Are You One of The Happy Man of Romans 4:8?

Is the Bible Alive and How is it Built?
Discordant vs Concordant
What is the Purpose of All Things?
What will be the Outcome?

A Grace-Gift from
A Happy Man of Romans 4:8



Are You seeking genuine, lasting Happiness?

God alone can give the highest happiness. Our sorrows spring from our sins and our estrangement from the great Giver of every good. Nothing that we can do will make things right again. But He wants to win our love by His grace, so He reckons men righteous apart from their acts. Happy is the man to whom the Lord by no means should be reckoning sin! (Romans 4:8, page 6).

Gracious, gratuitous giving is so rare that it is often viewed with suspicion, for few are able to give much, and many misuse gifts as a means of gain. God alone is rich enough to give without stint. We desire to imitate Him, as a beloved child his father, and give this little booklet without thought of material advantage, in order to express in acts what seems so weak in words—that God's gifts in Christ are free, gratis, for nothing. All the pay He wants is your gratitude and love. As our means are so limited, we hope that our example will encourage others to join us in presenting God's good news, as given in Paul's Epistle to the Romans, to a continually increasing number, for we are convinced that this is the greatest favor that we can show any member of Adam's race. All that we can promise those who aid us is the added happiness that comes to the giver. Happy is it to give, rather than to get (Acts 20:35).

We have much more to give than this epistle to the Romans. We have devoted most of our lifetime to the recovery and translation of God's revelation, as contained in the inspired Originals. This labor and that of many assistants is freely offered to all, without money and without price. Were it within our means, we would furnish our version free. As this is impossible, we charge only enough to cover the cost of publication.

In order to acquaint the reader with this concordant version of Romans, we have underlined important passages, explained the marking, and scribbled a few lines to point out the application. Besides this, we examine one passage carefully to show its relation to the revered Authorized Version, and present pages of explanatory matter, taken from our various versions, tracing our work from photographic copies of the ancient manuscripts through concordances to the finished work.

We also give a short extract of a new version of the Hebrew which we are publishing. Part 1, Genesis, is also free.

All Scripture is for us, but much of it is about others, for other dispensations. We once gave away John's gospel, under the mistaken impression that it applies to the present. But it is Paul who gives us the truth for today. He lays the foundation for it in the epistle to the Romans. This is the greatest need now.

We have tried to give you so much of transcendent value in this little booklet that you will treasure it for yourself or pass it on to someone who will value it. It contains God's message to mankind for today. At the same time it is a token and an earnest of His grace, hence, in a double sense, is priceless. Accept it as such from

One of the Happy Men of Romans 4:8

ARE THE SCRIPTURES ALIVE AND LIFE-GIVING?

God's living, life-giving creations are all built of two corresponding sides. The left is like the right. Each half of a man, if cut down the middle, will contain corresponding members—an eye for an eye, an ear for an ear, an arm for an arm, a leg for a leg, a foot for a foot. Such is the structure of God's inspired, living, life-giving Word. Unlike the dead creations of man, its very form shows that it is God's achievement, through which we may not only learn His wisdom and love, but which imparts to us His *life*.

To understand any part of God's Word, we must know its place in His plan. Hence we give an outline of the whole to show that Paul's epistles to the nations are *for the present*, and are the very heart and height of His revelation. *Romans is emphatically the portion of God's Word which is adapted to show all men God's present grace.* It emphasizes *faith*. The Ephesian group reveals still higher vistas of His *love*. The Thessalonian letters set forth our *expectation*.

This marvel is further indicated in the framework of Romans and indicated in the margin of the epistle itself.

PAUL'S EPISTLES

The Preparatory Epistles

FAITH

Romans	*Justification* *Conciliation* *Deportment*
I Corinthians	*Deportment*
II Corinthians	*Conciliation*
Galatians	*Justification*

The Perfection Epistles

LOVE

Ephesians	*Doctrine* *Deportment*
Philippians	*Deportment*
Colossians	*Doctrine*

The Promissory Epistles

EXPECTATION

I Thessalonians
II Thessalonians

The Personal Letters

I Timothy
II Timothy
Titus
Philemon

GOD'S EYE VIEW OF HIS REVELATION

A New Creation Will Replace the Present One

God will Set Things Right Again

Christ will Annul Satan's Work

God Sets All Right in Due Time

Israel Shows Up the Flesh

Christ Will Come Again

The Kingdom

Its Delay

The Nations

Paul

The Old Creation—It became waste and vacant and dark (Gen. 1:2).
Restoration—Adam to subdue and sway over the earth (Gen. 1:28).
Satan Seduces—Death, Sin and the Curse.
God Judges Mankind as a whole (Gen. 4-11:26).
Israel Chosen, Tried and Rejected.
Christ's First Coming.
The Kingdom Heralded by the Twelve.
The Kingdom Rejected.

Parenthetic
The World Conciliated
The Secret
Administration
The One Body.

The Kingdom Postponed.
The Kingdom Established.
Christ's Second Coming (Rev. 1:7).
Israel Recalled and Blessed (Ro. 11:26).
God judges the dead at the great white throne (Rev. 20:12).
Satan Bound—the thousand years of blessing (Rev. 20:2).
Restoration—Christ Jesus shepherds with an iron club (Rev. 19:15).
The New Creation—the former things pass away—all new (Rev. 21:45).

SINNER, would you know how to be just before God? *Read Romans!*

Saint, would you be at perfect peace with God? *Ponder Romans!*

The writer of these words became acquainted with God through a study of this epistle. It is emphatically *the* portion of God's word which is adapted to show all men God's present grace, preparatory to the higher unfoldings of Ephesians.

All revelation previous to Paul's severance to the ministries which are expounded in Romans, as given through the Lord and His apostles, was limited to the Circumcision, concerned with the kingdom promised by the prophets to Israel, and falls far short of the grace revealed through Paul in this epistle. They promised a probationary pardon on repentance, but here we have a complete vindication or justification or acquittal founded entirely on faith.

As is shown by the literary framework, Romans is dominated by three great doctrines: Justification, Conciliation and Sovereignty. God's own righteousness, which He shares with the sinner, His own peace, which He imparts to the believer, and His own indomitable will, which forms the immovable basis of all blessing, are the bulk and burden of this epistle. As justification is commonly degraded to a mere pardon, or forgiveness, and conciliation is unknown, and God's sovereignty is denied, there is need to urge God's beloved saints to give the great truths of this epistle the place in their hearts and lives which they deserve.

Every doctrine in this epistle is discussed twice: first from the viewpoint of the individual, and again from the larger, national standpoint. The latter half of the third and the fourth chapters show clearly and exhaustively how anyone may be vindicated in the sight of God. The latter half of the ninth and the tenth chapter shows how this favor finds its way to the nations while Israel fails to effect it through the law. So, too, God's present attitude of peace toward all mankind and toward those who are justified is fully set forth in the fifth, sixth, seventh and part of the eighth chapters. The bearing of this on Israel and the nations is fully unfolded in the eleventh chapter. That God is for His people is shown in the end of the eighth chapter. His sovereign will with regard to Israel and the nations is shown in the succeeding chapter.

It is exceedingly important to recognize the *national* scope of the ninth, tenth and eleventh chapters. Much confusion has resulted from applying parts of these chapters to individuals rather than to nations. Nothing in these chapters which is said of Israel nationally, in apostasy, was true of Paul himself and the few faithful ones in the nation. These are not hardened, though the nation, as such, is. Israel, nationally, has not attained to righteousness, yet many in the nation cannot be included in this sweeping assertion. The nation, as such, not the faithful remnant, has stumbled. It is Israel as God's national witness in the earth which is figured by the olive tree. Some of the branches (the unbelieving majority) are broken off. The nations as a whole (the wild olive tree) are grafted into the cultivated olive tree. Now that the nations, as such, are apostatizing, they are about to be cut out. Individual believers in the nations will not be cut out, for their faith would keep them in.

LITERARY SKELETON

-((((((-(-)-))))))-

Gospel, *made known*, Justification 1:1-1:6
Greetings, *brief* 1:7
Prayer 1:8-1:9
Intended Journey 1:10-1:13
Previous Ministry 1:14-1:17
Conduct, Mankind, 1:18-3:20

The Gospels for the Nations Today
Greetings for the Saints
Prayer
Paul's Journey to Rome
Paul's Previous Ministry
Human Conduct
National Individual

DOCTRINE
Justification 3:21-4:25
Conciliation 5:1-8:30
God as Disposer 8:31-8:39
God as Disposer 9:1-9:29
DOCTRINE
Justification 9:30-10:21
Conciliation 11:1-11:36

Conduct, Saints, 12:1-15:7
Previous Ministry 15:8-15:21
Intended Journey 15:22-15:29
Prayer 15:30-15:33
Greetings, *extended* 16:1-16:23
Gospel, *hushed up*, Conciliation 16:25-16:27

The Way to God and Happiness without Paying or Praying —first comes Faith!

PAUL TO THE ROMANS

Paul, a slave of Christ Jesus, a
called apostle,[Ga1:15] °severed [to]for the
evangel of God (which He promises
before through His prophets in the
holy scriptures), concerning His
Son (Who [b]comes [o] of the [A]seed of
David according to the flesh, Who
is 'designated Son of God [i]with
power, according to the spirit of
holiness, [o]by the resurrection[Jn11:44] of
the[Lu7:14] dead[Mk5:42]), Jesus Christ, our
Lord, through Whom [1C15:10] we ob-
tained grace and apostleship [to]for
the obedience of faith among all the
nations,[15:16] for His name's[A] sake,
[Ga2:7-9] among whom are you also, the
called of Jesus Christ:[A] to all who
'are in Rome. beloved by God,
called saints:

Grace to you and peace from God,
our Father, and the Lord Jesus
Christ. [16:1]

First, indeed, I am thanking my
God through Jesus Christ concern-
ing all of you, that your faith is be-
ing announced in the whole world.
[1Th1:8] For God is my witness, to
Whom I am [r]offering divine service
in my spirit in the evangel of His
Son,[15:16] how unintermittingly I am
making mention of you[5:30] (always
[on]in my prayers beseeching, if
somehow, sometime, at length I
shall be 'prospered, in the will of
God, to 'come to[d] you. [Ac19:21] For I am
longing 'to [p]see you, that I may be
sharing [a]some spiritual grace with
you, [to]for you to be [r]established: yet
this is to be consoled together
among you through [in] one another's
faith, both yours and mine.

Now I do not 'want you to be
'ignorant, [r]brethren, that often I
purposed to 'come to[d] you (and was
prevented hitherto) that I should
be having [a]some [r]fruit among you
also, according as among the rest of
the nations. also 15:22

To both Greeks and barbarians,
to both wise and foolish, a debtor
am I. Thus this eagerness [ac]of mine
to bring the evangel to you also,
who are in Rome. For not 'ashamed
am I of the evangel, for it is God's
[M]power [to]for salvation[1C1:18] to every-
one who is believing—to the Jew
first, and to the Greek as well. For
a righteousness which is of God is
being revealed in it, out of faith
[to]for faith, according as it is °writ-
ten: [Ha2:4] "Now the just one [o]by faith
shall [r]be living." [15:8]

For God's [A]indignation is being
revealed from [A]heaven on [e]all the
irreverence and injustice of [h]men
who are retaining the truth in in-
justice, because that which is known
of God is apparent among them,
for God manifests it to them.
For His invisible attributes are
'descried[r] from the creation of the
world, being apprehended by His
[Ps19:1-6] achievements, besides His im-
perceptible power and divinity, [to]for
them to be defenseless, because,
knowing God, not as God do they
glorify or thank Him, but vain were
they made in their reasonings, and
[r]darkened [Jn1:5] is their unintelligent
heart. [r Ep4:18] Alleging themselves to
be wise, they are made stupid,[1C1:20]
and they change the [A]glory of the
incorruptible God into the likeness
of an image of a corruptible [N]hu-
man being and flying creatures and
quadrupeds and reptiles. [Dt4:15-19 Jr10:14]

Wherefore God °gives them over,
in the lusts of their [r]hearts, [in]to the

light face, not in the Greek

=flyers

Intended Journey — Prayer — Greeting — Evangel, Revealed — Previous Ministry — Indignation Revealed — Conduct Defenseless

- God gives over

25 ᶠuncleanness of ·dishonoring their ·bodies among themselves, those who[a] alter the truth of ·God into the lie, and are venerated, and offer divine service to the creature rather [b]than the ⁻Creator, Who is blessed [to]for the eons! Amen! —

26 Therefore ·God ⁻ᵉgives them over [in]to dishonorable passions, for their ·females, besides, alter the natural use into that which is beside nature.

27 Likewise also the males, besides, leaving the natural use of the female, were ᶠinflamed in their ·craving [to]for one another, males [i]with males[Lv18²²] effecting ·indecency, [1C6⁹]and getting back in themselves the retribution of their ·deception

28 which ᵗmust be. And according as they do not test ·God, ᵗto have Him in recognition, ·God ⁻ᵉgives them over [in]to a disqualified mind, to ᵗdo

29 that which is not befitting, ᵉfilled with ᵉall injustice, wickedness, evil, greed, ᶠdistended with envy, ᴬmur-

30 der, strife, guile, depravity, whisperers, vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to

31 parents, unintelligent, perfidious, without natural affection, implac-

32 able, unmerciful: those who[a], recognizing the just statute of ·God, that those committing ·such things are deserving of death, not only are doing them, but are endorsing, also, those who are committing them.)

- God gives over

- Defenseless

2 [1,23] Wherefore, defenseless are you, O ʰmanᴺ! everyone who is judging, for in what you are judging ·[d]another, you are condemning yourself. [Mt7¹]for you who are judging [2S12⁵]are

2 committing the same things. [Jn8⁷]Now we are ᵉaware that the judgment of ·God is according to truth [on]against those who are committing ·such things.) [1,28]

3 Yet are you reckoning on this, O ʰmanᴺ, who art judging those committing ·such things, and art doing the same, that you will ᶠbe

4 escaping the judgment of ·God? Or are you despising the riches of His ·kindness and ·forbearance and ·patience, being ignorant that the kindness of ·God is ᶠleading you [in]to

5 repentance? Yet, in accord with your ·hardnessᶠ and unrepentant ᶠheart you are ᶠhoarding for yourself ᴬindignation in the ᶠday of indignation and revelation of the just

6 judgment of ·God, Who will be paying each one in accord with his

7 ·acts: to those, indeed, who [ac]by endurance in good acts are seeking glory and honor and incorruption,

8 life eonian; yet to those [o] of faction, and stubborn, indeed, as to the truth, yet ᵗpersuaded to ·injustice,

9 indignation and fury, affliction and distress, on every human soul which is effecting ·evil, both of the Jew

10 first and of the Greek, yet glory and honor and peace to every ·ᵗworker of ·good, both to the Jew first, and to the Greek. [3¹⁰]

11 For there is no[t] partiality [b]with

12 ·God, for whoever sinned without law, without law also shall ᵗperish, and whoever sinned in law, through

13 law will be ᵗjudged. For not the listeners to law are just [b]with ·God, but the doers of law shall be ᵗjustified. [3²⁰]

14 For whenever they of the nations that ᵗhave no law, by nature may be doing that which the law demands, these, having no law, are a ᴹlaw to

15 themselves, who[a] are displaying the action of the ᴬlaw ᶠwritten in their ᶠ·hearts, their ·conscience testifying together and their ·reckonings between one another, accusing or [also]

16 defending them, in the ᶠday when ·God will be judging the hidden things of ·humanity, according to my ·evangel, through Jesus Christ.

