inspira- tion of God | and | is profitable. | |
| | | HEB. iv. 13. | | | |
| πάντα | are | γυμνά | καὶ | τετραχλισμένα | |
| All things | <i>are</i> | naked | and | opened. | |

Now the case stands thus. The Revisers have translated eight of these passages, which we have cited, on the same principles as the A.V., *i.e.*, supplying in italics the verb substantive “*is*” and “*are*” respectively, and taking the copulative καὶ, “and,” as joining together

the two predicates. But when the Revisers come to the *ninth* passage (2 Tim. iii. 16), they separate the two conjoined predicates, making the first a part of the subject, and then are obliged to translate the *καὶ* in the sense of "also," when there is nothing antecedent to it. Thus:—

"Every scripture inspired of God *is* also profitable."

Now, if the Revisers had translated the other eight passages in the same way, the renderings would have been *consistent*, whatever else they might not have been.

Rom. vii. 12 would have been—

"The holy commandment *is* also just."

1 Cor. xi. 30 would have been—

"Many weak *ones are* also sickly."

2 Cor. x. 10 would have been—

"His weighty letters *are* also powerful."

1 Tim. i. 15 and iv. 9 would have been—

"The faithful saying *is* also worthy of all acceptance."

Tim. ii. 3 would have been—

"This good thing *is* also acceptable."

1 Tim. iv. 4 would have been—

"Every good creature of God *is* also nothing to be refused."

Heb. iv. 13 would have been—

"All naked things *are* also opened," etc.

But the Revisers do not translate them thus! And the fact that they render the whole of these eight passages as in the A.V., and single out 2 Tim. iii. 16 for different treatment, forbids us to accept the inconsistent rendering, and deprives it of all authority. Without inquiring as to what the motives of the Revisers may have been, we are justified in regretting that this should be the passage singled out for this inconsistent and exceptional treatment, reducing it to a mere platitude. It is only fair to add that the correct rendering of the A.V. is given in the margin.

Philem, II.—"Which in time past was to thee unprofitable, but now [*is*] profitable to thee and to me."

4. When the PARTICIPLE is wanting.

Num. xxiv. 19.—"Out of Jacob shall come he that shall have dominion."

The R.V. is more literal:—"And out of Jacob shall one have dominion."

The Heb. is simply:—"And one shall rule (or have dominion) out of Jacob."

The *Ellipsis* of the participle being supplied, it reads:—"And one shall rule [*being born*] out of Jacob."

1 Sam. xv. 7.—"And Saul smote the Amalekites [*dwelling*] from Havilah unto Shur."

This refers to the region occupied by the Amalekites, and not to the people smitten; as is clear from chap. xxx.

Isa. lvii. 8.—"Thou hast discovered *thyself* to another than me," *i.e.*, "thou hast discovered thyself, *departing* from me," מֵיָמֶיךָ (*meittee*).

Ezek. xi. 11.—"This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you [*scattered*] in the border of Israel."

Mark vii. 4.—"And [*on coming*] from the market, they eat not except they wash."

Mark vii. 17.—"And when he was entered into the house [*getting away*] from the people."

Acts xiii. 20.—"And after that he gave unto them judges about the space of 450 years." Lit., "After these things [*were done*]," *i.e.*, after the division of the land by Joshua.*

2 Thess. i. 9.—"Who shall be punished with everlasting destruction [*driven out*] from the presence of the Lord."

Heb. ii. 3.—"Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*," *i.e.*, "which at the first began to be spoken by the Lord, and, [*being brought*] unto us by them that heard him, was confirmed," etc.

III. WHEN CERTAIN CONNECTED WORDS ARE OMITTED IN THE SAME MEMBER OF A PASSAGE.

This particular form of *Ellipsis* has a distinct name, BRACHYLOGIA (*βραχυλογία* from *βραχίς*, *brachus*, *short*, and *λόγος*, *logos*, *discourse*), English, *Bra-chyl'-o-gy*. Or from the Latin, BRÉVILQUENCE, it means brevity of speech or writing, and is used of an *Ellipsis*, in which words are omitted chiefly for the sake of brevity; which words may easily be supplied from the nature of the subject.

