Having read this far, you will have some idea of the vast value of the principles and plan which underlie the Concordant Version. Do not delay obtaining possession of one and make it your constant companion. It may be had in Bible binding for \$12.00, in stiff covers for \$10.00. A Pocket Edition, containing the version only, may be had, in Bible binding for \$2.50, illuminated leatheroid, \$1.50.

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PURPOSE AND PLAN

GOD HAS SPOKEN. His word is the only revelation of divine light and life and love. Nothing can compare with a close acquaintance with His will and a clear apprehension of His grace. That the English reader may rest assured and the student be satisfied that he is enjoying the pure word of God, precisely as He has been pleased to reveal it, the Concordant Ver-SION proposes to provide him with all the essential facts so that every point can easily be tested and the translation of any passage verified. The object of this work is to go to the very limits of fidelity in translating the word of God into English and to guarantee its truth by putting the reader in possession of all the evidence. so that he may check every detail for his own satisfaction.

This is accomplished by basing the work on definite laws of language rather than on the authority of scholars, and by the use of set standards, much as a carpenter uses his rule or square, or a merchant his scales. A merchanic can work without a gauge, but his efforts would be unsatisfactory. A translation based on linguistic law and after a definite design has advantages which no other can claim.

The work divides itself into two principal parts, the Greek text and the English version. These are correlated by a Sublinear, based on an analysis of the Greek into its Elements, and a Concordance, which shows where every form of every word may be found. Thus the English reader, who knows nothing of Greek, has somewhat the same advantage as the learned scholar. Anyone can readily refer to the Lexical Concordance to find the meaning and occurrences of any word, and those of the entire family of which it is a member, and satisfy himself as to the correctness and accuracy of any passage.

Uniformity or consistency is the keynote. This is attained by the use of a standard English expression for every Greek element of the original, and secondary standards which correspond to the words, and form the basis of the version. All is uniform when possible, and consistent, when uniformity is impracticable.

THE SCRIPTURES INSPIRED

The only possible apology for such an exhaustive and elaborate method of translating the scriptures is the profound conviction that they are the very words of God. It is a fact that considerable portions record the thoughts of God's enemies, and are not His sayings or declarations. But, while these are not themselves divine, the record of them is, for they serve as a foil for the positive revelations

from the mouth of Deity.

All scripture is inspired by God (2 Ti. 316). Since the spirit imparts life, we understand that the sacred writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. The word of God is living; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and non-living, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vitality and vivifying power of the book of books.

The Concordant Version is the only one which practically acknowledges the inspiration or vitality of the Sacred Scriptures by using a method of translation based on the denial of human ability to sound its depths or scale its heights, and by insisting on its superhuman perfection even to the minutest detail. It is not the reiteration of any formula of "verbal" inspiration which counts with God, but the actual attitude of the heart, which confesses its own inability to transcribe His thoughts, and the intelligent appreciation of His words, which considers every element and listens to every letter.

sion. Indeed, it is far less so than even the Authorized or Revised. While these do not express the private opinions of one man, they reflect the bias of a group and the tendency of the times in which they were made. The Concordant Version is also the work of a group of men, for the assistants of the Editor tested all his work by the principles on which it is founded. Moreover, any one can do the same by means of the Concordance and ELEMENTS. No version which provides the tools for testing its translations by the laws of language can be anything but a "public" version. Other versions are artistic: it is scientific in the best sense of

that word. It aims at truth and accuracy

The Concordant is not a "private" ver-

rather than literary elegance.

THE CONCORDANT METHOD

As an earnest Bible student, desiring to understand the word of God, I discovered that practically all solid progress in the recovery of truth during the last century had come through the use of the concordance. I found that those of my friends who based their study on a concordance made the surest and speediest advance in their knowledge of God. Hence I also began to test and correct my ideas as to the meaning of Bible words by tracing them through all their occurrences. The immense profit and pleasure of this plan awoke in me a strong desire to do all in my power to assist others in this safe and satisfactory method of assuring themselves of the real revelation which God has given.

But I found that even keen students of exceptional intelligence were not able to derive much benefit from concordances based on English translations. Only those who used concordances based on the original languages received real help. And even they were harassed by using a version which continually counteracted the benefits of their concordant study. So it gradually dawned on me that it was foolish to fill my mind with a discordant version if I hoped to advance in the knowledge of God. It would be just as sane to tangle up a ball of twine before

trying to use it. Thus it was that the idea of a concordant version suggested itself to my mind. Instead of correcting current translations occasionally by a concordance, why not make a version which is already concordant, so that the simple reading of it will give all the benefits otherwise won by prolonged and arduous study? Indeed. such a version might do far more to bring the unschooled reader into accord with the truth than would be possible by the patient and prolonged study of a concordance. For instance, it would be easy to explain what the soul is if our translators had never rendered it life. It would be an impossible task to correct all the mistranslations in the minds of Bible Why not make a version in readers. which psuche is always soul, and zoe life?

A REVERENT METHOD

No one could honestly object to this method, for it is not based on human scholarship but on a worshipful recogni-

tion of the divine Author's ability to make Himself understood. Most versions always render zōê life, so that no one is at a loss to know the significance of the word. But how few know what soul means! That is because it is not uniformly translated. In the Hebrew Scriptures it is rendered by over forty different expressions, such as appetite, beast, body, breath, creature, ghost, heart, lust, man, mind, pleasure, but especially by life. The Greek word is rendered mind, heart, and life (more than thirty times) besides soul.