17 ᵗLo! you are being denominated a Jew, and are ᶠresting on law, and

18 are boasting in God, and ᵗknow the will, and are testing what things are of ᵗconsequence, being instructed out of the law. Besides, you

19 have confidence in yourself to be a ᶠguide of the blind, [Mt15¹⁴] a ᶠlight of

20 those in ᶠdarkness, a discipliner of

- Judgment Revealed

- Jew

near-association

figure of speech

the imprudent, a teacher of ʳminors,
having the form of ·knowledge and
the truth in the law.
21 You, then, who are teaching ᵈan-
other, you are not teaching your-
self! Mt23² who are heralding not to be
22 stealing, you are stealing! Ma3⁸ who
are saying not to be committing
adultery, you are committing adul-
tery! who are abominating ·idols,
you are despoiling the sanctuary!
23 who are boasting in a law, through
the transgression of the law you are
24 dishonoring ·God! Ps50¹⁶⁻²¹ For because
of you the ᴬname of ·God is being
blasphemed among the nations, ac-
cording as it is ˢwritten. Ex20 Dt5 Is52⁵ Ez36²²
25 (For circumcision, indeed, is bene-
fitting if you should be putting law
into practice, yet if you should be a
transgressor of law, your ·circum-
cision has become ʳuncircumcision.
26 If the ᴬUncircumcision, then, should
be ʳmaintaining the just require-
ments of the law, shall not his ·un-
circumcision be reckoned ᵗᵒfor ʳcir-
27 cumcision? And the ᴬUncircumcision
who, ᵒby nature, are ʳdischarging
the law's demands, shall be judging
you, who through ᴬletter and cir-
cumcision, are a transgressor of law.
28 For not that which is ⁱ ·apparent
is the ʳJew, Jn8³⁹ nor yet that which is
ⁱ apparent in flesh is circumcision;
29 but that which is ⁱ ·hidden is the
ʳJew, Dt30⁶ and ʳcircumcision is of the
ʳheart, in spirit, Ph3³ not in ᴬletter,
whose ·applause is not ᵒ of ʰmen,
but ᵒ of ·God. —
3 ᵍWhat, then, is the prerogative of
the Jew, or ᵍwhat the benefit of ·cir-
2 cumcision? Dt4⁷ Much ᵃᶜin every man-
ner. For first, indeed, that they
were entrusted with the oracles of
3 ·God. Ps147¹⁹ For ᵍwhat if ᵍsome disbe-
lieve? Will not their ·unbelief
ⁱnullify the faithfulness of ·God?
4 2Ti2¹³ May it not be ᵇcoming to that!
Now let ·God ⁱbeᶜ true, yet every
ʰman a liar, Ps116¹¹ even as it is ˢwrit-
ten: Ps51⁴

"That so Thou shouldst be ⁱjusti-
fied in Thy ·sayings,
And shalt be ʳconquering ⁱⁿ when
Thou art ·being judged."
5 Now if our ·injustice is commend-
ing God's righteousness, ᵍwhat shall
we ⁱdeclare? Not that ·God Who is
bringing on ·indignation ᴬ is unjust!
6 (ᵃᶜAs a ʰman am I saying it.) May
it not be ᵇcoming to that! Else how
shall ·God be judging the world?
7 Yet if the truth of ·God superа-
bounds in my ·lie, ᵗᵒfor His ·glory,
ᵍwhy am I also still being judged as
8 a sinner, and why not say, according
as we are ⁱcalumniated and accord-
ing as ᵍsome are averring that we
are saying, that "We should be do-
ing ·evil that ·good may be com-
ing"?—whose ·judgment is fair.⁶¹
9 ᵍWhat, then? Are we ⁱprivileged?
Undoubtedly not, for we previously
charge both Jews and Greeks to be
10 all under sin, 1²⁴ according as it is
ˢwritten, that Ps14²⁻³ "Not one is just"
11 —not ᵛeven one. Ec7²⁰ Not one is ·un-
derstanding. Not one is ·seeking out
·God.
12 "All avoid Him: at the same time
they were useless.
Not one is doing kindness: there
is not ᵗⁱˡˡ even one!" Ps14¹
13 "A ʳsepulcher ˢopened is their
·throat. Ps5⁹
With their ·tongues they defraud."
"The ʳvenom of asps is under
their ᴬ·lips." Ps140³
14 Whose ·mouth ᴬ with imprecation
and ʳbitterness is ⁱcrammed. Ps10⁷
15 ʳSharp are their ·feet ᴺ to shed
ᴬblood. Pr1¹⁶
16 "Bruises and wretchedness are in
their ʳ·ways,
17 And the ʳway of ʳpeace they do
not know." Is59⁷⁻⁸
18 There is not fear of God in front
of their ᴺ·eyes. Ps36¹
19 Now we are ˢaware that, what-
ever the ⁱlaw is saying, it is speak-
ing to those ⁱunder the law, that
every ᴬmouth may ʳbe ⁱbarred, and
the entire world may ⁱbecome sub-
ject to the just verdict of ·God,
20 because, ᵒby works of ᴬlaw, not
flesh ᴺ at ᵉall shall be ⁱjustified in

5

The Law
Prerogatives
Circumcision
The Law
(action) becoming
every

His sight,Ga2[16] for through law is the recognition of sin. Ps143[2] 12'

6 21 (Yet now, apart from law, a right-
eousness of God is °manifest (being
attested by the ᴬlaw and the ᴬproph-
22 ets), yet a righteousness of God
through Jesus Christ's faith, ⁱᵒfor
all, and on all who are believing, for
23 there is noᵗ distinction, for all
sinned and are wanting of the
ᴬglory of God.

24 Being justified gratuitously in
His grace, through the deliverance
25 which is in Christ Jesus (Whom
God purposed for a ᶠPropitiatory
shelter,Lv16[14]through faith in His
ᴬblood, ⁱᵒfor a display of His right-
eousness because of the passing
over of the penalties of sins which
°occurred before in the forbearance
26 of God, toward the display of His
righteousness in the current era,
ⁱᵒfor Him to be just and a 'Justifier
of the one who is ° of the faith of
27 Jesus), where, then, is boasting?
It is ᶠdebarred! Through what law?
Of works? Noᵗ! But through
28 faith's ᶠlaw.4 16 (For we are reckon-
ing a ʰmanᴺ to be 'justified by
faith apart from works of ᴬlaw.Ga2[16]

29 Or is He God of the Jews only?
Is He not of the nations also? Yes,
30 of the nations also, if so be that
God is One, Who will be justify-
ing the ᴬCircumcision out of faith
and the ᴬUncircumcision through
31 faith. Are we, then, nullifying law
through faith? May it not be ᵇcom-
ing to that! ᵇᵗNay, we are ᶠsustain-
ing law. Mt5[17] 4 13

4 (ᵃWhat, then, shall we 'declare that
Abraham, our forefather according
2 to ᴺflesh, has found? For if Abra-
ham was justified °by acts, he 'has
something to boast in, but not to-
3 ward God. For ᵃwhat is the 'scrip-
ture saying? Gn15[6]Now "Abraham be-
lieves God and it is reckoned to
him ⁱᵒfor righteousness." Ga3[6]

4 Now to the 'worker, the wage is
not 'reckoned ᵃᶜas a favor, but ᵃᶜas
5 a debt. Yet to him who is not work-
ing, yet is believing on Him Who is
justifying the irreverent, his faith
is 'reckoned ⁱᵒfor righteousness.
6 Even as David also is telling of the
happiness of the ʰman to whom
God is reckoning righteousness
apart from acts: Ps32[1-2]

7 Happy they whose lawlessnessesᴬ
were pardoned and whose sins
were ᶠcovered over!
8 Happy the ᴺman to whom the
Lord by no means should be
reckoning sin!

9 This happiness, then, is it ᵒⁿfor
the ᴬCircumcision, or ᵒⁿfor the ᴬUn-
circumcision also? For we are say-
10 ing, "To Abraham faith is reck-
oned ⁱᵒfor righteousness." How, then,
is it reckoned? Being in circum-
cision or in uncircumcision? Not
in circumcision, but in uncircumci-
11 sion. And he obtained the sign of
circumcision, a ᶠseal of the right-
eousness of the faith which was in
uncircumcision, ⁱᵒfor him to be the
ᶠfather of all those who are believ-
ing through uncircumcision, ⁱᵒfor
righteousness to be reckoned to
12 them, and the father of the ᴬCir-
cumcision, not to those ° of the
ᴬCircumcision only, but to those
also who are observing the elements
of the faith in the ᶠfootprints of our
ᶠfather Abraham, in uncircumcis-
ion.Ga3[7] 3 31)

13 For not through law is the prom-
ise to Abraham, or to his ᴬSeed,
for him to be enjoyer of the ᶠallot-
ment of the world, but through
14 faith's righteousness. Gn15[5] For if
those ° of law are enjoyers of the
ᶠallotment, faith has been made
ᶠvoid and the promise has been
15 nullified, for the law is producing
ᴬindignation. Now where noᵗ law is,
neither is there transgression.)
16 3 27 Therefore it is ° of faith that it
may accord with grace, ⁱᵒfor the
promise to be confirmed to the
entire ᴬseed, not to those ° of the
law only, but to those also ° of the
faith of Abraham, who is ᴹfather of
17 us all, according as it is 'written

6

working (notaction) state

that[Gn17^5]A [r]father of many nations have I [r]appointed you — facing which, he believes it of the God Who is vivifying the dead and call-
18 ing what [l]is not as if it [l]were—who, being [b]beyond expectation, believes [on]in expectation, [to]for him [t]to [l]become the [r]father of many nations, according to that which has been declared, "Thus shall be your
19 [l]seed[A]."[Gn15^5]And, not [t]being [r]infirm in [t]faith, he considers his[s/] [t]body, already [d]deadened[r] (being inherently somewhere about a hundred years) and the deadening of the matrix of
20 Sarah,[Gn17^17] [to]yet the promise of [t]God was not doubted in [t]unbelief, but he was [r]invigorated by [t]faith,[Hb11^11]giv-
21 ing glory to [t]God, being fully assured also, that, what He has prom-
22 ised, He is able to do also. Wherefore, also, it is reckoned to him [to]for righteousness.

23 Now it was not written because of him only that it is reckoned to
24 him, but because of us also, to whom it is [l]about to be [l]reckoned, who are believing on Him Who [r]rouses Jesus our [t]Lord [o]from among the dead,
25 Who was given up because of our [t]offenses, and was [r]roused because of our [t]justifying.

5 Being, then, justified [o]by faith, we may be having peace toward [t]God, through our [t]Lord, Jesus
2 Christ, through Whom we [a]have the [r]access also, by [t]faith, into this [t]grace in which [r]we [a]stand,[Ep3^12] and we may be glorying [on]in expectation of the glory of [t]God.

3 (Yet not only so, but we may be glorying also in [t]afflictions, having perceived that [t]affliction is produc-
4 ing endurance, yet [t]endurance testedness, yet [t]testedness expectation.
5 Now [t]expectation is not mortifying, seeing that the love of [t]God has been [r]poured out in our [r]hearts through the holy spirit which is being given to us.[Ep1^13]

6 For Christ, while we [l]are still infirm, still in accord with the era, for the sake of the irreverent, died.

7 For hardly for the sake of a just man will anyone be dying: for, for the sake of a [t]good man, perhaps [a]someone may even be daring to
8 [l]die, yet [t]God is commending this [t]love of [s/]His [in]to us, seeing that, while we [l]are still sinners, Christ
9 died for our sakes. Much rather, then, being now justified in His [A]blood, we shall be [l]saved from [A]indignation, through Him.[1Th5^9]

10 For if, being enemies, we were conciliated to [t]God through the death of His [t]Son, much rather, being conciliated, we shall be [l]saved in
11 His [t]life,[2C5^18]Yet not only so, but we are glorying also in [t]God, through our [t]Lord, Jesus Christ, through Whom we now obtained the conciliation.

12 (Therefore, even as through one [h]man [t]sin entered into the world, and through [t]sin [t]death, [Gn2^17] and thus [t]death passed through into all
13 mankind, on which all sinned—for until law sin was in the world, yet sin is not being taken into [r]account
14 when there [l]is no law, nevertheless [l]death [r]reigns from Adam unto Moses, [on]over those also who do not sin [on]in the likeness of the transgression of Adam, who is a [r]type of Him Who is [l]about to be.

15 But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of [t]God and the gratuity in grace, which is of the One [h]Man, Jesus Christ, [in]to the many superabounds.

16 And not as through one act of [t]sinning, is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just
17 award. For if, by the offense of the one, [l]death [r]reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

the not in the Greek

the in the Greek

18 Consequently, then, as it was through one offense [to]for all [=]mankind [to]for condemnation, thus also it is through one just award [to]for all [=]mankind [to]for life's justifying.
19 For even as, through the disobedience of the one [h]man,[1C15^{22}]the many were constituted sinners, thus also, through the obedience of the One, the many shall be 'constituted just.[8^{1}]
20 [2](Yet [1]law [f]came in by the way, that the offense should be increasing. [Ga3^{19}]Yet where sin increases, grace
21 superexceeds, that, even as [1·]Sin [f]reigns in death, thus [1·]Grace also should be [f]reigning through righteousness, [to]for life eonian, through Jesus Christ, our Lord.

6 [a]What, then, shall we 'declare? That we may be [f]persisting in sin that grace should be increasing? [3^{8}]
2 May it not be [b]coming to that! We, who[a] [f]died to sin, how shall we
3 still be living in it? Or are you 'ignorant that whoever are [f]baptized into Christ Jesus, are [f]bap-
4 tized into His death? [Co2^{12}]We, then, were [f]entombed together with Him through [f·]baptism into death, that, even as Christ was [f]roused [o]from among the dead through the glory of the Father, thus we also should be [f]walking in newness of [A]life. [8^{11}]
5 For if we have become [f]planted together in the likeness of His death, [bt]nevertheless we shall be of the
6 resurrection also,[Ph3^{10}]knowing this, that our old [A·]humanity was [f]crucified together with Him,[Ga5^{24}]that the body of Sin may be 'nullified, for us by no means to be still slaving
7 for [1·]Sin, for one who 'dies has been justified from [1·]Sin. –
8 Now if we [f]died together with Christ, we 'believe that we shall be living together with Him also, [2T2^{11}]
9 having perceived that Christ, being [f]roused [o]from among the dead, is no[t] longer dying. [1]Death is [f]lording
10 over Him no[t] longer, for in [w]that He died, He died to [1·]Sin once for all, yet in [w]that He is living, He is liv-
11 ing to God. Thus you also, be reckoning yourselves to be [M]dead, indeed, to [1·]Sin, yet [M]living to God in Christ Jesus, our Lord.[Ga2^{20} 2C5^{15}]
12 [5]^{21}Let not [1·]Sin, then, be [f]reigning in your mortal body, [to]for you to
13 be obeying its lusts. Nor yet be [f]presenting your members, as [f]implements of [1]injustice, to [1·]Sin, but [f]present yourselves to God as if 'alive [o]from among the dead, and your members as [f]implements of
14 [1]righteousness to God.[12$^{1-2}$]For [1]Sin shall not be [f]lording it over you, for you are not under law, but under grace. 7^{14}
15 [(a]What then? Should we be sinning, seeing that we are not under law, but under grace?
[b]May it not be [b]coming to that!
16 Are you not [o]aware that to whom you are [f]presenting yourselves as [f]slaves [to]for obedience, his [f]slaves you are, whom you are obeying, whether of [1·]Sin [to]for death, or of [1]Obedience [to]for righteousness?
17 Now thanks be to God that you were [M]slaves of [1·]Sin,[Jn8^{34}]yet you obey [o]from the [f]heart the type of teaching [in]to which you were given
18 over. Now, being freed from [1·]Sin, you are [f]enslaved to [1·]Righteousness.
19 As a [h]man am I saying this, because of the infirmity of your [A·]flesh. For even as you present your members as [f]slaves to [1·]Uncleanness and to [1·]Lawlessness [to]for lawlessness, thus now [f]present your members as [f]slaves to [1·]Righteousness [to]for
20 holiness. For when you were [f]slaves of [1·]Sin, you were free as to
21 [1·]Righteousness. Then [a]what [f]fruit had you then?—[on]of which you are now 'ashamed, for, indeed, the consummation of those things is death.
22 Yet now, being freed from [1·]Sin, yet 'enslaved[f] to God, you 'have your [f·]fruit [to]for holiness. Now the
23 consummation is life eonian. For the [f=]ration of [1·]Sin is death, yet