Gen. xxv. 32.—"And Esau said, Behold, I *am* at the point to die; and what profit shall this birthright do to me?" There must be supplied, the *thought*, if not the *words*:—"I will sell it." So with the next verse. "And Jacob said, Swear to me this day [*that thou wilt*]

* For the question as to the Chronology involved in this difficulty, see *Number in Scripture*, by the same author and publisher, page 5.

sell it me]; and he sware unto him: and he sold his birthright unto Jacob."

Gen. xlv. 12.—"And behold, your eyes see, and the eyes of my brother Benjamin, that *it is my mouth that speaketh unto you.*" Lit., it is, "because my mouth (פִּי־יָ, *kee phée*) is speaking unto you." If we supply the *Ellipsis*, we may retain this literal rendering.

Joseph had been speaking of his glory (verse 8): but, on the principle of Prov. xxvii. 2: "Let another man praise thee, and not thine own mouth," he breaks off and says, "Now, behold, your eyes are seeing, and the eyes of my brother Benjamin; because my own mouth is speaking unto you [*I cannot speak of all my glory*], but ye shall declare to my father all my glory in Egypt, and all that ye have seen," *i.e.*, THEY were to describe what HE could not well say of himself.

2 Kings xix. 9.—"And when he had heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: [*he turned his army against him; and, having conquered him, he returned to Jerusalem, and*] he sent messengers again unto Hezekiah."

2 Kings xxii. 18.—"Thus saith the LORD God of Israel, *As touching* the words which thou hast heard."

So the R.V. but without italics. But surely the sense is:—"Thus saith the LORD God of Israel: The words which thou (Josiah) hast heard [*shall surely come to pass, but*] because thine heart was tender, and thou hast humbled thyself," etc. . . . "thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

1 Chron. xviii. 10.—"He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and *with him* all manner of vessels of gold and silver and brass."

The R.V. supplies "and he had with him." But the *Ellipsis* is to be supplied from 2 Sam. viii. 10, thus, "And all manner of vessels of gold and silver and brass *were in his hand*" (וְיָדָוֹ, *ve-yadav*).

Ezek. xlvii. 13.—"Joseph shall have two portions," *i.e.*, shall inherit.

Matt. xxi. 22.—"All things, whatsoever ye shall ask in prayer, believing, ye shall receive," *i.e.*, add "if it be His will." Compare Matt. xxvi. 39-44; Jas. v. 14, 15; 1 John v. 14, 15. This is the one abiding condition of all real prayer, and the *Ellipsis* must be thus supplied wherever it is found.

In Mark v. we have by way of illustration *three* prayers—

1. In verses 12, 13. "The devils besought him," and "Jesus gave them leave."
2. In verse 17. The Gadarenes "began to pray him to depart out of their coasts." And Jesus left them.
3. In verses 18, 19. "He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not."

"No!" is an answer to prayer! and often, very often, a most gracious and loving answer too. No greater calamity could come upon us than for God to answer "Yes" to all our ignorant requests. Better to have our prayers refused with this man who had been the subject of His grace and love and power, than to have them answered with Devils and Gadarenes.

Matt. xxv. 9.—"But the wise answered, saying, *Not so; lest there be not enough for us and you;*" *i.e.*, "But the wise answered, *By no means, for look, there will not be enough, &c., or we cannot give to you, lest, &c.*"

Mark xiv. 49.—"But the Scriptures must be fulfilled." The Greek is, "But that the Scriptures may be fulfilled." The R.V. correctly supplies the *Ellipsis*, "But *this is done* that the Scriptures should be fulfilled." (Compare Matt. xxvi. 56.)