A SANE PRINCIPLE

I appeal to the sanctified common sense of the saints, "the spirit of a sound mind" (2 Ti.17). If the holy spirit intended us to understand life in so many places where the original has soul, why was not the word for life used? I came to the definite conclusion, which has been strengthened by tests extending over a quarter century of study, that, wherever possible, each word in the original should be represented in translation by only one English word. Then the English reader, seeing this English word in all of the correct contexts, subconsciously acquires its exact signification and force and color.

Another principle I found to be of just as great importance. The same illustration will serve. Even the word life has lost its distinct meaning by being used for soul. No one would tolerate such a translation as "The first man Adam was made a living life." Why, then, translate "Take no thought for your life"? (Lu. 1222). Why not "Do not worry about the soul"? No English word should do duty for more than one word of the original. This is quite as necessary as using only one English word for each Greek or Hebrew expression. Between the two we have the best possible safety device for insuring purity, clarity, and accuracy in the translation of God's holy word.

A SIMPLE SHORT CUT

The CONCORDANT VERSION is not another burden for the student to bear, but an easy, simple, short cut to knowledge which would cost him more than a lifetime of study by any other method. Instead of giving him a puzzle to solve, it gives him the solution. He does not need to study a concordance of the original to

find out the exact meaning of any word. First, he is assured that he has the nearest English equivalent. Second, he knows that when he sees it he may depend upon it that the light of the context is true and not a false beacon to lead him astray.

The greatest benefit will come, not to the student as such, but to the humble reader who will simply use the version and allow the contexts to color each word and define its force for him. He will be a constant attendant in the school of God, quite independent of human learning or scholarship.

NOT A MODERN VERSION

The CONCORDANT is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. All appearances are subordinated to truth. Yet truth is itself so desirable and beautiful that only the superficial and unbelieving will prefer error because it is arrayed in robes rich and venerable. The living Word was not clothed in sumptuous garb to entice the eye. He had no form or comeliness. There was no beauty, that they should desire Him. So is the written word. The desire to dress it up is of the world and not of God. Those who despise its meanness ally themselves with the throng who crucified the Lord of glory.

We are warned that, in the latter eras, religious men will want their ears tickled rather than their hearts aroused (2 Ti. 43). They will prefer the musical to the true. Familiar, finely phrased error will appeal to their ears rather than inspired facts to their minds. But truth has a spiritual harmony and sweet accord which no dissonance can mar, and which is unuterably more pleasing to the anointed ear than all the music of mere sound.

BASED ON THE ORIGINAL

The concordant method of studying the scriptures uses a concordance to discover the meaning of a word, not in any version, but in the original. It is based on its occurrences in the Hebrew, Chaldee, or Greek, however it may be translated into English. The aim is to discover the usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage. In this version the efficiency and value of this method has been greatly multiplied by extending it to the elements of which words are composed and by combining with it the vocabulary method,

which deals with each word as a definite province of the realm of thought which must be carefully kept within its own boundaries.

WORD ANALYSIS

The evidence for the exact force of a given expression is multiplied many times if we separate it into its elements. Take one of the two words which are usually rendered "foundation". Its elements are pown-cast, and the Greek has found its way into English in the word catabolism. The element pown brings in two hundred witnesses, while CAST commands over fifty. These we may call its near relatives. They arouse a suspicion in our minds that DOWN-CASTING is a strange and unlikely word for "foundation". It does not suggest building up but casting down. By testing this new thought in all the contexts we discover that DOWN-CASTING means disruption, not foundation.

THE ENGLISH-GREEK SUBLINEAR

Not only does the separation of the Greek vocabulary into its elements help in fixing its true meaning, but it enables us to build up an artificial English-Greek for use in the Sublinear which brings the two languages together in a most interesting and profitable way. The reader who knows no Greek is easily able to follow and grasp the idiom of the original, and to enjoy God's revelation in the very mold in which He cast it. There is the same relation between His thoughts and words, and between the words themselves that exists in the inspired autographs.

Such an English-Greek translation is by far the best instrument for making a version in which the thoughts, rather than the identical symbols of thought, must be used. The human mind at its best is limited. The keenest intellect needs this assistance. The mathematician might be able to count without the use of figures. But how far could the science of mathematics go if it had no numerals? So the Elements used in this version help to convey the precise values of the Greek into the English. Such a word as repentance is far more colorful when we find that, in Greek, it is called "after-MIND".

GRAMMATICAL STANDARDS

Still greater is the gain in the grammatical elements. Take the word usually rendered Who hath abolished (2 Ti.110). Now we know that death has not been abolished yet. From the ending of the

word we see that its grammatical elements associate it with indefinite verbals, which do not state the time of the action. Hundreds of other passages, where this form is used, focus their light on this, and we are practically compelled to render it Who abolishes. The great value of this change is instantly evident, for we can literally believe it, though we could not believe that death has been abolished.

We unhesitatingly make two tremendous claims for concordant uniformity in transferring the grammatical elements into English. The probability of such renderings being correct is increased many fold, for all the evidence is continually before us, and subject to scrutiny. Moreover, even if a standard should be wrong, or, what is more likely, is not a perfect equivalent, the very fact that it occurs in all the divine contexts will tend to modify and correct it. Uniformity in rendering Greek grammatical elements into English is even more important than present exactness, for it is the only way to eventual exactitude.

We have taken the Greek grammatical elements and given to each a corresponding English form. Any one can see what confusion will result if we should not always translate a past by a past, a future by a future, and a present by a present., We must sort out our equivalents in this way or truth is turned into pious error. The very fact that there is a special form for the past proves that the indefinite is not a past. If the past can be rendered Iwrote, the indefinite must be different. The existence of the present incomplete form, I am writing, bars the indefinite from this rendering. If we assign all available English forms except the Greek indefinite and have nothing but the English indefinite left, that alone goes far to prove the correctness of I write. No other method can be so safe or satisfactory.