8

All Mankind
Sin and Grace
) Not under Law
) Law Transient
Grace 7^{25}
Enslaved to Righteousness, not Sin
Death to Sin
Death with Christ –
figure, impersonation
plural, rations

the gracious gift of ·God is life
eonian, in Christ Jesus, our ·Lord. —
7 Or are you ᵗignorant, ᶠbrethren
(for I am speaking to those who
ᵗknow law), that the law is ᶠlording
it over ᴺa ·ʰman ᵒnfor as much
time as he is living?
2 For a woman in wedlock is
ᵉboundᶠ to a living ·man by law. Yet
if the man should be dying, she is
ᵉexempt from the law of the man.
3 Consequently, then, while the man
is living, she will be ᵗstyled an adul-
teress if she should be becoming
ᵈanother man's, yet, if the man
should be dying, she is free from
the law, ·being no adulteress, on
becoming ᵈanother man's. —
4 So that, my ᶠbrethren, you also
were put to ᶠdeath to the law
through the body of ·Christ, ᵗᵒfor
you ·to ᵗbecome ᵈAnother's, Who is
ᵗroused ᶠ ᵒfrom among the dead, that
we should be bearing ᶠfruit to ·God.
5 Ga2¹⁹⁻²⁰For, when we were in the
ᴺflesh, the passions of ᴬ·sins, which
were through the law, operated in
our ·members ⁱⁿto ·be bearing fruit
6 to ᴵ·Death.⁶²¹Yet now we were ex-
empted from the law, dying in that
in which we were retained, so that
it is for us to be ᶠslaving in newness
of spirit and not in oldness of
ᴬletter.)
7 6ᴴᵃWhat, then, shall we ᵗdeclare?
That the law is ᴬsin?
May it not be ᵇcoming to that!
But ·sin I knew not except through
law. 3²⁰ For besides, I had not been
aware of ·coveting except the ᵗlaw
said,Ex20¹⁷"You shall not be covet-
8 ing." Now ᴵ·Sin, getting an incen-
tive through the precept, produces
in me ᵉall manner of coveting. For
9 apart from law ᴵSin is ᶠdead.5¹³ Now
I lived, apart from law, once, yet
at the coming of the precept ᴵ·Sin
10 ᶠrevives. Yet I ᶠdied, and it was
found that, to me, the precept ·ᵗᵒfor
11 life, this is ᵗᵒfor death.Lv18⁵-For ᴵ·Sin,
getting an incentive through the
precept, deludes me, and through it,
12 ᶠkills me. So that the law, indeed,
is holy, and the precept holy and
just and good. 1T1⁸ 21
13 (Became ᴬgood, then, death to me?
May it not be ᵇcoming to that! But
ᴵ·Sin, that it may be appearing ᵗSin,
is producing death to me through
·good, that ᴵ·Sin should ᵗbecome an
inordinate sinner through the pre-
14 cept. For we are ᵉaware that the
law is spiritual, yet I am fleshly,
having been ᶠdisposed of under ᴵ·Sin.
15 For what I am effecting I ᵗknowᴬ not,
for not what I ᵗwill, this I am putting
into practice, but what I am hating,
16 this I am doing. Now if what I am
not willing, this I am doing, I am
17 conceding that the law is ideal. Yet
now it is noᵗ longer I who am
effecting it, but ᴵ·Sin making its
ᶠhome in ⁱ me. —
18 For I am ᵉaware that ᴵgood is not
making its ᶠhome in me (that is, in
my ᴺ·flesh), for ·to ᵗwill is ᶠlying
beside me, yet ·to be effecting the
19 ideal is not. For it is not the good
that I ᵗwill that I am doing, but the
evil that I am not willing, this I am
20 putting into practice. Now if what
I am not willing, this I am doing,
it is noᵗ longer I who am effecting
it, but ᴵ·Sin which is making its
ᶠhome in me.)
21 /2 Consequently, I am finding the
law that, at my ·willing to be doing
the ideal, the evil is ᶠlying beside
22 me. For I am ᵗgratified with the
law of ·God ᵃᶜas to the ʰmanᴺ within,
23 yet I am ᶠobserving a different law
in my ·members, ᶠwarring with the
law of my ·mind, and leading me
into ᶠcaptivity ᵗto the law of ᶠ·sin
which ᵗis in my ·members. Ga5¹⁷
24 A wretched ʰman am I! ᵃWhat
will ᵗrescue me out of this ·body of
25 ᴬ·death? ᵛWhy, grace! I ᵗthank ·God,
through Jesus Christ, our ·Lord.
Consequently, then, I ˢmyself, with
the mind, indeed, am slaving for
God's law, yet with the ᴺflesh for
ᴬSin's law.)
9

Living
Dying
The Law is Lord
(Roused
Dying
The Law and Sin
Not Sin
Law Holy,
Good not Death
Good and Sin
God not Homing
Captive
Law Captivity
Law of Sin
Grace 6¹⁴
God's Law)

into, not for
same, not myself

8 5[12] Nothing, consequently, is now condemnation to those in Christ Jesus.
Not according to [A]flesh are they [F]walking, but according to spirit,
2 for the [A]spirit's law of [F]life in Christ Jesus frees you from the
3 law of sin and death. For the impotence of the law, in which it was
infirm through the [A]flesh, and God [-]sending His [S]own Son in the likeness of sin's [N]flesh and concerning sin, condemns sin in the flesh,
4 that the just requirement of the law may be [1]fulfilled in us, who are not [F]walking in accord with [A]flesh, but in accord with spirit.[Ga5 16 . . 25]
5 For those who [1]are in accord with [A]flesh are [1]disposed to [=]that which is of the [A]flesh, yet those who are in accord with spirit to [=]that which is
6 of the spirit. For the disposition of the [A]flesh is [F]death, [6 21] yet the disposition of the spirit is [F]life and
7 [F]peace, because the disposition of the [A]flesh is [F]enmity [in]to God, for it is not [1]subject to the law of God,
8 for neither is it [1]able. Now those who [1]are in the [A]flesh are not [1]able to please God.
9 Yet you are not in [A]flesh, but in spirit, if so be that God's spirit is making its [F]home in you. Now if anyone [1]has not Christ's spirit,
10 this one is not His. Now if Christ is in you, the body, indeed, is [F]dead because of sin, yet the spirit is [F]life
11 because of righteousness. Now if the [1]spirit of Him Who [F]rouses Jesus [O]from among the dead is making its [F]home in [4] you, He Who [F]rouses Christ Jesus [O]from among the dead will also be [F]vivifying your mortal bodies [6 4] because of His [1]spirit making its [F]home in [4] you.
12 Consequently, then, brethren, debtors are we, not to the [A]flesh, to be
13 living in accord with [A]flesh, for if you are living in accord with [A]flesh, you are [1]about to be dying. [Ga6 8] Yet if, in spirit, you are putting the practices of the body to [F]death, you
14 will be [F]living. For whoever are being [F]led by God's [1]spirit, these are sons of God.

Freedom

In Flesh

In Spirit

15 4 For you did not get slavery's spirit [in]to fear again, [2Ti1 7] but you got the spirit of sonship, in which we are crying, "Abba, Father!" [Ga4 6]
16 [Mk14 36] The [1]spirit itself is testifying together with our [1]spirit that we are
17 [M]children of God. Yet if [F]children, enjoyers also of an [F]allotment, enjoyers, indeed, of an [F]allotment from God, yet [F]joint enjoyers of Christ's [F]allotment, [Ga4 7] if so be that we are suffering together, that we should be [1]glorified together also.)
18 5 [11] For I am reckoning that the sufferings of the current era do not deserve [td] the glory [1]about to be
19 revealed [to]for us. [2C4 17] For the premonition of the [A]creation is awaiting the [F]unveiling of the sons of
20 God. [Co3 4] For to vanity was the [A]creation subjected, not voluntarily, but because of Him Who [-]subjects it,
21 [on]in expectation that the [A]creation itself, also, shall be [1]freed from the [F]slavery of corruption[A] into the glorious freedom of the [F]children
22 of God. For we are [°]aware that the entire [A]creation is groaning and
23 [F]travailing together until now. Yet not only so, but we [S]ourselves also, who [1]have the [F]firstfruit of the spirit, we [S]ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body.
24 For to [A]expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, [a]why is he expecting it
25 also? Now, if we are expecting what we are not observing, we are awaiting it [th]with endurance.

No Slavery

Sufferings and Expectation

26 Now, similarly, the [1]spirit also is aiding our infirmity, for [a]what we should be praying for, to accord with what [1]must be, we are not [°]aware, but the [1]spirit [S]itself is
27 pleading for[S] us with inarticulate groanings. Now He Who is searching the [F]hearts is [°]aware [a]what is the disposition of the [1]spirit, [t]for in accord with God is it pleading for[S] the saints. ///
28 7 (Now we are [°]aware that God is 7
working all together [to]for the good
10

figure, association

figure, impersonation

God is For Us

of those who are loving God,[2C4^15] who
are called according to the purpose
29 that, whom He [c]foreknew, He desig-
nates beforehand, also, to be [r]con-
formed to the image of His Son,
[to]for Him to be [r]Firstborn among
30 many brethren. Now whom He
designates beforehand, these He
calls also,[2T1^9] and whom He calls,
these He justifies also: now whom
He justifies, these He glorifies also.—
31 [a]What, then, shall we [l]declare to[d]
these things? If God is for[s] us,
32 [a]who is against us? Surely, He
Who spares not His own Son, but
[-]gives Him up for[s] us all, how shall
He not, together with Him, also, be
graciously granting us all?[1C3^21-23]
33 [a]Who will be indicting [ag] God's
chosen ones? God, the [l]Justifier?
34 [a]Who is the [l]Condemner? Christ
Jesus, the One dying, yet rather be-
ing [r]roused, Who is also [l]at God's
[A]right[c] hand, Who is pleading also
for our sakes?

Naught is Against Us

35 [a]What shall be separating us from
the love of God in Christ Jesus?
Affliction, or distress, or persecu-
tion, or famine, or nakedness, or
36 danger, or [A]sword? According as it
is [s]written, that [Ps44^22]

"On Thy account we are being
put to [r]death the whole day,
We are reckoned as sheep for
slaughter.")

5^2 37 [bt]Nay! in all these we are more than
[r]conquering through Him Who loves
us.[2C2^14]

Glory

38 For I am [s]persuaded that neither
death nor life, nor messengers, nor
[A]sovereignties, nor the [l]present, nor
39 what is impending, nor [A]powers, nor
[r]height, nor [r]depth, nor any [d]other
creation, will be [l]able to separate
us from the love of God in Christ
Jesus, our Lord.

9 The truth am I telling in Christ,
I am not lying, my conscience tes-
tifying together with me in holy
2 spirit, that my sorrow is great, and
unintermittent pain is in my [r]heart
3 —for I [s]myself wished to be anath-
ema from Christ—for[s] my breth-
ren, my relatives according to the
4 [N]flesh,[Ex32^32] who[a] are Israelites, whose
is the sonship[Ex4^22] and the glory and
the covenants and the legislation
[Ps147^19] and the divine service and the
5 promises; whose are the [r]fathers,
and out of whom is the Christ ac-
cording to the [N]flesh, Who [l]is [on]over
all, [r]God [Hb1^8] blessed [to]for the eons.
Amen! [27]

Israel's Plight

6 (Now it is not such as that the
word of God has lapsed,[11^1-5] for not
all those out of Israel, these are
7 Israel; neither that Abraham's [A]seed
are all [r]children, but "In Isaac shall
8 your [A]seed be [l]called."[Gn21^12] That is,
that the children of the [N]flesh, not
these are the [r]children of God, but
the [r]children of the [A]promise is He
reckoning [to]for the [A]seed.[Ga4^23]

God's Choice

9 For the word of the promise is
this:[Gn18^10] [ac]At "this season" I shall
[l]come "and there will be for Sarah
10 a son." Yet, not only so, but Re-
becca also is having her [A]bed [o] of
11 one, Isaac, our [r]father.[Gn25^21] For, not
as yet being born, nor yet putting
into [-]practice anything good or bad,
that the purpose of God may be
remaining [ac]as a choice, not out
of acts, but [o] of Him Who is calling,
12 it was declared to her that[Gn25^23]
"The greater shall be [r]slaving for
13 the inferior," according as it is [s]writ-
ten,[Mal^2-3] "Jacob[A] I love, yet Esau I
hate." [25]

Justifying

14 ([a]What, then, shall we be declar-
ing? Not that there is injustice
[b]with God? May it not be [b]coming
15 to that! For to Moses He is say-
ing,[Ex33^19] "I shall be [l]merciful to
whomever I may be [l]merciful, and
I shall be pitying whomever I may
16 be pitying." [Gn27] Consequently, then,
it is not of him who is willing, nor
of him who is [r]racing, but of God,

emphatic

emphatic

17 the [1]Merciful. For the [I]scripture is
saying to Pharaoh that Ex9[16] "[io]For
this selfsame thing I rouse you up,
that so I should be displaying in
you My power, and that so My
[A]name should be [1]published in the
18 entire earth." Consequently, then,
to whom He [1]will, He is [1]merciful,
yet whom He [1]will, He is [F]hard-
ening.Ex4[21]

19 You will be protesting to me,
then, "[a]Why, then, is He still blam-
ing? for [a]who has withstood His
20 intention?" O [h]man[N]! [a]who are you,
to be sure, who are answering again
to God? Jb33[12] [P]That which is molded
will not [1]protest to the molder,Is45[9]
21 "[a]Why do you make me thus?" Or
[1]has not the potter the right over
the clay, out of the same kneading
to make [w] one vessel, indeed, [io]for
22 honor, yet [w] one [io]for dishonor? Now
if God, wanting to display His in-
dignation[A] and to make His power-
ful doings known, [C]carries[F], [t]with
much patience, the [F]vessels of indig-
nation, [C]adapted [io]for destruction,
23 it is that He should also be making
known the riches of His glory[A] on
the [F]vessels of [A]mercy, which He
24 makes ready before [io]for glory—us,
whom He calls also, not only out
of the Jews, but out of the nations
25 also.)[13] As He is saying in Hosea[2][23]
also:

I shall be calling those who are
not my people "My people,"
And she who is not [C]beloved
"[C]Beloved;"
26 "And it shall be, in the place
where it was declared to them,
'Not My people are you,'
There "they shall be [1]called 'sons
of the living God.'"Ho1[10]

27 [5]Now Isaiah[10][22]is crying over Is-
rael, If the number of the sons of
Israel should be as the sand of the
sea, the residue[11][5]shall be [1]saved,
28 for "a [1]conclusive and [1]concise ac-
counting the Lord will be doing"
on the earth.
29 And according as Isaiah[19] [C]de-
clared before,

"Except the Lord Sabaoth con-
served us a [A]seed,
As Sodom would we become.
And to Gomorrah would we be
likened." 7

30 [μ25a]What, then, shall we be declar-
ing? That the nations who are not
[F]pursuing righteousness [F]overtook
righteousness, yet a righteousness
31 which is out of faith. Yet Israel,
[F]pursuing a law of righteousness,
into a law of righteousness
32 does not outstrip. Wherefore? See-
ing that it is not out of faith, but
as out of [A]law works, they stumble
33 on the [F]stumbling [F]stone, according
as it is [C]written:Is8[14]

[P]Lo! I am laying in [A]Zion a Stum-
bling Stone and a Snare Rock,
And the one believing on Him shall
not be disgraced. Is28[16] 1P2[6]

10 Indeed, [F]brethren, the delight of
my [F]heart and my petition to[d]
God for their sake is [io]for salva-
2 tion. For I am testifying to them
that they [1]have a zeal of God, but
3 not in accord with recognition. For
they, being ignorant of the right-
eousness of God, and seeking to
[F]establish their own righteousness,
were not subject to the righteous-
4 ness of God. For Christ is the [F]con-
summation of law [io]for righteous-
ness to everyone who is believing.8[1-4]
5 For Moses is writing of the right-
eousness which is [o]of law, that a
[h]man[N] who does the [=]same shall be
6 living in it.[=] Yet the [I]righteousness
Lv18[5] [o] of faith is saying thus: You
may not be saying in your [F]heart,
[a]Who will be ascending into heav-
en?—that is, to be leading Christ
7 down—or[Dt30[12]] [a]Who will be descend-
ing into the abyss?—that is, to be
leading Christ up [o]from among the
8 dead. But [a]what is it saying? Near
you is the declaration, in your
mouth[A] and in your [F]heart—that is,
the declaration of faith which we
9 are heralding, that, if you should
ever be avowing [t]with your mouth[A]
the declaration that Jesus is Lord,
and should be believing in your
heart[F] that God [F]rouses Him [o]from
among the dead, you shall be [1]saved.