Luke vii. 43.—"Simon answered and said, I suppose that *he* to whom he forgave most [*will love him most*]."

John ii. 18.—"What sign showest thou unto us [*that thou art the Messiah*], seeing that thou doest these things?" As in Judges vi. 17, Gideon says, "Show me a sign that thou [*art Jehovah that*] talkest with me."

John vii. 38.—"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

The difficulties of this verse are great, as may be seen by a reference to the commentators. It will be noted that a comparison is suggested by the word *καθώς* (*kathōs*), *like as*, and that there is an *Ellipsis* which must be supplied. Bengel suggests "as the Scripture hath said *so it shall be*," or "*so shall it be*." But something more is evidently required. Is there not a reference to the *Haphtarah*, *i.e.*, the portion selected (from the Prophets) as the lesson to be read on the *first* day of the Feast of Tabernacles, which was Zech. xiv. 1-21.* The

* The portion from the Law (Acts xiii. 15) read in conjunction with this was Lev. xxii. 26—xxiii. 44; with Num. xxix. 12-16.

Lord was not present then, for it was not until "the midst of the feast" that He went up (verse 14). But in "the last day, that great day of the feast, Jesus stood and cried," with evident reference to the Scripture which had been read, "He that believeth on me (as the Scripture hath said [*concerning Jerusalem: so shall it be*]) out of his heart rivers of living water shall flow." What the Scripture had said concerning Jerusalem in Zech. xiv. 8 was this:—"And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea," &c. To this agree the words of the prophecy in Ezek. xlvi. 1-11. These prophecies shall yet be literally fulfilled with regard to Jerusalem: and what will then actually take place illustrates what takes place now in the experience of every one who believes in Jesus. Even as those rivers will flow forth from Jerusalem in that day, so now the Holy Spirit, in all His wondrous powers, and gifts, and graces, flows forth from the inward parts—the new nature of the believer.

John xiii. 18.—"I speak not of you all: I know whom I have chosen; but [*I have done this*] that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." Compare verses 26-30.

John xv. 25.—"But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause." The abbreviated expression emphasizes the statement to which we are thus hastened on. And our attention is called to the fact that *δωρεάν* (*dōrean*) here rendered "without a cause" is in Rom. iii. 24 rendered "freely."—"Being justified freely by his grace": *i.e.*, there was no more *cause* why we should be "justified" than there was why Jesus should be "hated"!

John xv. 27.—"Ye have been with me from the beginning [*and are still with me*]." Compare xvi. 4, and see 1 John iii. 8 below.

Rom. ix. 16.—Here the reference is to Esau and Jacob, spoken of in verses 10-13, and to the history as recorded in Gen. xxvii. 3, 4.

"So then [*election is*] not of him who willeth [*as Isaac wished to bless Esau* according to "the will of the flesh"*], nor of him that runneth [*as Esau ran for venison that his father might eat, and bless him*], but of God who showeth mercy."

*As Jacob was asked to bless Ephraim and Manasseh according to "the will of man" (Joseph) (Gen. xlviii. 5-14). Both cases are instanced in Heb. xi. 20, 21 as acts of "*Faith*," *i.e.*, *faith's* exercise of gifts contrary to "the will of the flesh," as in the case of Isaac; and contrary to "the will of man" in the case of Jacob.

1 Cor. ix. 4.—“Have we not power to eat and to drink [*at the expense of our converts or of the Church*]?” Without this there is no sequence in the apostle’s argument. Or we may supply [*without working with our own hands*], see verses 6 and 7.

2 Cor. v. 3.—“If so be that being clothed we shall not be found naked.”

Here the blessed hope of Resurrection is described as being clothed upon with the heavenly body. This is the subject which commences at 2 Cor. iv. 14. In chap. v. 3 the *καί* is ignored in both A.V. and R.V. The Greek is, “If indeed BEING CLOTHED also, we shall not be found naked [*as some among you say*].” There were some among the Corinthians who said “there is no resurrection of the dead” (1 Cor. xv. 12, 35), and here those assertions are thus referred to.