THE VOCABULARY METHOD

The concordant method has been used in a fragmentary way for a century. So far as we know, the Concordant Version is the first attempt to employ it systematically and exhaustively by applying it to the complete vocabulary of the sacred text. From this has sprung the complementary "vocabulary" method. It insists, not on uniformity, but the opposite. If PLACE-CARE means foundation, and its elements and contexts clearly agree with that meaning, then pown-casting, which our versions so translate, does not mean foundation. In some languages we may not always have enough words to cover all cases, but English certainly ought to furnish sufficient. In this extreme example, the words are totally unlike in elements, association and contexts. One means foundation, the other disruption.

The meaning or usage of one word is necessarily distinct from that of all other words. If we have placed all the words in the vocabulary of the Greek scriptures but one, we have a vast fund of information as to what it does not mean. This, of course, is not necessary with many words, but it is of the utmost value in dealing with words of similar or related meaning. Let any one study a passage in our accepted versions in which a number of synonyms are used together and he will find that our translators were forced to better work by the presence of words of nearly the same signification. What a pity they did not use such renderings elsewhere!

Let us take an example from the socalled Authorized Version. It translates twenty-one words depart. We will give the CONCORDANT standard of each and a passage, if possible, where they agree:

UP-LEAD they render led up (Mt.41) and departed (Ac.2810).

UP-LOOSE is both return (Lu.1236) and depart (Phil.123).

UP-SPACE, meaning retire, they render departed (Mt.212).

FROM-CHANGE, meaning clear, is departed (Ac.1912).

FROM-COME, meaning pass away (Un.214) is depart (Mt.818) many times.

FROM-LOOSE, meaning release (Mt.2726) or dismiss (Ac.1530) is sometimes depart dismiss (Ac.15³⁰) is sometimes depart (Ac.28²⁵). FROM-SPACE is always correctly depart (Mt. 72³ Lu.9³⁹ Ac.13¹³) as also in the Con-

CORDANT VERSION.

From-spaceize they have tried to distinguish on one occasion by adding asunder (Ac.15 39), but in its other occurrences departed Un.614). It means recoil.

FROM-STAND, withdraw (1 Ti.65) is usually rendered departed (Lu. 2^{37}).

THRU-SPACEIZE, sever, they make depart also (Lu.933). pass through (Lu.430) is once

THRU-COME, pass t depart (Ac.1314). OUT-BE, be off, is twice depart (Ac.1715).

OUT-COME, come out, (Mt.526) is depart (Mt. 931) a few times.

OUT-GO, go out, is depart (Mt.2029).

Down-come, come down (Lu.431) is once depart (Ac.134).

With-(after)-go, proceed, is usually depart.
With-Lift, withdraw, is also depart (Mt. 1333).

BESIDE-LEAD, pass by (Mk.214) is once departed (Mt.927).

Go (Mt.28) is occasionally varied to depart (Mt.29).

UNDER-LEAD, go away (Jn.1428) is rendered depart (Mk.633).

SPACEIZE, separate (Ro.835) they have, on good grounds, rendered depart when it refers to a place (Ac.141812), and the English seems to have no nearer term, and the Greek word differs but slightly from FROM-SPACE.

Is it not very evident that the translation of twenty words depart, when English has an abundant supply of synonyms, is in itself a departure from the dictates of reason and real reverence? How is it possible for the English reader to grasp twenty-one different ideas through the medium of one word? But the confusion is worse confounded by the fact that twenty different sets of contexts are throwing a false flood of light upon the word, and the light is darkness.

The vocabulary method, used in the CONCORDANT VERSION, insists that each of these distinct ideas be distinguished from each other by a special symbol, if that is possible. It will be seen that, in most cases, the Authorized Version itself uses the proper word on some occasions. No plea for pious or venerable diction will convince the honest truth seeker that their erratic renderings are justified.

In the trying task of transcribing the thoughts of another mind, which far transcends that of the translator, the ordinary methods of turning a human composition from one language into another are entirely inadequate. What a man has written a man can comprehend. The most effective course is to seize the foreign author's thought and express it afresh in a different tongue.

But once we acknowledge that God. and not man, is the Author of the revelation which we will call the Sacred Scriptures. we are face to face with a spiritual problem akin to that which the scientist encounters in the sphere of nature. He can apprehend some, but never comprehend all. It has been demonstrated mathematically that the distance from one branch to another of a very common weed cannot be measured by any human scale. It is in a ratio whose solution demands a square root which is incommensurable. Now if a mere weed baffles the human intellect, what shall we say of His highest and greatest work? The Scriptures are for our

apprehension, but very far beyond our comprehension.

The ideal way of producing a perfect translation would be to find a man who could understand it all, fully and perfectly, and then have him turn it into English. But where is he? The staff of the CONCORDANT VERSION makes no claim whatever to such necessary knowledge and spiritual skill. On the contrary, the method employed is an admission on their part that such a task is entirely beyond the sphere of human attainment. The vital differences between the greatest of theologians make manifest the fact that no man or company of men can fully grasp divine revelation.

During the past decade an average of one new translation has appeared annually, yet all differ in numberless details. That there can be such variety in results shows that the translations partake largely of the mind which acted as a medium. The differences are not in the text.

Unless science had reduced its scattered facts into a system so that the human intellect could deal with its phenomena as the expression of law, it would still be groping in the dark domains of mediæval philosophy. It would still be teaching that the heavier a stone, the faster it will fall. One single experiment would have demolished that dogma, but, in those days, "truth" rested on tradition and authority, not on fact. Science has made enormous strides ever since, despite the hindrance offered by unfounded theories. It resorts to experiment and founds truth on the regular recurrence of facts, that is, on law.