God
Blaming Man
God's Calling
Israel's Plight
Israel's Law Righteousness
The Nations'
Reference
out of

10 For with the [r]heart it is 'believed [to]for righteousness, yet with the [A]mouth it is 'avowed [to]for salvation.
11 For the [s]scripture is saying: Everyone who is believing on Him shall
12 not be disgraced.[Is2816] For there is no[t] distinction [bs]between Jew and Greek, for the same One is Lord of all, being rich [to]for all who are in-
13 voking Him. For everyone, whoever should be invoking the [A]name of the Lord, shall be 'saved.[Jo232]
14 How, then, should they be invoking One in[to] Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hear-
15 ing apart from a heralding? Yet how should they be heralding if ever they should not be 'commissioned? According as it is [*]written:[Is527] How beautiful are the [A]feet of those bringing an evangel
16 of[A]good! But not all obey the evangel, for Isaiah[531] is saying,

"Lord, [a]who believes our ·tidings?"

17 Consequently ·faith is out of tidings, yet the tidings through a declaration of Christ.
18 But, I am saying, Do they not hear at [n]all? To be sure!

"Into the entire land came out their ·utterance,
And into the ends of the 'inhabited earth their ·declarations."[Ps194]

19 But, I am saying, Did not Israel know at [n]all?[Dt3221] First [A]Moses is saying,

I shall be provoking you to jealousy [on]over those not a nation;
[on]Over an unintelligent nation shall I be vexing you.

20 Yet Isaiah[651] is very daring and is saying,

[r]Found was I by those who are not [r]seeking Me:
[r]Disclosed I became to those who are not [r]inquiring for Me.

21 Now to[d] ·Israel He is saying,[Is65]

The whole day I [r]spread out My ·hands[c] to[d] a 'stubborn and contradicting people!

11 [&17]I am saying, then: Does not ·God [r]thrust away His ·people? May it not be [b]coming to that![Jr3137] For I also am an Israelite, out of Abraham's [A]seed, Benjamin's tribe.
2 ·God does not [r]thrust away His ·people whom He [c]foreknew.

Or have you not perceived in Elijah [a]what the [s]scripture is saying, as he is pleading with ·God
3 against Israel? [1K1914] Lord, Thy ·prophets they kill, Thine ·altars they dig down, and I was left alone, and they are seeking my
4 [A]·soul. But [a]what is that which apprises saying to him? I left for Myself seven thousand men who[a] do not [A]bow the knee[A] to the
5 image of Baal.[1K1918] Thus, then, in the current era also, there has come to be a remnant according to the
6 choice of grace. Now if it is in grace, it is not[t] longer out of works, else the grace is coming to be not[t] longer grace. Now, if it is out of works, it is not[t] longer grace, else the work is not[t] longer work.[416]
7 [a]What then? What Israel is seeking for, this she did not encounter, yet the [A]chosen encountered it.[931] Now the rest were cal-
8 loused, even as it is [*]written,[Is2910] ·God [*]gives them a spirit of stupor, [r]eyes not ·to be observing, [r]and ears not ·to be hearing, till this very ·day.[Dt294]
9 And David is saying,[Ps6922-23]

Let their [r]·table 'become [to] a [r]trap and [to] a [r]mesh,
And [to] a [r]snare and [to] a repayment to them:
10 [r]Darkened be their ·eyes, not ·to be observing,
[r]And their backs bow together continually.

11 I am saying, then, "Do they not [r]trip that they should be [r]falling?" May it not be [b]coming to that! But in their ·offense is ·salvation to the nations, [to] ·to provoke them to jealousy.[1011] [Ac1346]
12 Now if their ·offense is the world's ·riches and their ·discomfiture the nations' ·riches, how much
13 rather that which fills them! Now to you am I saying, to the nations,

Faith Righteousness
Israel Not Thrust Away
The Riches
figure, condescension
parable
25
13

inasmuch as, indeed, then, I am the apostle of the nations, I am glorifying my dispensation, if somehow
14 I should be provoking those of my flesh[N] to jealousy and should be
15 saving [a]some [o]of them. For if their casting[r] away is the conciliation of the world, [a]what will the taking[r] back be if not life [o]from among the dead[r]?

16 Now if the firstfruit[r][Ex23:19] is holy, the kneading is also; [r]and if the root is holy, the boughs are also.
17 Now if [a]some of the boughs are broken out, yet you, being a wild olive, are grafted among them, and became joint participant of the root
18 and fatness of the olive,[Jr11:16] be not vaunting over the boughs. Yet if you are vaunting, you are not bearing the root, but the root you.

19 You will be declaring, then, "Boughs are broken out that I may
20 be grafted in." Ideally! By unbelief are they broken out, yet you
21 stand in faith. Be not haughty, but fear. For if God spares not the [ac] natural boughs, neither will
22 He be sparing you! Perceive, then, the kindness and severity of God! On those, indeed, who are falling, severity, yet on you, God's kindness, if you should be [r]persisting in the kindness: else you also will be
23 hewn[r] out. Now they also, if they should not be [r]persisting in unbelief, will be grafted in, for God is able to graft them in again.[2C3:16]
24 For if you were hewn out of an olive wild [ac]by nature, and, beside nature, are grafted into a cultivated olive tree, how much rather shall these, who are in accord with nature, be grafted into their own olive tree!

25 [o] For I am not willing for you to be ignorant of this secret, [r]brethren, lest you may be passing for prudent among yourselves, that [r]callousness, /in part, on Israel has [b]come, until [w] the complement of
26 the nations may be entering. And thus [e]all Israel shall be saved, according as it is written,[Is59:20-21]

Arriving out of [A]Zion shall be the Rescuer.[Ps14:7]
He will be [r]turning away irreverence from [A]Jacob,
27 And this is [b] My covenant[r] with them
Whenever I should be [r]eliminating their sins.[Jr31:34]

28 [ac]As to the evangel, indeed, they are enemies because of you, yet, [ac]as to choice, they are beloved because of the [r]fathers.[Dt10:15]
29 For unregretted are the graces
30 and the calling of God. For even as you once are stubborn toward God, yet now were shown mercy
31 at their stubbornness, thus these also are now stubborn to this mercy of yours, that now they also may
32 be shown mercy. For God [r]locks all up together in[to] stubbornness, that He should be merciful to all.[Ga3:22 1T1:14]

33 O, the [r]depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and [r]untraceable His
34 [r]ways! For, [a]who knew the mind of the Lord? or, [a]who became His adviser?[Is40:13] or, [a]who -[o]gives to Him
35 first, and will be repaid by Him?
36 seeing that out of Him [1C8:6] and through Him and [to]for Him is all: [Col1:16]to Him be the glory [to]for the eons! Amen!

12 3 [o] I am entreating you, then, [r]brethren, [th]by the pities of God, to present your bodies a [r]sacrifice, living, holy, well pleasing to God,
2 your logical divine[r] service,[6:13] and not to be configured[r] to this eon, but to be transformed[r] by the renewing[Ep4:23] of your mind, [to]for you to be testing [a]what is the will of God, good and well pleasing and mature.[Ep5:10]

3 For I am saying, through the grace which is given to me, to everyone who is among you, not to be overweening, [b]beyond what your disposition must be, but to be [to]of a sane disposition, as God

14

Israel Restored
Conduct - Manward
Godward
The Nations Grafted In
- of the Nations

add which
any, not what

parts to each the ʳmeasure of faith.
4 Ep4¹⁻⁴For even as, in one body, we
ˈhave many members, yet all the
members ˈhave not the same func-
5 tion, thus we, who are many, are
one ᴹbody in Christ, yet ˈindividually members of one another.1C12¹²
6 Now, having graces excelling, in
accord with the grace which is
ˈgiven to us, whether prophecy, ex-
ercise it in accord with the analogy
7 of the ᴬfaith; or dispensing, in the
dispensation; or the ˈteacher, in
8 ˈteaching; or the ˈentreater, in ˈentreaty; the ˈsharer, ᵗwith generosity; the ˈpresider, ᵗwith diligence; the ˈmerciful one, ᵗwith glee. /4ˈ
9 (Let ˈlove be unfeigned. Abhor-
ring that which is wicked, clinging
10 to ˈgood, let us have ˈfond affection
ᵗofor one another with brotherly
fondness, in ˈhonor deeming one
11 another first,Ph2³in ˈdiligence not
slothful, ˈfervent ʳ in ˈspirit, ʳslav-
12 ing for the Lord, rejoicing in ˈexpectation, enduring ˈaffliction, per-
13 severing in ˈprayer,1Th5¹⁷contributing to the needs of the saints, ʳpursuing ˈhospitality.Ga6¹⁰
14 ˈBless those who are persecuting
15 you: ˈbless, and do not ˈcurse, so as to be rejoicing with those rejoicing, ˈlamenting with those lamenting,
16 being ˈmutually disposed ⁱⁿto one another,15⁵ not being disposed to ᴱthat which is ʳhigh, but being led ʳ away to the ʳhumble. Do not ˈᵇcome to pass for prudent ᵇwith yourselves. Now to no one ˈrender evil
17 ᵗofor evil,1Th5¹⁵ making ᴱideal provision in the sight of all ʰmen, if
18 possible that which comes out from
19 yourselves. Being at peace with all ᴱʰmankind, you are not avenging yourselves,14¹⁹ beloved, but be giving ʳplace to His ˈindignation, for it is ˈwritten,Dt32³⁵Mine is vengeance! I will ˈrepay! the Lord is saying.
20 But "If your ˈenemy should be hungering, give him the ˈmorsel; if he should be thirsting, give him to ˈdrink; for in doing this ʳyou will be heaping embers of fire on his
21 ˈhead." Pr24²¹⁻²² Be not conquered ʳ by ˈevil; but ʳˈconquer ˈevil ˈwith ˈgood.

13 (Let every ᴺsoul be ˈsubject to the ˈsuperior ᴬauthorities,Ti3¹ for there is not ᴬauthority except ᵇʸunder God. Now those which ˈare,
2 have been set ᵇʸunder God, so that he who is resisting an ˈauthorityᴬ has withstood ˈGod's mandate. Now those who ˈhave withstood, will be getting judgment for themselves,
3 for ˈmagistrates are not a ᴬfear to the good act, but to the evil.~Now you do not ˈwant to be fearing the ᴬauthority. ˈDo ˈgood, and you will
4 be having applause ᵒfrom it. For it is God's ʳservant ᵗofor your ˈgood. Now if you should be doing ˈevil, ˈfear, for not feignedly is it wearing the ᴬsword. For it is God's ʳservant, an avenger ᵗofor ᴬindignation to him who is committing ˈevil.
5 Wherefore it is necessary to be ˈsubject, not only because of ᴬˈindignation, but also because of ˈconscience.
6 For therefore you are ʳsettling taxes also, for they are God's ʳministers, ˈperpetuated ᵗo for this self-
7 same thing. ˈRender to all their dues, to whom ˈtax, ˈtax, to whom ˈtribute, ˈtribute, to whom ˈfear, ˈfear, to whom ˈhonor, ˈhonor.Mt22²¹
8 /13ˈTo no one ˈowe ⁿanything, except ˈto be loving one another, for he who is loving ᵈanother has ful-
9 filled law. For this: "You shall not ˈcommit adultery," "you shall not ˈmurder," "you shall not ˈsteal," "you shall not ˈtestify falsely," "you shall not ˈcovet,"Ex20¹³⁻¹⁷and if there is any ᵈother precept, it is ˈsummed up in this ˈsaying, in ˈthis: "You shall ˈlove your ˈassociate as
10 yourself."Lv19¹⁸ ˈLoveˈ is not working evil to an ˈassociate. The complement, then, of law, is ˈlove.
11 This, also, do, being ˈaware of the era, that ʳit is already the ᴺhour for us to be ʳoused1Th5⁶out of sleep,Ep5¹⁴

15

Mine is first and emphatic

Love should be stressed

The Figurative Body

Social Conduct

Civil subjection — Civil Action

Social Obligations

for now is our ·salvation nearer
12 than when we believe. The night progresses, yet the day is ˚near. Then
we should be putting off the acts
of ·darkness, yet should be putting
13 on the implements of ·light. As in
the day, respectably, should we be
walking, not in revelries and drunkenness,[Ep518] not in ᴬchambering and
wantonness, not in strife and jeal-
14 ousy, but ᴿput on the Lord Jesus
Christ,[Ga327] and be making no provision ᵗᵒfor the ᴬlusts of the ᴺflesh.

14 /2ˢNow the 'infirm in the ᴬfaith be
taking[R] to yourselves, but not ᵗᵒfor
2 discrimination of reasonings. ʷOne,
indeed, is believing to 'eat all
3 things, yet the 'infirm one is eating
greens. Let not him who is eating
be scorning him who is not eating.
Yet let not him who is not eating
be judging him who is eating, for
4 ·God took[R] him to Himself.[Co216] ᵃWho
are you who are judging Another's
domestic? To his ·own Master he
is ᴿstanding or ᴿfalling. Now he
will be made to ᴿ'stand, for the
Lord is 'able to make him ᴿstand.
5 ʷOne, indeed, is deciding for one
day rather ᵇthan another day, yet
ʷone is deciding for every day. Let
each one be fully 'assured in ·his
6 own mind.[Ga410] He who is 'disposed
to the day, is 'disposed to it to the
Lord; and he who is eating, is eating
to the Lord, for he is thanking ·God.
And he who is not eating, to the
Lord is not eating, and is thanking
7 ·God. For not one of us is living to
himself, and not one is dying to
8 himself. For both, if we should be
living, to the Lord are we living,
and if we should be dying, to the
Lord are we dying. Then, both
if we should be living ᵇˢand if
we should be dying, we are the
9 Lord's. For ᵗᵒfor this Christ died
and lives, that He should be 'Lord
of the dead as well as of the living.
10 Now ᵃwhy are you judging your
·brother? Or ᵃwhy are you also
scorning your ·brother? For all of
us shall be 'presented at the ᴿdais
11 of ·God, for it is ˚written:[Is4523]

Living am I, the Lord is saying,
ᵗFor to Me shall 'bowᴬ every
knee,[Ph210]
And every ᴺtongue shall be acclaiming ·God!

12 Consequently, then, each of us shall
be giving account ᵃconcerning him-
13 self to ·God.[Ga65] By no means, then,
should we still be judging one an-
other, but rather decide this, not
ᴿ·to place a stumbling-block for a
·brother, or ᴿa snare.

14 I have perceived and am ˚persuaded in the Lord Jesus that
nothing is ᴿcontaminating ᵗʰof it-
self, except that the one ·reckoning
anything to be ᴿ·contaminating, to
15 that one it is ᴿcontaminating. For
if, because of food, your ·brother[R]
is sorrowing, you are not longer
ᴿwalking according to love. Do not,
by your ·food, ᴬ'destroy that one
16 for whose sake Christ died. Then
let not your ·good be 'calumniated,
17 for the kingdom of ·God is not food
and ᴹdrink, but ᴹrighteousness and
18 ᴹpeace and ᴹjoy in holy spirit. For
he who in this is ᴿslaving for
·Christ, is well pleasing to ·God and
attested by ·ʰmen.

19 Consequently, then, we are ᴿpursuing ᵉthat which makes for ·peace
and ᵉthat which is for the ᴿedification
20 ᵗᵒof ·one another.[1C1023] Not on account
of food ᴿ'demolish the work of
·God. All, indeed, is ᴿclean, but it is
evil to the ʰmanᴺ who ᵗʰwith
21 ᴿstumbling is eating. It is ideal
not to be eating ᵉmeat, nor yet to
be drinking wine, nor yet to do
aught ᵗby which your ᴿ·brother is
ᴿstumbling, or is being ᴿsnared or
weakened.[1C813]

22 The faith which you 'have, have
ᵃᶜfor yourself in ·God's sight.
Happy is he who is not judging
himself in that which he is attest-
23 ing. Now he who is doubting if he
should be eating is ˚condemned, see-
ing that it is not out of faith. Now
everything which is not out of faith
is sin.