Gal. ii. 9.—“They gave to me and Barnabas the right hands of fellowship; that we unto the heathen, and they unto the circumcision, [*should carry the apostolic message and decrees*].”

Eph. iv. 29.—Here the word *εἰ* (*ei*) *if* is omitted in the translation both in the A.V. and R.V. Not observing the *Ellipsis*, the word “if” was omitted to make sense.

With the “if” retained, the *Ellipsis* is properly supplied thus:—

“Let no corrupt communication proceed out of your mouth, but, if any [*speech be*] good to the use of edifying, [*let it be spoken*] that it may minister grace unto the hearers.”

Phil. iv. 11.—“I have learned in whatsoever state I am, *therewith* to be content.”

The R.V. reads “therein to be content,” without italics. But what is he to be content with? Surely not content with the circumstances, but with *the will of God*. So that the verse will read, “I have learned, in whatsoever state I am, to be content with [*the will of God*].”

1 John iii. 8.—“The devil sinneth from the beginning [*and still sinneth*].”

IV. WHEN A WHOLE CLAUSE IS OMITTED IN A CONNECTED PASSAGE.

1. When the FIRST MEMBER of a clause is omitted.

Matt. xvi. 7.—“And they reasoned among themselves, saying, *It is* because we have taken no bread.”

Here the first member of the latter clause is wanting. It is supplied in the A.V. by the words “*It is*.” The R.V., not seeing this *Ellipsis*, has boldly omitted the *ὅτι* (*hoti*) *because*, and translated:—

"And they reasoned among themselves, saying, We took no bread" (giving the A.V. in the margin).

The *Ellipsis* of the first member is properly filled up thus:—"And they reasoned among themselves, saying [*Jesus spoke thus, verse 6*], because we have taken no bread."

See further under *Hypocatastasis*.

Mark iii. 30.—"Because they said, He hath an unclean spirit." Here the first clause is omitted:—" [*Jesus said this unto them*], because they said, He hath an unclean spirit."

Luke ix. 13.—"He said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people."

There is something wanting here, which may be thus supplied:—"We have no more than five loaves and two fishes; [*therefore we are not able to give to them to eat*] except we should go and buy meat for all this people."

John v. 7.—"The impotent man answered him, Sir, [*I am indeed willing, but*], I have no man, when the water is troubled, to put me into the pool," etc.

2 Thess. ii. 3.—"Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first." (Lit., the apostasy.) The R.V. fills up the *Ellipsis* of the prior member, by the words "*it will not be*," which is weak and tame compared with the A.V.

What is referred to is the day of the Lord,* mentioned in the preceding verse. "Let no man deceive you by any means: for [*the day of the Lord shall not come*] except there come the falling away first:" i.e., the great apostasy, which is the subject of many prophecies, must precede the *day of the Lord*. But it does not precede *the day of Christ*. Hence the saints in Thessalonica might well be troubled if the day of the Lord had set in, and they had not been previously gathered together to meet the Lord in the air in the day of Christ, as had been promised (1 Thess. iv. 16, 17; 2 Thess. ii. 1).†

This is not the popular teaching,² but it is the truth of God. Popular theology is very different. It says, "That day cannot come until the world's conversion comes." The Scripture says it cannot come until the apostasy shall have come. Popular theology says the world is not good enough yet for Christ to come. The Scripture teaches that the world is not yet bad enough! The Thessalonian

* Not "the day of Christ," as in A.V. The R.V. and the Ancient MSS, and Critical Texts read correctly "the day of the Lord."

† See *Four Prophetic Periods*, by the same author and publisher.

saints believed their teachers, and are an example for all time for holiness of walk and for missionary zeal. People to-day believe their teachers, and all men see their works!

2. The Ellipsis of a LATTER CLAUSE, called *Anantapodoton*, i.e., without *apodosis*.*

It is a hypothetical proposition without the consequent clause.