But theology is still largely dominated by tradition and dependent on authority. The extent to which translations agree with such tradition and authority rather than with the inspired autographs is the measure of infidelity to fact and distance from truth.

A true transcript of a divine revelation must be based on the laws of language rather than on the bias of theologians. What are these laws? How can they be applied? We will briefly consider them in this connection. We must remember, however, that English is not a pure language. It is a conglomeration of fragments from several languages. Sacred Greek, on the contrary, is one of the most perfect and law-abiding of all tongues. In English the same letters and sounds have a dozen distinct meanings. Each thought has a variety of close synonyms. Such difficulties are practically absent from the first century Greek.

Everything in nature and revelation is known to us by its relation to other objects. We know nothing absolutely, only relatively. The same is true of the symbols, spoken or written, which we use to represent ideas. Hence, in studying words and their meanings, we are not so much concerned with the sign for a word, as with the relation this sustains to other signs. The meaning of a word depends on its usage, that is, the other words with which it is used; on its etymology, that is, the family from which it springs; and on the whole vocabulary of which it forms a part.

Certain simple and common-sense laws have been discovered and confirmed which are of the greatest help to the linguist, the infraction of which is fraught with the most confusing consequences. One is.

No word is the exact equivalent of any other word.

If a language, like English, is made up of several tongues, this rule seems to be contradicted. But such is the vitality of this law that such a condition refuses to be permanent. Many words once exactly alike, from the French and Anglo-Saxon, have gradually drifted apart, so that now no good writer will confuse them.

Pork and pig were once the very same. Now the pig is in the pen and the pork is on the table. One is a living animal, the

other, the flesh of a dead one.

In the languages of inspiration such confusion is practically unknown. The few foreign words fill a vacant place. Each word stands for a definite idea. When, for instance, the divine Author wished to speak of life, what valid reason could be given if, occasionally, He should substitute the word soul? If He meant soul, why did He not use the symbols that expressed it? We are satisfied that He did not mean life when He used the symbols for soul.

THE LAW OF LOCATION

Every word in the original should have its own English equivalent.

If no two words are precisely alike in meaning in the original, it should not be necessary to prove that accuracy demands that each Greek word be supplied with a distinct English equivalent. This, however, cannot be successfully done without a comprehensive system. It is not sufficient that we have the same number of different words in each vocabulary. Each English word should be the one which comes nearest to covering the same do-

main of thought as the original, and, more particularly, sustains the same relation to the other words of the language.

To make this clearer, we will compare the world of thought to the surface of the earth, and the words to the geographical and political divisions. There is, indeed, a signal instance—the ancient province of Asia—which shows how confusing it is to use geographical names in English which do not correspond with those in the Greek. Asia now includes a vast continent, and the English reader, unless warned, must get the idea that the entire territory of Asiatic Russia, China, Japan, Korea, Siam, India, Persia, Arabia, Palestine, and Asia Minor are included. So we have translated it "the province of Asia". for only a small part of the present Asia Minor is meant. In precisely the same way it is misleading to translate a general term for one that is specific.

Carrying out our figure, we will call this the Law of Location. If the geographer must not confound England with New Zealand, the lexicographer should not confuse yea and nay (A. V., 1 Co.4368), or pour out and fill (A. V., Rev.1410186).

But such accidents are rare and easily avoided. It is when two words are similar in meaning that the danger is greatest. Great Britain covers three countries but there are times when it is most important to distinguish between England, Scotland and Wales. Similarly, though all are sin, it is of the highest value to discriminate between injustice and transgression and offense.

This is practically impossible when one of them, offense, is rendered sin (Eph. 17), trespass (Eph.21), which is practically the same as transgression, as well as the usual word offense. The translators were restrained from rendering it sin in the first verse of the second of Ephesians by the immediate presence of the real word sin. In the vocabulary method of the Concordant Version this restraint is always present, and debars it from following their example and lapse into sin in the fifth verse.

The only practical safeguard in apportioning to each Greek expression its most fitting English equivalent is to arrange the whole vocabulary in alphabetical order, so that any duplicates will immediately become apparent. If, for instance, we wish to translate from-loosing redemption, as it is ordinarily rendered, we will be confronted by the fact that this term is already appropriated by loosing. We then find that we need, not merely an

other word, but one which will register the difference indicated by the prefix FROM-. The word deliverance admirably

performs this function.

The vocabulary used by a translator should be such that, when superimposed on the vocabulary of the original, it will not only coincide as far as possible, but clearly define the boundaries between the words and their relation to one another. Such a task is necessarily imperfect in its results, due to radical differences in the idioms of language and also to the usage of words. The question arises whether these imperfections can be removed and, if so, how it is to be done.

It is not enough, that each word should harmonize with its contexts. If a single English word seems to suit different sets of contexts, in which the original uses two expressions, that is evidence that we have failed to grasp the finer phases of concord. The difference is there, though we may not be aware of it. The vocabulary method is the only means of discovering what our dull senses otherwise overlook. We must find a word for each set of contexts which will fit that and no other. We must compare it with the whole vocabulary and so prove that there is not a better word for the place it fills.

This leads us to consider the greatest and most powerful of all the laws of lan-

guage.

THE LAW OF RECIPROCATION

Every thought symbol, the moment that it is placed in connection with others, both influences the meaning of its neighbors and is itself modified bu them.

Words antagonistic to each other will not associate. We never read of hot ice. If we did the word hot would gradually become chilled and lose its present meaning. If we did not know the meaning of cold, its close company with ice would soon assure us of its signification.