15 Now we, the able, 'ought ᴿto be
bearing the infirmities of the im-
potent, and not to be pleasing our-
2 selves. Let each of us 'please his
·associate, ᵗᵒfor his ᴬ·good, toward

16

3 his [r]edification.[Ph2 4]For Christ also
pleases not Himself, but, according
as it is [s]written, "The reproaches
of those reproaching Thee [r]fall on
4 Me."[Ps69 9]For whatever was written
before, was written [to]for this teach-
ing[1C10 11] of ours, that through the
endurance and the consolation of
the scriptures we may [l]have [s]expec-
tation.[2T1 3 16]) 5
5 Now may the God of [s]endurance
and [s]consolation [l]grant you [s]to be
mutually [l]disposed [i]to one another,
6 according to Christ Jesus, that, with
one accord, [i]with one [A]mouth, you
may be glorifying the God and
Father of our [s]Lord Jesus Christ.
7 [Ph3 16]Wherefore be taking[r] one an-
other to yourselves according as
[s]Christ also took[r] you to Himself,
[to]for the glory of God.) 4
8 [/17] For I am saying that Christ has
become the [r]Servant of the [A]Cir-
cumcision,[Mt15 24]for the sake of the
truth of God, [to] to confirm the
9 [r]patriarchal promises. Yet the na-
tions are to glorify [s]God for[s] His
mercy, according as it is [s]written:

"Therefore I shall be acclaiming
Thee among the nations,"
"And to Thy [A]name shall I be
playing music."[Ps18 49]

10 And again He is saying:[Dt32 43]

"Be [l]merry, ye nations, with
His [s]people!"

11 And again He is saying:[Ps117 1]

"[l]Praise the Lord, all the na-
tions,"
And "let all the peoples laud
Him."

12 And again Isaiah[11 1-10] is saying, there
will be "the [r]root of [s]Jesse,
And He Who is rising[r] to be
Chief of the nations:
On Him will the nations [l]rely."

13 Now [s]may the God of [A]expecta-
tion be filling you with [g]all joy and
peace in [s]believing, [to]for you [s]to be
superabounding in [s]expectation, in
the power of holy spirit. ~
14 Now I [s]myself also am [s]persuad-
ed concerning you, my [r]brethren,
that you [s]yourselves also are [r]bulg-
ing with goodness, [s]filled[r] with all
[s]knowledge, [l]able also to be admon-
15 ishing one another. Yet more dar-
ingly do I write to you, [/]in part,
as prompting you, because of the
grace being given to me from [s]God,
16 [to]for me [s]to be the [r]minister of
Christ Jesus [to]for the nations, act-
ing as a [r]priest of the evangel of
[s]God, that the [r]offering of the na-
tions may be becoming well re-
ceived, having been hallowed [i]by
holy spirit.
17 I [l]have, then, a [s]boast in Christ
Jesus, in [=]that which is toward [s]God.
18 For I am not daring to [l]speak any
of what Christ does not effect
through me [to]for the obedience of
19 the nations, in word and work, in the
power of signs and miracles, in the
power of God's spirit, so that, from
Jerusalem and around unto [s]Illyri-
cum, I have completed the evangel
20 of the Christ. Yet thus I am [l]am-
bitious to be bringing the evangel
[w]where Christ is not named lest [r]I
21 may be building on another's foun-
dation,[2C10 15] but, according as it is
[s]written, [Is52 15]

"They who were not informed
concerning Him [r]shall [l]see,
And they who have not heard
shall [l]understand.") 4

22 [/13] Wherefore, I was [=]much hindered
23 also in [s]coming to[d] you. Yet now,
having by no means still place in
these [s]regions, yet having [/]for many
years a longing [s]to [l]come to[d] you, [1 10]
24 as ever I may be going into [s]Spain
(for I am expecting, while going
through, to gaze upon you, and by
you to be sent forward there, if I
should ever first [r]be [l]filled, [/]in part,
25 by you)—yet now I am going [in]to
Jerusalem, dispensing to the saints.
26 [Ac18 21]For it delights [A]Macedonia and
[A]Achaia to make [a]some contribution
[to]for the poor of the saints who are
27 in Jerusalem.[2C8 1]For they are de-
lighted, and they are their debtors,
for if the nations participate in
their [s]spiritual things,[1C9 11] they
[l]ought to [r]minister to them in
28 [s]fleshly things also. When, then,
[s]performing this, and [s]sealing[r] to

not in the Greek

17 not in the Greek

Christ's Ministry

Paul's Past Ministry

Paul's Intended Journey

them this [r]fruit, I shall be coming
29 away through you into Spain. Now
I am [s]aware that, in coming to[d] you,
I shall be coming [i]with the blessing
of Christ which fills. ❩3
30 /[9] Now I am entreating you, brethren, through our [s]Lord Jesus Christ,
and through the love of the spirit,
to struggle together with me in
31 [s]prayers to[d] [s]God for[s] me, that I
should be [t]rescued from the [t]stubborn in [s]Judea, Ac21[27] and my [s]dispensation [io]for Jerusalem may be becoming well received by the saints,
32 that I may be coming to[d] you [i]with
joy through the will of God, and I
should be resting together with you.
33 Now the God of [A]peace be with all
of you! Amen! ❩2

16 /[7] Now I am commending to you
Phœbe, our [s]sister, being a [r]servant
also of the ecclesia in Cenchrea,
2 that you should be receiving her in
the Lord worthily of the saints, and
may [t]stand[r] by her in whatever
matter she may be needing you, for
she became a patroness of many,
as well as of [s]myself.

3 Greet Prisca and Aquila, my [s]fellow workers in Christ Jesus Ac18[2]
4 (who,[α] for the sake of my [A]soul,
[s]jeopardize their [s]own [N]necks,
whom not I only, but all the ecclesias of the nations also are thanking)
5 and the ecclesia [ac]of their house.

Greet Epanetus, my [s]beloved, who
is the [r]firstfruit of the province of
6 Asia [io]for Christ. Greet Mary, who[α]
7 toils much [io]for you. Greet Andronicus and Junias, my [s]relatives and
my [s]fellow captives who[α] are notable among the apostles, who also
[s]came to be in Christ before me.
8 Greet Ampliatos, my [s]beloved in
9 the Lord. Greet Urbanus, our [s]fellow worker in Christ, and Stachys,
10 my [s]beloved. Greet Apelles, [s]attested in Christ. Greet those who are
11 [o] of [s]Aristobulus. Greet Herodion,
my [s]relative. Greet those [o] of [s]Nar-
12 cissus who [t]are in the Lord. Greet
Tryphena and Tryphosa, who are
toiling in the Lord. Greet Persis,
the beloved who[α] toils much in the
13 Lord. Greet Rufus, [s]chosen in the
Lord, and his [s]mother and mine.
14 Greet Asyncritus, Phlegon, Hermes,
Patrobas, Hermas, and the brethren with them. Greet Philologos and
15 Julia, Nereus and his [s]sister, and
Olympas and all the saints [tg]with
16 them.—Greet one another [i]with a
holy kiss. Greeting you are all the
ecclesias of [s]Christ.

17 Now I am entreating you, [r]brethren, to be noting those who are
making [s]dissensions and [s]snares[r] beside the teaching which you learned,
18 and [t]avoid / them, 2Th3[6] for [s]such for
our [s]Lord Christ are not [r]slaving,
but for their [s]/own [N]bowels, Ph3[19] and
through [s]compliments and adulation
are deluding the [r]hearts of the in-
19 nocent. For your [s]obedience[A]
reached out [in]to all. [on]Over you,
then, I am rejoicing. Now I am
wanting you to be wise, indeed,
[io]for [s]good, yet artless [io]for [s]evil.
20 Now the God of [s]peace[A] will be
[r]crushing [s]Satan under your [A]feet
[i]swiftly. The grace of our [s]Lord
Jesus be with you!

21 Greeting you is Timothy, my [s]fellow worker, and Lucius and Jason
and Sosipater, my [s]relatives.

22 I, Tertius, the writer of the epistle, am greeting you in the Lord.
23 Greeting you is Gaius, my [s]host, and
24 of the whole ecclesia. Greeting you
is Erastus, the administrator of the
city, and Quartus, the [r]brother. ❩1

25 /[δ] Now to Him Who is [t]able to establish you in accord with my [s]evangel, and the heralding of Christ
Jesus in accord with the revelation
Ep6[19] of a secret Col[26] [s]hushed in times
26 eonian, yet [t]manifested now through
prophetic scriptures Ro1[2] 5-8 besides,
according to the injunction of the
eonian God being made known [in]to
all nations [io]for the obedience of
27 faith—to the only wise God, through
Christ Jesus, be [s]glory [io]for the
eons of the eons. Amen! 1Ti1[17]

Prayer
Salutations from Paul
Salutations from Others
Evangel
Hushed Up

out is omitted

into, not for

A TEST PASSAGE

What need is there for another version? Why change from the Authorized? Are there any vital improvements in the new version? What is the proportion of improvements? How can we know that the new readings are better? What authority is there for them? How does the Editor of the CONCORDANT VERSION plan to keep out his own opinions? These are the principal questions which arise in the minds of those who hear of the CONCORDANT VERSION.

We have told of the principles and the plan which underlie it. We now propose to give a concrete example, showing how its method works in practise, and give the reason for every "change from the Authorized", though, in the nature of the case, there can be no "changes", as the work is based on a concordance, not on any previous version.

In order to make this study instructive and helpful, we have chosen a passage of scripture which contains the very foundation of the evangel—Romans, chapter three, verses 19 to 28.

In this short passage there are about seventy points in which the CONCORDANT VERSION differs from the Authorized. We shall take up each in turn and tell why it is preferable. Some may seem trivial at first sight, but only to such as underrate the preciousness of God's revelation. In a costly gem an almost imperceptible flaw greatly depreciates its market value. In the most precious treasure in all the universe we should welcome the most minute improvement.

As there are about two hundred words in this passage and we propose seventy improvements, two-thirds of the Authorized Version stands, while the remainder, half as much, is replaced by better renderings. The American Revision, either in its text or margin, makes or suggests about half of these betterments.

It is presumed that the reader has a great respect and reverence for the Authorized Version. *Nearly all of the corrections made by the* CONCORDANT VERSION *may be based on the authority of the Authorized.* All that needs to be done in most cases is to apply the best one of their own renderings consistently. Thus, in the passage before us they have translated a certain word *conclude.* Yet in five other occurrences in the same epistle they render this word *reckon.* Is it criminal or commendable to "change" to the rendering they themselves have used elsewhere?

The law of reciprocation, which is the foundation of all language, is continually violated in most versions of the Scriptures. A word is merely the sound or sign of *an idea.* We gather this idea from the surroundings in which we find a word. Every time we read a passage of Scripture we unconsciously clothe each word with a meaning appropriate to its context. Every new context adds to our knowledge of its meaning. If we find it where it should not be, we unconsciously burden it with wrong ideas and color it with false notions.

In practise, we absorb the meaning of a word, not from the dictionary, but from the use to which it is put in the Scriptures themselves. If this is in concord with the Greek word it represents, we unconsciously imbibe the correct thought beyond the power of any dictionary definition to impart. Conversely, should we use it in discordant contexts, the mental image becomes distorted and confused.

It is impossible to overestimate the gain in clearness and accuracy which a concordant translation imparts. An English word, being found in the same contexts as the Greek word for which it stands, takes on the same force and color. If it should occur in false contexts, as in the Authorized Version, then it would assume false and misleading tendencies.

There seems to be no valid reason for changing from the clear reading of the Greek simply because we cannot grasp a distinction. It is not *the translator's duty* to comprehend the minute differences in the original, but *to pass them on* to others, who may be able to discover those beauties which he has failed to observe.

19 Now we are aware that, what-
Now we know, that what things
ever the law is saying, it is speaking
soever the law saith, it saith to
to those under the law, that every
them who are under the law: that every
mouth may be barred, and the entire
mouth may be stopped, and all the
world may become subject to the
world may become
just verdict of God,
guilty before God.

1. *are aware* for *know*] The A. V. uses the single word "know" for not less than six different terms, KNOW, PERCEIVE (per-

fect *aware*), *recognize, be adept, foreknow, be conscious of.* One of these it translates *know* 196 times out of 224 occurrences. The C. V. renders it *know* always as there is no reason for any change. This passage, however, uses a different term, which they have rendered *aware* in Lu. 12^{46}, "at an hour when he is not aware". Thus they are authority that it has this meaning.

The sublinear has HAVE-PERCEIVED, and this word is rendered *perceived,* except when its form is in the complete or perfect tense, denoting the condition which follows an act, rather than the act itself. Then it is more agreeable to the English idiom to render it *be aware* or *be acquainted.* This, however, is done consistently. It refers to knowledge gained experimentally, through the senses. Both terms occur in Rom. 7^{7}, which should read "I had not been *aware* of coveting". He knew of it, but not in his own experience. So here, Paul is aware from personal experience that the law speaks to those who are under it. We, who have never been under it, *know* that this is so, but have never felt the force of it as they have.

2. *whatever* for *what things soever*] Although this word occurs over a hundred times, the A. V. never translates it "what things soever" in any other passage. In Romans they render it *as many as* (2^{12}, twice; 8^{14}), *so many as* (6^{3}), *as long as* (7^{1}), *in as much as* (11^{13}). They render it *whatsoever often.* Hence we have them for authority in our consistent rendering.

3. *is saying* for *saith*] Saith has become archaic.

4. *is speaking* for *saith*] As is shown in the sublinear, this is quite a different word from the *saith* immediately preceding. Why, then, render it the same? The A. V. itself translates it *speak,* as we do, 241 times. Only 15 times do they use *say.* There is often a decided difference between these words, as there is between our English *say* and *speak,* as when men *speak* much but *say* little. The contrast here is between the contents of the law and its application.

5. *those* for *them*] *Them* is archaic.

6. Omit *who are*] There is no necessity for adding these words.

7. *bar* for *stop*] The usual meaning of *stop* is to bring from motion to rest. The word here used signifies to block up, hinder, dam. It seems especially fit to use *barred* here, because it is used of a moral and legal hindrance.

8. *the entire* for *all the*] When the word EVERY is followed by a noun preceded by THE, in Greek, it changes the sense from EVERY world to the *entire* world, *taken as a single unit.* The word *all* is used with the plural in English and fails to convey the idea of unity which is enforced here.

9. *subject to the just verdict* for *guilty before*] The A. V. rendering "guilty before God" has been challenged by almost every translator and commentator. It is certainly not correct, for the Greek word here used does not tell us whether the verdict is "guilty" or "not guilty". The Revisers have tried to indicate this by rendering "may be brought under the judgment of God". This, however, *suggests* an adverse judgment, even if it does not express it. It is unfortunate also, in that the word *judgment* is always associated with an entirely different term, and should never be linked with the word here used.

The apostle's argument has developed the fact that the entire world, Jews as well as gentiles, are subject to the just verdict of God. They have been tried, but the verdict waits. It has not been pronounced. Only in the case of those who believe is the Judge's decision given out, but in their case it is "*not* guilty", rather than "guilty". They are acquitted, or vindicated, or justified by His grace through the deliverance in Christ Jesus.

It is manifestly absurd to pronounce *all* "guilty" and then immediately, without any further explanation, pronounce believers "not guilty". The A. V. rendering is without foundation in the Greek, it is contrary to the apostle's argument, it is subversive of the grand doctrine of justification. One who is guilty cannot be justified. He may be pardoned or forgiven, but to justify a guilty person is to become a partner in his crimes. God is just, as well as a Justifier. He holds the entire world subject to His just verdict, and never, under any circumstances, does aught but vindicate any one who believes Him.

The A. V. rendering has given us a false impression of God's attitude toward the world. It creates a condition where justification is impossible. It has effectually robbed the saints of the truth of justification and substituted for it remission or pardon, which alone is possible for those who are guilty.

