

τρία, "on three [Jewish] sabbaths") "reasoned with them out of the scriptures" (Acts 17: 2). There again the *μῦ* is wanting, so it must have been the Jewish sabbath referred to.

About six years after this, "sabbath" is again mentioned in reporting Paul's work at Troas: "On one of the [Christian] sabbaths" (Gr. *μῦ τῶν σαββάτων*, "on one of the [Christian] sabbaths") "when the disciples came together to break bread, Paul preached unto them" (Acts 20: 7). Here the *μῦ* makes this without doubt the Christian sabbath.

Nearly thirty years after the resurrection this word occurs in Paul's epistle to the Corinthians, where he says: "Regarding one [day as] the [Christian] sabbath" (Gr. *κατα μῦ σαββάτου*, "regarding one [day as] the [Christian] sabbath") "let every one of you lay 'y him in store, as God hath prospered him" (1 Cor. 16: 2). Here the *μῦ* makes this sabbath the Christian sabbath.

The last time "sabbath" is mentioned is in Paul's epistle to the Colossians, where he says: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the [Jewish] sabbaths" (Gr. *σαββάτων*, "of the [Jewish] sabbaths") (Col. 2: 16). This is without doubt the Jewish sabbaths, and does not refer to the Christian sabbath, as it has not the distinguishing *μῦ* to make it the Christian sabbath.

From the above we see clearly that when *μῦ* and *μῦαν* precedes *σαββάτων*, the Christian sabbath is referred to, and *μῦ* and *μῦαν* are never connected with the Jewish sabbath. Then for about thirty years the Christian sabbath was historically and distinctly separated by *μῦ* and *μῦαν* from the Jewish sabbath. And if we consider the day of Pentecost as the day in which the Christian church was created and Christian baptism first administered (for from Appendix "B" we have learned that Pentecost always came the next day after the Jewish sabbath, which makes Pentecost synchronize with our Christian sabbath), then when we as Christians keep our sabbath in commemoration of the resurrection of Jesus and the creation of the Christian church, we are keeping a sabbath unto the Lord, or we are remembering the sabbath day to keep it holy, as truly as did the Jews, only the Jewish sabbath commemorated the creation of the world, whereas our sabbath commemorates the creation of the Christian church.

DID JUDAS HANG HIMSELF? AND WHEN DID ALL HIS BOWELS GUSH OUT? WHAT DID JUDAS REALLY DO?

In reference to Judas Matthew says, as translated: "He cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27: 5).

Now, the Greek word translated "hanged himself" is *ἀπηγγέξατο*, aor. ind. mid. of *ἀπαγγα*, which is composed of the adverbial prefix *ἀπο*, "off from" or "absent," and *αγγα*, from which our English word "anguish" is derived (see Webster's Unabridged Dictionary); hence when these Greek words are combined, as in the above text, *ἀπηγγέξατο* should be translated, "he absently anguished himself." But if Matthew had meant to say he hanged himself, he would have used the familiar and proper Greek word for "hang," namely, *κρέμαω*, to "hang"

or "suspend" something. I take it for granted that Matthew knew better than any writer since what word to use in telling of the overwhelming sorrow of Judas for having betrayed his beloved Teacher, hence he describes him as withdrawing himself privately and giving way to the anguish from which he was suffering so very severely.

Luke also makes reference to Judas' overwhelming sorrow when he says, as translated: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out" (Acts 1: 18).

Here the word translated "falling headlong" is *πρηνής*, Lat. *pronus*, from which our English word "prone" is derived; or to quote Webster's International Dictionary, "'prone' is akin to the Greek word *πρηνής*, 'bending forward.'" And the word translated "burst asunder" is *ελαίσσειν*, aor. ind. of *λαίσκω*, which comes from the root *λαίσεω*, to "sound" or "groan," and the word translated "in the midst" is *μεσός*; as an adj. it should be rendered "in the middle"; as an adverb, as in this case, "inwardly." And as to the word translated "all his bowels," this is *σπλαγχνά*. Now, *σπλαγχνά* is the acc. plu. of *σπλαγχνον*; literally, "the inward parts, especially the heart, lungs and liver"; metaphorically, "the heart, the seat of the feelings, inward nature, compassion"; hence "inward compassion" or "inward commiseration" would be a proper rendering of the word. And the word translated "gushed out" is *εξεχρήθη*, aor. ind. pass. of *εχχεω*, a compound word composed of the verbal *εκ*, "outwardly," and *χεω*, "to pour"—combined, *εχχεω*, "to outwardly pour" or "empty." Therefore the Greek, *και πρηνής γενομενος ελακισεν μεσος και εξεχρηθη παντα τα σπλαγχνα αυτοι*, should be translated as follows: "And being prone, he groaned inwardly, and was outwardly emptied concerning all his inward commiseration." That is, he gave vent to his pent-up feelings by inward groans, and thereby he was relieved of all his distresses. That is the way Luke describes the repentance and anguish of Judas for his rash act in betraying Jesus.

CONCLUSION.

It is to be regretted that the Revisers of 1881 should have perpetuated such crude and erroneous translations as the last two passages, and also that they did not give us a more literal rendering of the Greek text, especially in regard to words which have exact English equivalents, and also other words which have been, by common use, Anglicised.

We may say that, having disintegrated every Greek word used in the New Testament and reduced it to its simplest form, tracing each word to its root, and also having traced every Greek word separately through each author of the New Testament, we ought to speak with confidence concerning the rendering of the Greek Text in the above "Misunderstood Passages," which are only a few examples of the very many mistranslations to be found throughout the whole of the New Testament.

We trust that the foregoing explanations of "Misunderstood Passages" will help all honest students of the Holy Scriptures to a better understanding of what the sacred writers meant when furnishing material with which to evangelize the world.

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