Words get their color from their contexts. Without any dictionary whatever. it is possible to determine the meaning of almost any word if it is seen in a dozen sentences. From this we may deduce the notable conclusion that the actual and understood meaning of an English word in the Bible is not necessarily its current or dictionary meaning, but that which it absorbs from the passages in which it is found. A dictionary simply records the usage of words as employed by careful writers.

We find, then, that we have discovered

a law which will practically adjust the minor differences which exist between Greek and English equivalents. An English word will expand or contract, color or blanch, become purified or tainted. to conform to the thought environments which surround it in the Scriptures. If an English word is not an exact counterpart of the Greek, the contexts in which it consistently occurs will correct its inaccuracies. It will take on a special scriptural signification. This is why the uniform renderings of the Concordant Version are the most valuable yet simple means of transferring the truth into English.

THE PENALTY OF LAWLESSNESS

But, like all law, its benefits depend on its unvarying observance, and a penalty follows its infringement. If we inject into one English word all the virus of five false contexts, it will not only fail to furnish us with the truth, but it will reflect a false light when used in its proper place. A version which mixes its renderings subconsciously confuses its readers.

One example will suffice. The ecclesiastical meaning of "ordinance" is a relig-

ious rite or ceremony.

Five different Greek words are translated ordinance in the Authorized Version.
One of them means decree (Lu.2¹ Ac.16⁴ 17⁷Eph,2¹⁵Col.2¹⁴). In the first three passages they so render it. Why not in the last two?

Another is mandate (Ac.753 Ro.132). In the first they translate it disposition. Another is statute (Heb.91,10). Another is always translated creation or creature elsewhere (1 Pt.213) Another is uniformily tradition except in

In no case does it mean a religious rite. Yet it injects this meaning into almost every passage. If the translators had used some of their own renderings consistently, or even a synonym, we should have been saved untold confusion. It is a flagrant violation of the laws of language to render five different words by one word, and, in each case, to translate these words by other terms as well. The truth is lost in such a maze.

So valuable and vital is the law of reciprocation that we believe its observance puts the Concordant Version in a class by itself. We urge all who are sincerely desirous of knowing God to test this matter The continuous use of a version fully. which obeys this law bridges the gulf between God's thoughts and human apprehension; the constant use of a lawless version puts an impassable chasm between us and God. One is clear concord: the other is subconscious confusion.

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 CONCORD-ANT 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 VER-SION 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.

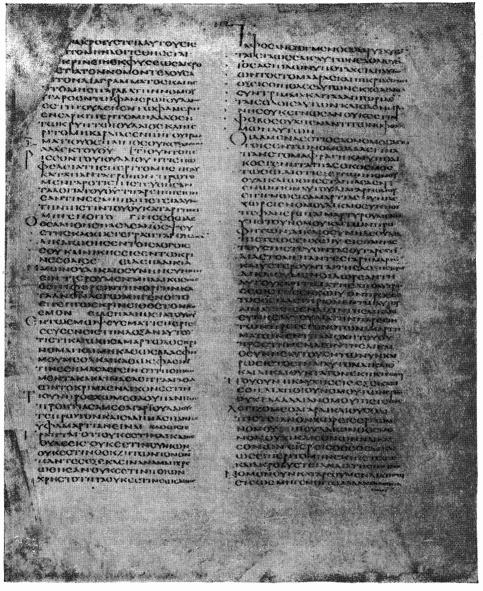
In practise, we absorb the meaning of a word, not from the dictionary, but from the use to which it is put in the Scriptures themselves. If this is in concord with the Greek word it represents, we unconsciously imbibe the correct thought beyond the power of any dictionary definition to impart. Conversely, 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, as much Now we know, that what things as the law is saying, it is speaking to soever the law saith, it saith 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 should be becoming subject to world may become the just verdict of God, guilty before God.

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



CODEX ALEXANDRINUS (A) ROMANS 226 TO 331

This is the chief treasure of the British Museum in London, England. It is written on thin vellum, each page being about 10%x12% inches in size. In the nineteenth line of the second column (fourth letter) will be found the added E noted in the superlinear (Ro.321). A little lower in the twenty-third line (letters 8-13) is the reading "in Christ Jesus" (Ro.322). Note the initial letters. These are sometimes the beginning 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.

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. 1246, "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. 77, 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

2. as much as 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 (212, twice; 814), so many as (63), as long as (71), in as much as (1113). They render it as much as in Jn. 611. 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 talk, as when men talk 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 necessary

sity 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 yindicated, 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 shall be justified before Him, there shall no flesh be justified in His for through 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.9s2 Ga. 21s. Why change it here? The Revisers have corrected this. Deeds is the equivalent of another term, associated with the verb no. "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.14³⁵, "when the men of that place had knowledge of Him", that is, recognized Him. So also Mk.6³³,⁵⁴Lu.24¹⁶,³¹,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 has been manifod without the law is manifested, fested (being testified to by the law being witnessed by the law and the 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. 207 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. has been for is manifested] The A. V. has rendered this very form of this word "hath appeared" (Heb.98), 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.

23. testified to for witnessed | Witness is no longer used with an object in this sense. Testify to has replaced it in mod-

ern 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. 119.