The value of this version lies in large measure in the fact that its foundation principles make it possible to translate

beyond the translator's comprehension. His understanding or misunderstanding will not necessarily bar others from the truth. The common version, "guilty before God", is terse, vigorous English, which cannot be misunderstood. In fact, the translator himself was convinced that the sentence in this case was always "guilty" and he would assuredly have rendered it so if he had not been held in check by the law which does not allow him to import into a word what it does not contain in the Greek. A study of UNDER-JUST made it evident that it was the legal term for those subject to the decision of a judge, but it does not, in itself, give the slightest hint whether the verdict is for or against. It was not until after this reading had been challenged that the truth dawned on the mind of the translator. He was wrong in supposing that, in this passage, it amounted to the same as "guilty".

Thus it is the aim of the C. V. to give a clear transcript of the scriptures, so that earnest students will not be hampered by the limitations of the translator, but may discover what he has overlooked, but which he has endeavored to leave open for those who may have a keener insight into the truth.

20 because, by works of law, no
Therefore by *the* deeds of *the* law
flesh at all shall be justified in His
there shall no flesh be justified in His
sight for thru law is the recognition
sight: for by *the* law *is the* knowledge
of sin.
of sin.

10. *because* for *therefore*] Nowhere else does the A. V. render this *therefore*. Ten times they translate it *because*. They themselves are ten to one for this rendering. It does not introduce a new conclusion, but gives the reason for the previous statement. The world is subject to the just verdict of God because law fails to provide any ground for justification. The Revisers changed to *because*.

11. Omit *the* before *works*] It is not in the Greek, and English usage corresponds to Greek in this case. See 13 below. The Revised margin omits it.

12. *Works* for *deeds*] The A. V. has this very phrase *works of law* in Ro.9[32] Ga. 2[16]. Why change it here? The Revisers have corrected this. Deeds is the equivalent of another term, associated with the verb DO. "Deeds of the law" suggests that the law itself is the actor, rather than that which characterizes the action.

13. Omit *the* before *law*] This is important. Throughout this passage and elsewhere *the* law [of Moses] is distinguished from the principle of law in general by means of the word THE. The statement here is a broad one. No one, either Jew or gentile under the dictates of conscience, can be justified by law, for through law (not *the* law of Moses only) is the recognition of sin. The A. V. has entirely obscured this vital point throughout this passage. The Revisers omit *the* in their margin.

14. Omit *there*] The Revisers also omit this useless addition.

15. *through* for *by*] The A. V. usually renders this word *through*. *By* is the efficient agent rather than the channel. The Revisers suggest *through* in their margin.

16. Omit *the*] See 13.

17. *recognition* for *knowledge*] The A. V. have recognized the special force of this word — ON-KNOWledge — in Mt.14[35], "*when* the men of that place *had knowledge of* Him", that is, *recognized* Him. So also Mk.6[33,54]Lu.24[16,31],etc. The law gives us a standard by which we can *recognize* sin.

21 Yet now, apart from law, a
But now *the* righteousness of
righteousness of God is manifest
God without *the* law is manifested,
(being attested by the law and the
being witnessed by the law
prophets)
and the prophets;

18. *Yet* for *but*] The A. V. translates another disjunctive *but* 572 times. The word here used is much weaker than our *but*. In verse 19 the A. V. renders it *Now*. The C. V. renders it *now* and *yet*. It would be awkward to translate it *now* here, for it would read "Now now".

19. *apart from* for *without*] The Revisers agree in this change. *Without* means *outside of*. In Jn. 20[7] the handkerchief was not *without* the tomb, but in a place *apart*.

20. Omit *the*] With the Greek text we omit *the*. It is not the law of Moses merely but the wider principle of law which is intended.

21. Omit *the*] *The* righteousness of God" is too personal and narrow. The article is omitted in the Greek. It is a divine righteousness, for us as well as God. The Revisers made this correction.

22. *is manifest* for *is manifested*] The A. V. has rendered this very form of this word "hath appeared" (Heb. 9^{8}), showing that they recognized that it represents a state consequent on an action rather than a continuous action. Whenever the initial sound of a Greek verb is doubled, as in this case, the verb is in what may be called the perfect or complete tense, signifying the result of an action rather than the action itself. The Revisers have *hath been manifested.*

23. *attested* for *witnessed*] *Witness* is no longer used with an object in this sense. *Attest* has replaced it in modern English.

22 Yet a righteousness of God,
Even *the* righteousness of God
through Jesus Christ's faith, for all,
which is by faith of Jesus Christ, unto
and on all who are believing, for
all and upon all them that believe: for
there is no distinction,
there is no difference:
23 For all sinned and are wanting
For all *have* sinned, and come
of the glory of God,
short of the glory of God;

24. *yet* for *even*] This is the same word which the A. V. translated *but* at the beginning of this paragraph, and we rendered *yet.* The word is a disjunctive, not a conjunctive, as *even.*

25. *a* for *the*] As 21.

26. Omit *which is*] It is without warrant and unnecessary. The Revisers also omit these words.

27. *through* for *by*] As 15 above. The Revisers make this change.

28. *for* for *unto*] The A. V. translates this word *into* 571 times, and idiomatically *for,* 87 times. Thus we are amply justified in our sublinear INTO, and the version *for.* The *unto* and *upon* suggests a distinction which does not exist, as though it came *up to* or *as far as* all, but only *upon* all who believe. In both cases it is the believer who is in question. It is *into* or *for* him and is *on* him.

29. *on* for *upon*] The A. V. renders this word both *on* and *upon,* without any apparent cause.

30. *who* for *them that*] *Them that* is not in good form. The A. V. uses *who* for this very phrase in Eph. 1^{19}.

31. *are believing* for *believe*] The A. V. renders this form *believed* (Ac. 22^{19}), *believe* (Ro. 3^{22} 1 Co. 1^{21}), *do believe* (1 Pt. 1^{21}). It is evident that they had no system. We distinguish between the indefinite form (usually called the aorist) and the present active, which is used here.

32. *distinction* for *difference*] The A. V. uses *distinction* in 1 Co. 14^{7}. There *are* many *differences* between men, even as to their sins. The Revisers make this change.

33. *sinned* for *have sinned*] The margin of the Revision suggests this change. *Have sinned* suggests a present state, the equivalent of being sinners. We who are justified *sinned* in the past, but, being acquitted, are no longer in the condition of those who *have sinned.* This distinction is important, especially when we realize the full import of justification.

34. *are wanting* for *come short*] The A. V. has only once again "come short" (Heb. 4^{1}). In that characteristic occurrence (Lu. 15^{14}) the prodigal began *to be in want.* See also 2 Co. 11^{9}. Paul was *in want.* So here it is not that our *efforts* fail to reach the divine standard, but our *condition* is one of want.

24 Being justified gratuitously in
Being justified freely by
His grace through the deliverance
His grace through the redemption
which is in Christ Jesus
that is in Christ Jesus:

35. *gratuitously* for *freely*] The A. V. *freely* no longer has the sense of a gift, but now means liberally, abundantly. *Gratuitously* is the only English word which adequately conveys the causelessness of this gracious gift.

36. *deliverance* for *redemption*] The A. V. consistently translates the usual word for *redemption* (Lu. 1^{68}; 2^{38}; Heb. 9^{12}) and the C. V. does the same. The word here used, however, is a strengthened form which they on one occasion. render happily by *deliverance* (Heb. 11^{35}). This is used uniformly in the C. V. Its aptness can only be appreciated by seeing it in all its contexts.

25 (Whom God purposed for a Propi-
Whom God *hath* set forth *to be* a
tiatory shelter, through faith in His
propitiation through faith in His blood,
blood, for a display of His righteous-
to declare His righteousness for
ness because of the passing over of
the remission of sins
the penalties of sins which occurred
that are past, through
before in the forbearance of God,
the forbearance of God;

37. *purposed* for *set forth*] This word may mean "set forth", but the connection indicates a past act with a present point, which is better satisfied by the usual rendering *purposed*. Thus it is always elsewhere in the A. V.

38. *Propitiatory shelter* for *propitiation*] The A.V. correctly and consistently uses *propitiation* in its two occurrences M1 Jn. $2^{2}4^{10}$. But this is a different form which they have translated *mercy seat* in its only other occurrence (Heb. 9^{5}). It should, consequently, be *mercy seat* here, or *Propitiatory shelter*, to preserve its connection with *propitiation*. This is not the act, but the place of propitiation, the meeting place of God with man. The propitiatory was sprinkled with blood, hence God could meet man between the cherubim. The passage is concerned with justification and a common ground where both God and man can be just. This is a *shelter* in Hebrew, hence we add *shelter* to keep the connection.

39. *for* for *to*] Very rarely indeed does the A. V. translate this word *to*, though it occurs hundreds of times.

40. *a display* for *declare*] This is a noun, not a verb. Elsewhere they translate it *evident token* (Phil.1^{28}) and *proof* (2 Co. 8^{24}). The Revisers have changed it to *show*. The word *display* fits all of its occurrences better than the variety of the A. V. The evident thought is that God wishes to show openly that He is just.

41. *of* is added] The word righteousness is in the case which the A. V. usually indicates by prefixing *of* as in Ro. $4^{11}5^{17}$.

42. *because of* for *for*] The A. V. often has this *because of*. The Revisers have changed it to this.

43. *passing over* for *remission*] This is quite a different term from *remission* elsewhere in the A. V. It does not involve nearly so much. Sin's penalty was not *remitted* before the sacrifice of Christ. It was merely covered or *passed over*. The use of remission here is a serious defect which was remedied by the Revisers.

44. *the* is added] The Revisers insert *the* here to define the particular sins or penalty referred to. It is in the Greek.

45. *penalties of sins* for *sins*] The word here rendered *sin* by the A. V. has a special ending which changes it from sin to the *effect of sin*. This is clearly seen in 1 Co. 6^{18} where the penalty of sinning, not sin itself, is demanded by the context. It was the divine penalty of sins which was passed over when the sacrifices were offered in connection with the law.

46. *which occurred before* for *that are past*] The Greek, as shown by the sublinear, is BEFORE-HAVING-BECOME. The A. V. is a loose paraphrase, which has led us to think that the apostle is speaking of our past sins as individuals. The Revisers have changed it to *done aforetime*, rather old-fashioned phraseology for a modern version, and almost as loose as the A. V.

47. *in* for *through*] The Revisers change this to *in*, as it should be.

26 Toward the display of His
To declare, *I say*, at this time His
righteousness in the current era, for
righteousness: that He might be
Him to be just and a Justifier of the
just, and *the* justifier of him
one who is of the faith of Jesus),
which believeth in Jesus.

48. *toward* for *to*] The A. V. *to declare* suggests that this is a repetition of the same phrase in the previous verse. It is not. The connection here is quite different. The A. V. translates it *toward* in other places.

49. *display* for *declare*] See 40. The italicized "I say" is unnecessary.

50. *of* added] See 41.

51. *in* for *at*] The A. V. translates this connective *in*, 1853 times, *at*, 106 times.

52. *current* for *this*] This is the usual word for *now*, which we translate *current* when the English idiom will not bear the usual rendering. The word *this* is too indefinite.

53. *era* for *time*] This is not the word usually translated *time* in the A. V. They often render it *season*. The Revisers have changed it to this. But it is better to speak of the present *era* than the present *season*, for the latter is used only of a short period of time, and the era here referred to has run nearly two millenniums already.

54, 55. 56. *for Him to be* for *that He might be*] There is no warrant for the word *might* and the idea of contingency. It is the simplest form of the verb *to be*, as the A. V. itself is witness (Ro. 1^{22}). If this were turned back into Greek an entirely different phrase would be the result. *That* is the same word which they made *unto* in verse 22 and *to* in verse 25, which we have consistently given as *for*. *He* is in the objective case, *Him*.

57. *a* for *the*] It is His character as a Justifier which is pressed here. The insertion of *the*, which is not in the Greek, interferes rather than helps.

58. *one who* for *him which*] The Greek is simply THE in the singular, and though usually listed as masculine, is applied to both genders in common. Hence it is not well to limit this to the masculine *him*. No one would defend the *which*, though the Revisers retained it.

59. *of faith* for *believeth*] A reference to the sublinear will show that this is not a verb, *believe*, but a noun, *belief*. The A. V. has deliberately altered the sense of this passage, making our believing *in* Jesus the basis of justification instead of Jesus Christ's faith, as in verse 22. The point is that it is not His keeping the law which made Him a fit Propitiatory where we could meet God and be justified, but His faith which led Him far beyond the law's demands, in faith obedience, even to the death of the cross. From this faith springs justification. It is out of this faith for our faith (Ro. 1^{17}). Whatever we may believe on this point, we are not warranted in deliberately altering the text to suit, as the A. V. has done.

60. *of* for *in*] See 59. The *in* is absent in the Greek.

27 Where, then, is boasting? It is
Where *is* boasting then? It is
debarred! Through what law? Of
excluded. By what law? of
works? No! but through faith's law.
works? Nay: but by *the* law of faith.

61. *debarred* for *excluded*] Literally this is LOCKED-OUT. Exclude is a mild term more suited to another Greek word. We no longer speak of *excluding* boasting. Usage and elegance are both better satisfied with *debarred*.

62, 63. *through* for *by*] As English will bear *through* as well as *by*, it is better to use the more precise term as in verse 20, and so distinguish this phrase from *by the law* in verse 21.

28 For we are reckoning a *h*man
Therefore we conclude that a man
to be justified by faith apart from
is justified by faith without *the*
works of law.
deeds of *the* law.

64. *for* for *therefore*] The A. V. follows a different reading here, which is given in the superlinear as THEN. The better reading, which we follow, they have translated *for* 992 times.

65. *we are reckoning* for *we conclude*] Only here has the A. V. used *conclude*. Elsewhere they render *number, account, count, reason, think, suppose, esteem*, etc., and *reckon* (Ro.$4^{4,9,10}6^{11}8^{18}$). The tense is present active, not indefinite.

66. *h*man for *man*] The Greek is not the word for a *man* as distinct from a woman, but a human being of either sex. This cannot always be expressed in English, as it has no noun corresponding to *human*, so we put a high *h* before *man*.

67. *to be* for *that . . . is*] Why change the Greek when the same construction yields good sense in English? Besides there may be a subtle distinction which our dull minds fail to grasp.

68. *apart from* for *without*] See 19.

69, 70. Omit *the* twice] *The* works of *the* law confines the statement to the Jew and the law of Moses. The Greek omits both *the's* in order to include the principle of law wherever found.

The point we wish to press in this comparison with the Authorized Version is that, to a large degree, our work can claim the "authority" of these translators for the very variations which distinguish it from theirs. Their work was loose, with little system or order. We use much the same material but dispose it in accord with the fundamental law of language that the same word should always be used to express a given idea.

We wish also to show that, however much we may revere the version to which we are bound by ties of sentiment, there is real need for another. Everyone must acknowledge that some of these seventy corrections are vital, and that most of them are desirable. Very few of them can be questioned, because the translators of the Authorized have themselves set their seal to most of the corrections by their renderings in other passages.

There are at least seven improvements of vital value in this short passage. They affect our enjoyment of justification, our attitude toward law, our apprehension of the place of Christ Jesus as the Propitiatory, and His part in procuring justification. If the rest of the seventy seem unimportant, these alone ought to convince us of the vital value of a version based on a concordance rather than on human scholarship.

Discordant

The Authorized Version

κεράννυμι, κεράω, *kerannumi, kerao.* HOLD- blend

Rev.14:10. of the wine of the wrath of God, *which is poured out* without mixture
18: 6. the cup which she hath *filled fill* to her double.