Gen. xxx. 27.—“And Laban said unto him, I pray thee, if I have found favour in thine eyes [*remain with me: for*] I have learned by experience that the LORD hath blessed me for thy sake.”

2 Sam. ii. 27.—“And Joab said [*to Abner*], *As* God liveth, unless thou hadst spoken [*the words which gave the provocation* (see verse 14)], surely then in the morning the people had gone up (marg. *gone away*) every one from following his brother.”

2 Sam. v. 6-8.—The Ellipsis here involves a retranslation of this difficult passage:—“And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying,† Thou shalt not come in hither, for (or *but*, כִּי, *kee zem*, see Ps. i. 3, 4; ‘for,’ Prov. xxiii. 18; Lam. v. 22) the blind and lame shall drive thee away (so Coverdale) by saying (לִמְוֹר, *laimōr*, saying, margin), David shall not come in hither. Nevertheless, David took the stronghold of Zion; the same is the city of David. And David said on that day, Whosoever getteth up by the Tsinnor,‡ and smiteth the Jebusites, and the lame and the blind, who hate David’s soul (R.V. margin), *he shall be chief or captain*, because they (the blind and the lame) had said, He shall not come into the house (A.V. margin),” or citadel.

The Ellipsis is supplied from 1 Chron. xi. 6; and thus, with one or two simple emendations, the whole passage is made clear.

It would seem that the citadel was so strong that the Jebusites put their blind and lame there, who defended it by merely crying out, “David shall not come in hither.”

Matt. vi. 25.—“Is not the life more than meat, and the body than raiment? [and if God vouchsafes the greater, how much more that which is less].”

* *Apodosis*, Greek ἀπόδοσις, a giving back again: hence, it is the consequent clause. The former clause is called the *Protasis* (πρότασις, to stretch before).

† Both the A.V. and the R.V. transpose the following two sentences.

‡ בֵּית־טִנּוֹר (*betsinnōr*) in, or by the Tsinnor, which was an underground watercourse, recently discovered by Sir Charles Warren. See his *Recovery of Jerusalem*, pp. 107, 109, 124.

Matt. viii. 9.—"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it [*how much more art Thou, who art God, able to command, or to speak the word only that my servant may recover*]."

Mark xi. 32.—"But if we shall say, Of men: [*what will happen to us?*] for, they feared the people." Or we may supply, "*it will not be wise.*"

Luke ii. 21.—"And when eight days were accomplished for the circumcising of the child [*then they circumcised him, and*] his name was called JESUS."

John iii. 2.—"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him: [*therefore am I come to thee, that thou mayest teach me the way of salvation*]."

John vi. 62.—"What and if ye shall see the Son of man ascend up where he was before?"

Here the *Apodosis* is entirely wanting. The Greek reads simply "If then ye should see the Son of man ascending up where he was before?" The thought is the same as in John iii. 12: "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" So that the *apodosis* may be supplied thus, "*will ye believe then?*" or, "*ye will not be offended then,*" i.e., ye will marvel then not at My doctrine but at your own unbelief of it. Compare viii. 28 and iii. 13. (But see further under the figure of *Aposiopesis*).

Rom. ix. 22-24.—Here we have a remarkable *anantapodoton*. The conclusion of the argument is omitted. It begins with "if" (verse 22), and the *apodosis* must be supplied at the end of verse 24 from verse 20, i.e., if God chooses to do this or that "*who art thou that repliest against God?*" What have you to say?

Or, indeed, we may treat it as the *Ellipsis* of a prior member, in which case verse 22 would commence "*[what reply hast thou to make]*, if God, willing to show his wrath," etc.

Jas. ii. 13.—"For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment [*to him that hath showed mercy*]."

2 Pet. ii. 4.—The *apodosis* is wanting here, but it is difficult to supply it without breaking the argument; which is, "If God