31. are believing for believe] The A.V. renders this form believed (Ac. 2219), believe (Ro.322 1 Co.121), do believe (1 Pt. 121). 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. 147. 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. 41). In that characteristic occurrence (Lu. 1514) the prodigal began to be in want. See also 2 Co. 119. 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 by justified freely Being His grace through the deliverance grace through the redemption which is in Christ Jesus 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] A. V. consistently translates the usual word for redemption (Lu. 168; 238; Heb. 912) 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. 1135). 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 Pro-Whom God hath set forth to be a pitiatory, through faith in His blood, propitiation through faith in His blood, for a display of His righteousness bedeclare His righteousness cause of the passing over of the penthe remission of alty of sins which occurred before in that are past, through 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 else-

where in the A. V.

38. Prepitiatory for propitiation] The A. V. correctly and consistently renders propitiation in its two occurrences (1 Jn. 22410). But this is a different form which they have translated mercy seat in its only other occurrence (Heb.95). It should, ensequently, be mercy seat here, or better Propitiatory, to preserve its connection with propitiation. This is not the act, bit the place of propitiation, the meeting pace of God with man. The pronitiatory as sprinkled with blood, hence God couldmeet man between the cherubim. The assage is concerned with justification ad a common ground where both God ad man can be just. This is the blood tained Mercy Seat-the Propitiatory.

39. for folto] Very rarely indeed does the A. V. tanslate this word to, though

it occurs hudreds of times.

40. a dispry for declare] This is a noun, not a verb. Elsewhere they translate it evient token (Phil.128) and proof (2 Col24). The Revisers have changed it tohow. The word display fits all of its ourrences better than the variety of the V. The evident thought is that God shes to show openly that He is just.

41. of is add] The word righteousness is in the se which the A. V. usually indicates b prefixing of as in Ro.

411517.

42. because of or for The A. V. often has this because of. The Revisers have

changed it to ts.

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

44. the is added The Revisers insert the here to define a particular sins or penalty referred tolt is in the Greek.

45. penalty of sinfor sins] The word here rendered sin the A. V. has a special ending which anges it from sin to the effect of sin his is clearly seen in 1 Co. 618 where thornalty of sinning, not sin itself, is demaed by the context. It was the divine paty 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 also omitted.

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. 122). 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. 117). 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 mankind 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. fol-

lows 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, estem, etc., and reckon (Ro.44,9,10611818). The tense is present active, not indefinite.

66. mankind for a man] This is not the word for a man as distinct from a woman, but a human being of ether sex. This cannot always be expressed in English, as it has no noun corresponding to human except mankind and humanity.

67. to be for that . . . is] Wy 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] Th works of the law confines the statemento the Jew and the law of Moses. The (eek omits both the's in order to inclue the principle of law wherever found.

The point we wish to pressn this comparison with the Authorized Version is that, to a large degree, ou work can claim the "authority" of thes translators for the very variations which distinguish it from theirs. The work was loose, with little system c order. We use much the same materi; but dispose it in accord with the fundaental law of language that the same wd should always be used to express given idea.

We wish also to show hat, however much we may revere the vision to which we are bound by ties of attiment, there is real need for another. Everyone must acknowledge that some othese seventy corrections are vital, at that most of them are desirable. Veryew of them can be questioned, because the translators of the Authorized have the selves set their seal to most of the coretions by their renderings in other passes.

There are at least sen improvements of vital value in this set passage. They affect our enjoyment flustification, our attitude toward law, c apprehension of the place of Christ Jes as the Propitiatory, and His part in couring justification. If the rest of t seventy seem unimportant, these alorought to convince us of the vital value a version based on a concordance reer than on human scholarship.

THE STANDARDS AND ELEMENTS

The great value of standards in the multitudinous affairs of life is gaining recognition. If the English alphabet were not standardized, few would be able to read these lines. If building material were not made to feet and inches the cost and confusion would be staggering. How much we owe to standard measures and weights and money is beyond estimate. The valu of the Concordant Version is largely due to the system of standards to which allis referred.

WORD ANALYSIS

At first t was thought sufficient to assign each ford a standard English equivalent. Muh as this helped, it fell far short of or ideal. So the whole vocabulary of the reek scriptures was analyzed into its Elments, and to each of these was assign a standard. Thus, for example, two lements, from and covering, in combination, became FROM-COVERING, with a secndary standard, unveiling. Whenever ossible. these elementary STANDARDS, hich are printed in SMALL CAPITALS, appar in the sublinear, beneath the Greek Wrd, commencing under its initial letter. They will be found delightfully suggestie and profitable.

The elemetary standards, in SMALL CAPITALS, Willassociate a word, in the English readet mind, with a host of relatives which dy a Greek scholar would have otherwistobserved. Thus the element from, in unveiling", links it with scores of other tords which also contain this element, b which have no visible relation to "unvling" in English. There are about elevenundred word-elements in the vocabular of the Greek scriptures, besides the gramatical elements. These are used in mar combinations to form the vocabulary tich God has hallowed as His chosen mas of revealing Himself

The reverent rear will make many delightful discoveries he notes the Elements of which was are formed. For example, the distilion between repentance and regret bimes clear when we see that the first lafter-MIND, and the latter after-CARE.

It has not alwayseemed best to put the primary standa in the sublinear, for it could not be readily understood as a secondary for Thus UN-MARK, meaning miss the rk, has been uniformly replaced by "miss", with "sin" in the version. In a very few cases both primary and secondary standards have been used, as "after", for with, for this is its meaning when used with the accusative case, and "make" for no in cases where no would not be intelligible. A reference to the Concordance or Elements. in the companion volume to the Version, will make such points plain. One who wishes to study the standards should use the Concordance diligently, and in a short time he will be thinking the language of the scriptures just as though he were a Greek of the first century, even though he may not know a letter of the language.

A WORD FAMILY

As an example we will give the whole family of words which have the element ACT, and the resulting English words, as they appear in the Concordance. It will repay reading.