ἄμωμος, *amōmos.* UN-FLAWed flawless

Eph. 1: 4. *without blame* before him in love:
5:27. that it should be holy and *without blemish.*
Col. 1:22. to present you holy and *unblameable*
Heb 9:14. offered himself *without spot* to God,
1Pet. 1:19. as of a lamb *without blemish* and
Jude 24. to present (you) *faultless* before the
Rev.14: 5. for they are *without fault* before the

ἀφθαρσία, *aphtharsia.* UN-CORRUPTion incorruption

Ro. 2: 7. glory and honour and *immortality,*
1 Co. 15:42. it is raised in *incorruption:*
50. doth corruption inherit *incorruption.*
53. must put on *incorruption,* and
54. shall have put on *incorruption,*
Eph. 6:24. love our Lord Jesus Christ in *sincerity.*
2Ti. 1:10. brought life and *immortality* to
Tit. 2: 7. uncorruptness, gravity, *sincerity,*

ψυχικός, *psukikos.* COOL-ic soulish

1Co. 2:14. But the *natural* man receiveth not
15:44. It is sown a *natural* body; it is
— There is a *natural* body, and there
46. but that which is *natural;* and afterward
Jas. 3:15. but (is) earthly, *sensual,* devilish.
Jude 19. *sensual,* having not the Spirit.

ἄφεσις, *aphesis.* FROM-LETTing pardon forgiveness

Mat 26:28. for many for the *remission* of sins.
Mar. 1: 4. repentance for the *remission* of sins.
3:29. hath never *forgiveness,* but is in
Lu. 1:77. by the *remission* of their sins,
3: 3. repentance for the *remission* of sins;
4:18(19). to preach *deliverance* to the captives,
—(—). to set at *liberty* them that are bruised,
24:47. repentance and *remission* of sins
Acts 2:38. for the *remission* of sins, and ye
5:31. repentance to Israel, and *forgiveness* of sins.
10:43. shall receive *remission* of sins.
13:38. unto you the *forgiveness* of sins:
26:18. may receive *forgiveness* of sins,
Eph. 1: 7. the *forgiveness* of sins, according
Col. 1:14. (even) the *forgiveness* of sins:
Heb. 9:22. without shedding of blood is no *remission.*
10:18. Now where *remission* of these (is),

Concordant

The Concordant Version

kera'nnumi HOLD-

blend, pour bitter drugs, etc., into a horn, used as a drinking vessel. wine of God's fury Rv14^{10} in Babylon's cup rRv18^{6} 6.
fill^{2}, pour out^{1}.
fill, blend^{2}
pour out, blend^{1}. } Authorized Version

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a'mōm on UN-FLAWed

flawless. holy and f (saints to be) rEp1^{4} (the ecclesia) rEp5^{27} (to present you) rCo1^{22} in the midst of a crooked generation rPh2^{15} Christ (offers Himself f to God) rHb9^{14} (His blood as of a f lamb) 1P1^{19} to stand you f rJu^{24}Bs the 144.000 are rRv14^{5}. **faultless**^{1}, **unblameable**^{1}, **without blame**^{1}, **- blemish**^{2}, **- fault**^{1}, **- rebuke**^{1}, **- spot**^{1}.
faultless, flawless^{1}.
unblameable, flawless^{1}.
blame (without), flawless^{1}.
blemish (without), flawless^{2}.
fault (without), flawless^{1}.
rebuke (without), flawless^{1}.
spot (without), flawless^{1}. } Authorized Version

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a phthar si'a UN-CORRUPTion

incorruption. to those seeking Ro2^{7} saints roused in 1C15^{42} allotment of 1C15^{50} this corruptible must put on 1C15$^{53\ 54}$ loving Christ in rEp6^{24} Christ illuminates 2Ti1^{10} (As1Ti2^{7} bTi2^{7}). **immortality**^{2}, **incorruption**^{4}, **sincerity**^{1}.
immortality, incorruption^{2}.
sincerity, incorruption^{1}. } Authorized Version

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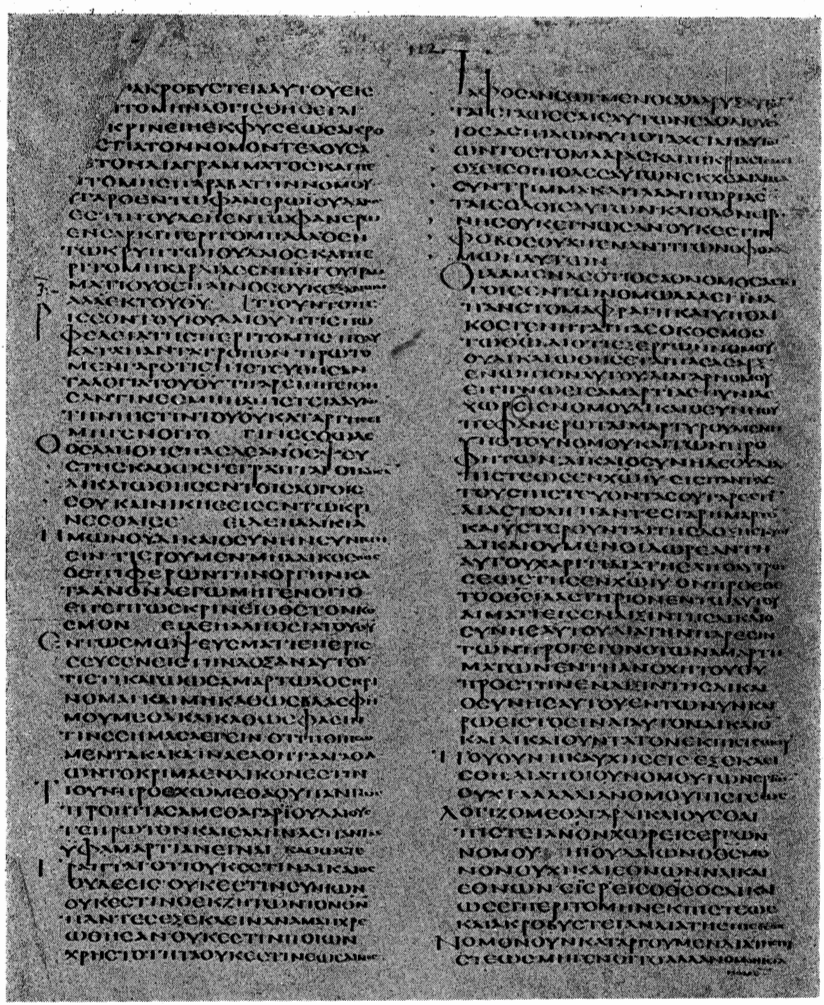
psuch ik on' COOL-ic

soulish, swayed by the soul, rather than the spirit. man not receiving of the things of the spirit 1C2^{14} body 1C15$^{44\ 44\ 46}$ terrestrial, s, demoniacal Ja3^{15} s, not having the spirit Ju^{19}. **natural**^{4}, **sensual**^{2}.
natural, soulish^{4}.
sensual, soulish^{2}. } Authorized Version

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aph'e si s FROM-LETTing

pardon, by executive authority, **forgiveness** of offenses Ep1^{7} p of sins (blood shed for) Mt 26^{28} (baptism of repentance for) Mk1^{4}Lu3^{3} (for Israel) Lu1^{77} (to be heralded) Lu24^{47} (in name of Jesus Christ) Ac2^{38} 10^{43} (to Israel) Ac5^{31} (through Christ) Ac13^{38} (to get a) Ac26^{18} (saints having) rCo1^{14} no p for the eon Mk3^{29} to captive and oppressed Lu4$^{18\ 18}$ apart from bloodshedding no p Hb9^{22} p of lawlessness Hb10^{18}. **deliverance**^{1}, **forgiveness**^{6}, **liberty**^{1}, **remission**^{9}.
forgiveness, see **pardon.**
deliverance, pardon^{1}.
liberty, pardon^{1}.
remission, pardon^{9}. } Authorized Version



CODEX ALEXANDRINUS (A) ROMANS 2^{26} TO 3^{31}

This is the chief treasure of the British Museum in London, England. It is written on thin vellum, each page being about 10⅝x12⅝ inches in size. In the nineteenth line of the second column (fourth letter) will be found the added E noted in the superlinear (Ro.3^{21}). A little lower in the twenty-third line (letters 8-13) is the reading "in Christ Jesus" (Ro.3^{22}). Note the initial letter. These are sometime at the begininng of a new paragraph. But the break is usually found indicated by a space in the line above and the initial is the letter (even if in the middle of a word) starting the next line.

The Conduct of Mankind

19 The passages from the Psalms might be turned by the Jews to apply to the nations. But the apostle rightly insists that what is written in the law is binding upon those under the law. Having previously silenced the non-Jew and now effectually included the Jew in the same condition, Paul arrives at the grand conclusion of this section of the epistle, that the whole world is subject to the just verdict of God.

14 Whose mouth is crammed with
imprecation and bitterness.
15 Sharp are their feet to shed
blood.
16 Bruises and wretchedness are in
their paths
17 And the path of peace they know
not.
18 There is no fear of God in front
of their eyes."

JUSTIFICATION

INDIVIDUAL

21 The previous section found no one just but God Himself. No one has been able to attain God's standard by doing good or keeping the law. How then may we become just before God? Only by becoming partakers of His righteousness.

22 The channel through which we may obtain this righteousness is the faith of Jesus Christ. He alone of all mankind, not only did good and kept the law, but He believed God even when He smote Him for our sins. It is out of His faith for our faith (1^{17}).

24 They hated Him *without a cause*—gratuitously. Such is the meaning of this precious word. Justification on any other ground than the free and unforced favor of God is impossible, for none deserve it. But now Christ Jesus has effected a deliverance from all judgment, which is absolutely free to all who believe.

26 The important point in this passage, however, is not *our* justification, but *God's*, for it is *His* righteousness which we receive. In Israel He had made provision for atonement, or a *shelter* from sins. This was not strictly just, for the penalty of these sins was still due. The answer to this, as well as the answer to His present work is found in the blood of Christ. *That* settles for sins, past, present and future. *That* vindicates God's justice and makes it possible for Him to be the Justifier of all who are of the faith of Jesus.

27 Such a deliverance, entirely on the ground of grace, bars all boasting, unless it be in Christ and in His God, Who has become our Justifier.

19 Now we are aware that, as much as the law is saying, it is speaking to those under the law, that every mouth may be barred, and the entire world may be becoming sub-
20 ject to the just verdict of God, because, by works of law, no flesh shall be justified before Him, for through law is the recognition of sin.

21 Yet now, apart from law, a right-eousness of God has been manifested (being testified to by the law
22 and the prophets), yet a righteousness of God, through Jesus Christ's faith, for all and on all who are believing, for there is no distinc-
23 tion, for all sinned and are wanting of the glory of God.

24 Being justified gratuitously by His grace, through the deliverance
25 which is in Christ Jesus (Whom God purposed for a Propitiatory, through faith in His blood, for a display of His righteousness because of the passing over of the penalty of sins which occurred before in the forbearance of God),
26 toward the display of His righteousness in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus.

27 Where, then, is boasting? It is debarred! Through what law? Of works? *No!* but through faith's
28 law. For we are reckoning mankind to be justified by faith apart from works of law.

29 Or is He God of the Jews only? Is He not of the nations also? Yes,



ADVANTAGES OF THIS VERSION

GOD'S INSPIRED WORD cannot be translated satisfactorily by the usual methods. This fact is clearly evidenced by the many conflicting versions which have been made. Realizing his own inability to fathom the depths of God's wisdom or to scale the heights of His love as revealed in divine revelation, and recognizing the utter impossibility of carrying it over into English by means of any interpretation, the compiler of the Concordant Version determined to use a different method, and has found one which largely eliminates these shortcomings. At the same time, it brings the reader much closer to the original than would otherwise be possible, as well as helps him to be his own interpreter. Being based on concordances, it is called the concordant method. It is briefly outlined below and more fully explained in the introduction and other literature. As this method also has its shortcomings, due to English idiom, an attempt has been made in this edition to make up for these by means of various type faces, simple signs, and superior letters. In this way it is possible to bring before the eye and heart of the eager reader many more vital facts of God's revelation in a setting of unparalleled harmony and consistency. It ushers the believer much closer to God's presence than is possible in any other way.

UNIFORMITY, CONSISTENCY, CONCORDANCE

In a "Concordant" version the words, the grammar, and the diction are strictly **uniform** throughout when that is possible, and **consistent** when it cannot be the same, hence they are as **concordant** as idiom will allow. Such key words as **soul** are translated the same throughout. It is impossible for a reader of the Authorized Version to discover what the Greek *psuchê* and the Hebrew *nphsh* (soul) mean, because it translates this one word 33 ways: any, appetite, beast, breath, creature, dead, dead body, deadly, desire, fish, ghost, heart, hearty, life, lust, man, me, mind, mortally, one, person, at pleasure, whither she will (to her soul), will, would have, they, thing, self, soul—and in fourteen passages the word is left untranslated. Besides, translators of the accepted version have used practically all of these words elsewhere for other Hebrew and Greek terms. This unnecessary crosswiring is, perhaps, the greatest fault of our venerable and revered Authorized Version.

Even when the use of more than one word cannot be avoided, on account of English usage, we use the closest possible synonyms. For REPLETE we have **soak, cram, be dense, to the brim;** DOWN-UN-ACT—**abolish** (death), **discard** (things), **exempt** (persons), **nullify** (faith), make **unproductive** (land).

EXCLUSIVE RENDERINGS

On the other hand, an English word represents only one Greek word, whenever possible. Why should the word **life** be used for four distinct Greek words? It may include **livelihood** *(bios)*, but surely not **spirit** *(pneuma)*, or **soul** *(psuchê)*. Such crosswiring is confusing, because it works counter to the basic laws of language. We learn the meaning of words from their usage or contexts. Discordant renderings give words a nebulous or false meaning and lead to error. The concordant method automatically compels the use of the **nearest** English equivalent, for it is the only word which can satisfy all of the contexts, yet is not needed for some other Greek word. In the Concordant Version **life** is **always** used for *zōê* and **soul** for *psuchê*, so that their meaning becomes clear to those who use this version. By fixing the vocabulary independently, in this scientific manner, we avoid much of the bias and prejudice which is bound to be present when translating to accord with personal interpretation.

DID God Love or DOES He Love?

The grammar is sometimes even more important than the words. If God only **loved** the world (in the **past**), and does so no longer (John 3:16), of what avail is that today? The Complete Edition of this work has a revised Greek grammar which assigns each Greek element an English STANDARD, as well as a sublinear which gives a uniform rendering of all the forms. This grammar regroups the verb forms into three classes. One expresses a past-future fact apart from time ("aorist"), as, **I write.** Another indicates a continuous 'action ("participal present") going on at a stated time, as, **I am writing** or **I'll be writing.** The third points out a °state ("perfect"), as, **I have written.** These are often vital to the interpretation, so they are always indicated in this edition. Look for the signs -Fact, 'Act, and °State. They occur only when the English is idiomatic. We use the long —**ing** forms much less than the Greek, so the sign ' will occur often. Change these to —**ing** if you wish to be exact. In the third person we prefer it is °**written,** to it **has been written.** Because the words GIVE, PLACE, LET, and CARRY include both a state and a fact, they have a special form indicated by the sign ⁻°. The plural, when necessary, is indicated by three horizontal strokes.

Put the STRESS where it belongs!

With Christ have I been crucified (Gal. 2:20) expresses far more feeling and vivacity, especially when the most emphatic word is stressed, than the usual "I am crucified with Christ." Christ takes the place of I. In this version the order of the words and the indication of the emphasis should enable the reader to put life and vigor into the reading of the Scriptures, and put it in the right place. These few words could be read "I am crucified with Christ" or "I am crucified with Christ," but neither of these would be correct, for there is no emphasis on I, and little on crucified, in the Greek. Whenever possible, the Concordant Version puts the emphatic words at the beginning of the sentence, and always indicates them by means of larger and heavier letters. Thus it is possible, in the Concordant Version, to carry over into English the vigor and vivacity of the original—a feature which is usually lacking. See Mark 1:15, Romans 12:19, etc.

SAFE, SANE AND SCIENTIFIC

The Concordant method of translation, by observing the basic laws of language, by giving all the evidence so that anyone may check the facts, and by arranging all into scientific and orderly form, seeks to sidestep human ignorance, bias, and tradition, so that the common people may see for themselves just what God reveals in His Book. It recognizes and acknowledges the frailties and failures of its compilers, the deficiencies of our English tongue, and makes provision for them so that these are largely overcome. Every effort is made to show the earnest reader just what God has said. Many devices are added to counteract the lawless renderings demanded by idiomatic English.