ACT, work, (verb)

ACT, work, trade, (noun) ACTer, worker Action, vocation, income, make a business of ABOUT-ACT, meddle ABOUT-ACTER, meddler, meddling art DEFT-ACT, knavery DEFT-ACT-effect, knavery DOWN-ACT, effect, produce DOWN-UN-ACT. DOWN-idle. abolish. abrogate. discard, exempt, become inert, nullify, vanish. waste EVERY-ACTING, crafty EVERY-ACTION, craftiness EVIL-ACTER. malefactor GOOD-ACT, do good act GRAPE-VINE-ACTER, vineyardist HOME-ACTER, worker at home IN-ACT, operate IN-ACT-effect, operation IN-ACTING, active, operative IN-ACTION, operation LAND-ACT, farm LAND-ACTER, farmer PEOPLE-ACT, officiate, minister PEOPLE-ACT, officiation, ministry PROPLE-ACTER, officer, minister PEOPLE-ACTIC, official, ministering PUBLIC-ACTER, architect SACRED-ACT, act as a priest TOGETHER-ACT, work together, fellow worker TOGETHER-ACTER, fellow worker TOGETHER-UNDER-ACT, assist together TOWARD-ACT, earn UN-ACT, be idle, inactive UN-ACTIVE, idle, inactive WELL-ACT, be a benefactor WELL-ACTER, benefactor WELL-ACTION, benefaction

GRAMMATICAL STANDARDS

We confidently assert that the grammatical standards have so simplified Greek grammar and have made it so comfortably accessible to students that no one of average intelligence need fear to attempt a study of this glorious speech of inspiration. This can be done by means of the Greek Course and Grammatical ELEMENTS published in the companion volume. The assignment of an English standard equivalent to every grammatical form and the tests to which these have been submitted in actual practice has corrected the confusion into which the subject has fallen, and is by far the simplest, sanest and most satisfactory means of mastering this matter, which is popularly supposed to be most difficult.

There is an analytical Greek Testament which has an analysis of all the verbs in the margin. In this, for instance, opposite Ro. 1515 we find "egrapsa agr. 1 ind., gra $ph\bar{o}$." The words in italics are in modern Greek characters which many do not know. "Aor." for aorist is foreign to most intelligent Bible readers. And "Aor. 1" needs a deal of learning to properly interpret. "Ind." for indicative ought to be easily understood. But how much easier it is to turn to the Concordant Version and find that this word is I-WRITE. Of course, it comes from the element write, Any one knows that is indefinite indicative, even though he does not understand these terms.

Each grammatical form is given a corresponding English STANDARD. This model simplifies matters much for those who do not take kindly to abstruse grammatical terms.

Number—When the plural is not fixed by the form of the English the italic letter p is added to it,

Person—First person, I and WE; second, YOU and YE; third person singular is usually apparent from the form of the English verb, plural THEY. The third person singular is it, he, or she, according to the context.

Case—The nominative and the objective cases take the place of the nominative and the accusative in Greek. The genitive case, which denotes source or character, answering the question whence? is noted by prefixing of-. The dative case, which denotes rest in, or location, answering the question where? is indicated by to-. The of- is understood after the connectives which denote origin, as THRU, FROM, etc. The to- is also omitted after characteristic connectives.

Gender—As this is usually of no import to the English reader, it will not always be found in the SUBLINEAR unless it has an English equivalent. When indicated, m is

masculine, f is feminine, and c is common. The so-called neuter, or indefinite, forms really have no gender and are not marked.

Mood—The infinitive is rendered TO- as, TO-WRITE. The indicative is I-AM-WRITING. The subjunctive uses I-MAY-EE-WRITING. The optative is MAY-I-WRITE. The imperative is WRITE and LET-him-WRITE. The participle ends in -ING, WRITING.

Tense—The so-called aorist or indefinite form is really not a tense at all, embining the marks of both past and future frits composition, unless it may be called a pat-future. It corresponds with the indefinite freent, I-write. It is used of all three tenss in Ro. 830: He designates beforehand (ast), He calls and justifies (present), He glorifies (future).

The past is as ours, I-WROTE.

The present in Greek presents at action as actually under way, and is best rndered by the English present participle, I-M-WRITING.

The future is marked by -SHLL- in the first person and -WILL- in the econd and third. As it is a modification of he present it becomes I-SHALL-BE-WRITING, OU- or he-WILL-BE-WRITING.

The complete or "perfect" tese denotes the state resulting from an ction. The standard is I-HAVE-WRITTEN. Eglish idiom often uses special forms, as, "wat you bind on earth shall be binding (have bound) in heaven" (Mt.1619).

The past-complete, or "plupfect", is I-HAD-WRITTEN.

Voice—The Active and Passi are I-WRITE, it-IS-WRITTEN. The Middle is iricated by the passive in italics, when it is rt involved in the meaning of the word. Actis which affect the actor, as coming and ing, have a special form in Greek. The EXICON deals with each word separately.

It is common, in Greek rammars, to list many verbs which hat the form of the Middle, as Passive. As a thorough investigation, we have ful satisfied ourselves that the form of a reek verb determines its voice, and ose which are Middle in form are actilly Middle in usage. To call them Pas'e has no warrant and is unnecessarily onfusing. This classification greatly similes the Greek verb. All the forms a their English standards will be give in full in the Grammar.