Strenuous efforts have been made to eliminate all mistakes in typesetting. About 25,000 errors were found and corrected, and more than 100,000 marks were necessary, as each line in which an imperfection appeared had to be reset. In some cases there were many revisions necessary. Many mechanical features, such as the spacing, are far below our desires. We hope that this will arouse the sympathy of anyone who discovers any error. We have tried our best, yet we realize that this falls far short of our ideal.

This work is not, and **could not** be based upon any theological system or tradition. It is almost entirely independent of them. The fact that the compilation of the work radically changed the views of those engaged upon it, shows that their former beliefs did not enter into this version to any appreciable extent. It does not represent their views except as these have been formed by it. It is not influenced by any creed in Christendom or outside of it, orthodox or heterodox, but is an entirely fresh and unhampered effort to explore the riches of God's revelation by such means as will expurgate the traditions of men, including those who made it.

THE FULLEST VERSION

By including every word in the original, indicating those that cannot be used, by pointing out vital points in grammar, by placing the stress where it is in the Greek even when English is forced to misplace it, we aspire to give thousands upon thousands of helpful facts which otherwise cannot be included in an English translation.

Many difficulties disappear when the Greek is rendered concordantly. A few examples follow:

Mat. 24:34 Why did not the things spoken by our Lord come to pass in that generation? He did not say they **would**, but that these things **should** be occurring.

1 Cor. 10:13 If God makes "a way of escape," why are we made able to bear it? God makes, not a way of escape, but a **sequel**, which strengthens us.

Rom. 5:12 Do we die because we sin, or do we sin because we are dying? Death passed through to all mankind **on which** [not "for that"] all sinned.

2 Cor. 5:18-20 If the world was reconciled to God at the cross, why beseech men to be reconciled? God is **conciliated** (the world is not), and we should beseech men to be **conciliated to Him.**

Rom. 6:23 Is death the "wages" of sin? Slaves do not get wages, but **rations.**

Rom. 9:19 When Paul says "Who hath resisted His will?" does he imply that everyone does the "will" of God? No. Nearly all resist His will, but none His **intention.**

1 Cor. 15:29 Did Paul speak of those "which are baptized for the dead"? No. It may be rendered: Else what shall those be doing who are baptizing? It is for the sake of the dead absolutely if the dead are not being roused.

Heb. 4:4 Was God so tired that He had to "**rest** the seventh day from all His works"? No. He simply **stopped.**

Titus 1:2 How could God promise anything **"before eternal times"** (A.V., before the world began)? It was before **eonian** times.

Rev. 13:18 Does God say that "the number of the beast" is "the number of a man"? It may be rendered the number of **mankind.**

Gal. 1:7 Did Paul marvel that the Galatians were removed "unto another gospel: which is not another"? No. It was a **different** evangel, which is not another.

Further explanations and fuller information will be found in the Introduction which follows the version. A fuller discussion is given in the Complete Edition and its Greek, with super- and sublinear, its notes, the Concordance which segregates every form of every word, its Greek Elements and Grammar. Discussions of many features will be found in special literature, which can be procured through the publishers.

BASED ON BEDROCK

The concensus of modern Greek editions, ancient versions, Fathers, and editors were compared with photographic copies of the three most ancient manuscripts in order to form the Concordant Greek text, on which this version is based. This has been published in first century Greek, in the Complete Edition. Do not attempt to check this version by other Greek texts. A specimen of the Concordant text may be seen in the introduction to this book. Further information, showing the principles underlying this text, is given in the introduction to the Complete Edition, and other literature.

If anyone wishes to know what the Greek says, the signs and letters show what the unidiomatic reading is. The student is at liberty to change it at any time if he does not care to preserve the English idiom.

Anything in lightface type may be omitted. Thus, **In the beginning (John 1:1) may** be read **In beginning.** But never substitute "a" for "the," for "a" means one of many, and is misleading.

The Middle Voice is often important, though it has no regular English equivalent. Great care has been given it. When rendered by the English passive, **the sign of the** passive is in lightface type when practicable, as "is" in "It is °**written.**"

The references have been selected for their helpfulness.

The quotations have been compared with the Hebrew and quotation marks used **only** where there is an actual citation, not a mere allusion.

7. THE KEYWORD CONCORDANCE

The demand for a more popular concordance designed to confirm and explain the vocabulary of the version and, at the same time, serve to locate passages, led to the compilation of the Keyword Concordance. The usual concordances, which give a line for each word, are too large and too expensive, so we have omitted the references to such words as have little practical use, and have given only so much of the context as is necessary to recall each passage. Although it is English, it is a Greek concordance, for it gives the Greek word in Latin characters, and records the occurrences of this Greek word, however it may have been rendered in the English version. This concordance will not be included in some of the editions of the version.

These examples should be compared with the same words as given in the extracts from the Englishman's Greek Concordance, shown on another page, whenever these are printed. Note in each that, in most cases, although our key expression is much shorter, yet it gives a better idea of the context, partly because it is unnecessary to repeat the word itself, seeing that it is generally the same throughout. We use about one line for the concordance of **blend**, instead of four, yet the name Babylon, from the more remote context, helps more than all the other words to place the passage. The words **pour out** and **fill** are given at the end, with the number of times each occurs in the Authorized Version, to help those who are accustomed to using that version. These words will also occur in alphabetical order and refer the student to our rendering, **blend.**

Blend with is the same stem as **blend,** with the word **together** prefixed, hence we render it the same. The Authorized Version does not translate this **fill together,** or **pour out together,** as we would expect, but changes to **be mixed with,** and **temper together.** Their own renderings in these passages show that **pour out** and **fill** are not correct.

Flawless we render uniformly, not with six variations in seven occurrences. Expressions like "holy and flawless" which occur more than once are grouped together, with the rest of the context in parenthesis in each case, as, (saints to be), and (the ecclesia). Such parentheses should be combined with the expression which stands before them. This associates similar passages and saves space.

Incorruption does not need three expressions. The variants of the Greek text are shown with this word. Titus 2:7 reads **incorruption** here in Alexandrinus and Sinaiticus as corrected, before editing, in place of **uncorruptness.** It is also added by the substitute for Vaticanus.

Soulish, the adjective of **soul,** should never be translated **natural.** Try it in James 3:15. It denotes one ruled by his senses, who, in extreme cases, may be sensual.

Under **pardon** all of the passages dealing with the **pardon of sins** are grouped together. **Forgiveness** is used only where **offenses** are in view.

FIGURES INDICATED IN THE TEXT

We have sought to serve the reader still more by indicating the most important figures right on the face of the text. The subject may be new to some, and we all need to be made more figure-conscious. In case it is desirable to investigate any particular figure, the superior letter will show what kind it is, and most of the same class will be found in the concordance. By no means have all figures been indicated, for that would be impractical and unprofitable. Moreover, the figures which make up a parable or a vision are not marked, lest they become a burden to the page, although they are listed in the concordance. At first, those unaccustomed to recognizing figures of speech will think that too many are marked, but later they will see that many faded figures are not indicated. A middle course has been chosen.

CLASSIFICATION

Figures may be classified in many different ways, but they are so lacking in definite boundaries, and so often overlap each other, that no classification is altogether ideal. Hence we have chosen the course which seems most practical and helpful, and divide them into small groups according to their salient characteristics, and have put them in the order of their importance. Most figures are figures of **likeness,** hence these lead the rest, followed by those of **association.** The groups are as follows: **Likeness, Association, Arrangement, Omission, Addition, Repetition, Grammatical Substitution, Variance, Rhetoric.**

LIMITATIONS OF FIGURES

Figures, especially those of likeness, must be strictly limited to the point, or points, of contact, for it is axiomatic that there is un-likeness in all other particulars. They must never be used as if they were true in fact. Therefore it is unwise to use figures of speech as a basis of reasoning, for the points of contact are limited to those stated or apparent, and they may not be extended to other relations. Thus when Paul speaks of betrothing the Corinthians to Christ, he refers only to their singleness and purity. The figure does not include any other aspect of betrothal or refer in any way to marriage. It is confusing to connect it with such figures.

THE APPARATUS OF THE CONCORDANT VERSION

The tools used in compiling the Concordant Version are all published in the Complete Edition, so that every part of the Version may be verified. The various parts and processes are illustrated below. The word *blend* is traced from the original manuscript through the Elements and Concordance and Grammar to the Version.

A *omits* OF-her
AYTHC Ω ΕΚΕΡΑCΕΝ
OF-her WHICH she blends

In the ancient manuscripts the word looks like EKEPACEN (the P stands for R and the C for S), so that we would write it *ekerasen*. All the principal manuscripts agree, so there is no superlinear. But just before it, one of them, Alexandrinus, which is in the British Museum, omits AYTHC (*autês*), OF-her.

ΚΕΡΑ- *See* -ΚΡΑ- HOLD
ΚΕΡΑΝΝΥΜΙ *kera n n u mi*
HOLD-, *hold a liquid in suspension in another*, blend.
—*s* Un18⁶ —YE Un18⁶
Mid. HAVING-*been*—ED Un14¹⁰

The sublinear is she-blends. We will look up blend in the Lexicon. It refers us to HOLD, and in the family we find this word and all its occurrences (Un means Unveiling, or Revelation), segregated according to grammar. The last letter of blend*s* shows that it is indefinite in tense.

-ΚΡΑ- -ΚΕΡΑ-
ΚΕΡΑΝΝΥΜΙ HOLD-, blend
ΚΕΡΑC HOLDer, horn

If we know the Greek letters we can go direct to the Greek Elements, and look for the stem, -KEP- (*-ker-*). There, under the branch -KEPA- (*-kera-*), we find our word in its dictionary form KEPA N N Y MI (*ker a n n u mi*), and see that it is closely connected with *horn*, because they blended liquors in a horn.

Ε—CΕ[Ν]
it, he *or* she —*s*

The grammar is indicated by the first and last letters, E—CEN. Turning to the Grammar we find that it is third person singular indefinite, it, he *or* she —*s*. As the context calls for the feminine, we translate she blends in the sublinear. As English idiom requires no change, it is the same in the Version.

Verb, indefinite it, he *or* she —*s* . . [Ε]—[C]Ε[Ν]

The Reverse Index, which lists all the *endings* in alphabetical order, will enable anyone, not familiar with Greek, to find any form.

In her ᴬcup in which she
7 ᶠblends, ᶠblend double for her.

Other apparatus, such as the exhaustive concordance, shown below, have not yet been published.

—*s kera se*[*n*]
Un 18⁶ In her cup in which *she blends* blend double
—YE *kera sate*
Un 18⁶ blend double for her.
Middle HAVING-*been*—ED *ke kera s men on*
Un 14¹⁰ wine of the fury of God, blended undiluted in the cup

The Greek Course will enable anyone to find their way about, so that he can test any rendering by the facts of the inspired Original.

Any word in the C. V. may be traced and tested in this way, so that all may satisfy themselves of the integrity. reliability, accuracy and value of the Version.

IN THE BEGINNING

COMMONLY CALLED

GENESIS

1 [a] In the beginning God created ‘the heavens and ‘the earth.[Ps33⁶ ⁹ 89⁴ Jr10¹² 51¹⁵ Jn1¹ Co1¹⁶ Hb1¹⁰ Rv4¹¹]

2 And the earth becomes waste and vacant, and darkness is on the surface of the abyss.[Is45¹⁸ 2P3⁶ Rv4¹¹ 10⁶ Ps33⁶ 89¹¹ Jr10¹² 51¹⁵]

[a]Yet the spirit of God is [r]hovering over the surface of the water.

3 And saying is God, “It is becoming light!” And it is becoming light.

4 And God is seeing ‘the light, that it is good. And God is separating between the light and [bt] the dark-

5 ness. And God is calling [t] the light “day,” and [t] the darkness He calls “night.”[Ps74¹⁶]

And it is coming to be evening and it is coming to be morning, day one.[2C4⁶ 2P3⁷ Ps33⁹ 74¹⁶ 104²⁰]

6 And saying is God, “There is coming to be an atmosphere in the midst of the water, and there is coming to be a separation between water ‘and water.” 7 And it is com-

7 ing to be so.[e] And God is making ‘the atmosphere. And He is separating between the water which is [f] under [t] the atmosphere and [bt] the water which is [f] above [t] the atmos-

8 phere. And God is calling [t] the atmosphere “heavens.” 7 And God is seeing that it is good.[e] [Jb37¹⁸ Pr8²⁸]

And it is coming to be evening and it is coming to be morning, the second day.[Ps136⁵ 148⁴]

9 And saying is God, “Flowing together are the waters [f] under the heavens to one place, and the dry land is appearing.” And it is coming to be so. 7 And the waters [f] under the heavens are flowing together to one place, and the dry land is ap-

10 pearing.[e] And God is calling [t] the dry part “land,” or earth, and [t] the confluence of the water He calls “seas.” And God is seeing that it is good.[Jb26¹⁰ 38⁸ Ps33⁷ 95⁵ 104⁶ 136⁶ Jr5²² 2P3⁵]

11 And saying is God, “Verdant is becoming the land with verdure; with herbage seeding seed 7 for its species and for its likeness,[e] 7 and[nc] with the fruit tree whose seed is in it [d]yielding fruit for its species, on the land.” And it is coming to

12 be so. And the land is [c]bringing forth verdure; herbage seeding seed for its species, 7 and for its likeness,[e] and the 7 fruit[e] tree whose seed is in it, [d]yielding fruit for its species, 7 on the earth.[e] And God is seeing that it is good.[Lu6⁴⁴]

13 And it is coming to be evening and it is coming to be morning, the third day.

14 And saying is God, “There are coming to be luminaries in the atmosphere of the heavens 7 to [c]give light on the earth,[e] to separate between the day and [bt] the night. And they come to be for signs and for appointments, and for days and

15 years.” And there come to be [t] luminaries in the atmosphere of the heavens to [c]give light on the earth. And it is coming to be so.[Ps8³ 74¹⁷ 104¹]

16 And God is making ‘two great ·luminaries, ‘the greater [t] ·luminary for [r]ruling the day, and ‘the smaller ·luminary for [r]ruling the night, and

17 ‘the stars. And God is [g]bestowing ‘them in the atmosphere of the heavens to [c]give light on the earth,

18 and to [r]rule in the day and in the night, and to separate between the light and [bt] the darkness. And God is seeing that it is good.[Ps8³ 136⁷]

19 And it is coming to be evening and it is coming to be morning, the fourth day.

And saying is God, “Teeming are the waters with the teeming living soul, and the flyer is flying over the earth on the face of the atmosphere of the heavens. 7 And it is com-

21 ing to be so.[e] And God is creating

BUSY, HAPPY MEN

The happy man and his associates have finished making a concordant version of the Greek Scriptures as shown herewith, available for the cost of production and handling (stiff covers $15.00, two volumes $18.00; leather $18.00 and $22.50). International Edition, like Romans, without the scribbling in the margin ($2.00 each). They have also finished a concordance of the Greek in English, which is now in the printers' hands, and hope to have it ready later in 1947 ($2.00; or, bound with the version, $3.50).

THE HEBREW SCRIPTURE

They have been happily busy for many years making a concordant lexicon and grammar and version of the so-called "Old Testament," and plan to publish it in parts. They hope to have the Introduction and Genesis ready late in 1947. This part will be sent free to all who love God's Word. The subsequent parts will be priced to pay the costs, $1.00 per part to begin with. Orders taken at any time.

IN OTHER LANGUAGES

Happy men in other lands and languages are busy making concordant apparatus and versions. A German edition has been sold out. We hope to print it again as soon as possible. Work has been done on Dutch and Hungarian and Swedish and Hopi and Chinese versions.

Information as to the work and the literature which has sprung from it will be gladly given by the Happy Man whose address is on the front cover, or, if he can't be reached, send to The Happy Man, 2823 E. 6th St., Los Angeles 23, Calif., U.S.A. His associates will be happy to serve you if he is too busy. They will be pleased to have the addresses of Bible students, Sunday School workers, missionaries, etc., to whom they may send this little tract as a gift, as free as God's glorious grace.

Happy

the man to whom
the Lord by no
means should be
reckoning
sin
!