As the method empled in this work has forced us to settle (standards which are not in full accord th current Greek grammars, we deem pur duty to offer a full explanation for least one of the changes, so as to showhy we differ. We have purposely chose the most difficult problem of the Greek the most difficult problem of the G

THE GREEK AND ENGLISH INDEFINITE

To the casual critic, the renderings of the verbs in the CONCORDANT VERSION sometimes seem erratic and pedantic. Until one has become accustomed to them, the changes appear unreasonable and capricious, instead of being consistent or uniform. It is like one who steps out at night and stares at the stars, scattered hither and thither on the blue vault of heaven without any apparent system. Yet, just as the heavens are marvelous manifestations of order and law to the astronomer, so the patient student will find that the verbs are rendered in accordance with divine law, and seek to manifest the exactitude of the great Author of the sacred scrolls.

CONCORDANT VERBS CONSISTENT

The entire scheme of the CONCORDANT VERSION founds itself upon a desire for unvarying consistency in setting forth the mind of God. The Greek language is capable of expressing with precision the finest and most delicate shades of meaning. With proper care it is possible to set over into English most (if not all) of the excellences of the God-given original.

RESEARCHES IN GRAMMAR

In effecting a faithful reproduction of God's thoughts it was found necessary to consider each Greek word in all of its contexts in order to determine its scope and its most satisfactory English equivalent. A similar process, though more arduous, was called for and diligently performed, in arranging these words in a proper grammatical setting to accord with the language of inspiration.

The consideration of the nouns and adjectives did not present many very serious problems. The Greek verb, which tradition had invested with almost insuperable difficulties, required a great deal of preliminary analysis and dissection before it finally yielded up its complex structure. Certain forms of the verb were found to contain within themselves invariable signs of time, or tense, and state.

GRAMMATICAL CONFUSION IN TRANSLATION

At the first attempt to apply the prime principle of consistency to the rendering of the Greek verb, according to accepted grammatical doctrines, we soon found ourselves in clouds and chaos. This was especially true of the so-called Voices and Tenses. There seemed to be no correspondence between form and force. The Middle form was usually called Passive. The Aorist was either past, present or future. It seemed a hopeless task to create order out of such confusion.

This condition of affairs is recognized by the greatest scholars in this field, as the following facts and extracts from their writings show. The "Analytical Greek Lexicon", published by Bagster's, was first intended as a basis

for our Analytical Concordance. But when one word was found which, in its three persons, I, you, and he, was listed first as a past and then as a present and also as a future, this work had to be discarded. If one form of a verb, differing only in the matter of personal endings, which do not affect the tense, can be rendered in all three tenses, there is an end of all significance to the Greek verb so far as time

is concerned. AN UNSOLVED PROBLEM

In "A Grammar of the Greek New Testament in the Light of Historical Research" Prof. Robertson has this to say regarding the translation of the Aorist into English: "The Greek Aorist ind., as can be readily seen, is not the exact equivalent of any tense in any other language. It has nuances all its own, many of them difficult or well nigh impossible to reproduce in English. We merely do the best we can in English to translate in one way or another the total result of a word, context and tense. Certainly one cannot say that the English translations have been successful with the Greek aorist . . . (Page 847). The English past will translate the Greek agrist in many cases where we prefer 'have' . . .

(Page 848). The Greek aorist and the English past do not exactly correspond. The Greek aorist covers much more ground than the English past. . . . The aorist in Greek is so rich in meaning that the English labors and groans to express it. As a matter of fact the Greek aorist is translatable into almost every English tense except the imperfect . ." Again, "The aorist is, strictly speaking, timeless."

THE LATEST AUTHORITY

As this is the latest and most authoritative work on the grammar of the New Testament, it is evident that Dr. Weymouth's suggestion has not been deemed a satisfactory solution and that the translation of the aorist into English is in a most unsatisfactory state notwithstanding all the efforts of modern scholarship.

In view of this self-confessed failure, any attempt at the solution of so grave a defect in our method of translation should be welcomed and examined on its own merits.

THE REVISION NOT ENGLISH

Dr. Weymouth, in his pamphlet "On the Rendering into English of the Greek Aorist and Perfect" criticises the Revised Version for its treatment of the aorist. They regarded the aorist as referring to the past. Dr. Weymouth noted how often it makes poor English, and felt, in an indefinite way, that the agrist must not be confined to the past. He would have it rendered by the "perfect", as it often is in the Authorized Version, at the same time translating the perfect in this way as well. But if the agrist is I-HAVE-LOVED. and the perfect also is I-HAVE-LOVED, what is the difference between them? After all, the chief function of a translation is to preserve the distinctions of the original. If a painter should copy a picture of sheep and goats and draw them all alike, he may produce a pretty picture, but an unfaithful copy. There are sharp boundaries between all the forms of the Greek verb, as we shall see, and they should be distinguished as far as possible.

THE PERFECT AND AORIST :

Weymouth pleads for the perfect as a rendering of the Greek agrist because it has a bearing on the present which the past has not. He protests that "it is too commonly believed and taught that the Greek Aorist Indicative . . . is equivalent to the Simple Past Tense in English (I wrote, I loved, I brought . .)." He affirms that "the English Past, used according to the true English Past, used according to the true English idiom, will largely fail to coincide with the Aorist . . ." He makes the startling discovery that we give the English Present the force of a Future, giving the following examples: "We start tomorrow," "The king comes tonight." He might have added the fact that this same "present" is used of the past also, as in "The king comes here since he was crowned."

He was on the verge of discovering that the English "Present" is not a present at all but a true past-future indefinite. He even gives examples where the present must be used, as, "The Chronicle states—", "Clarendon records—", "Gibbons informs us—". The one instance he gives for the past in narrative is found in Acts 2514: "Festus declared". But the Greek word here used has none of the characteristics of the true aorist at all except the sign of the past. Etheto is a simple past, and should be rendered "Festus submitted Paul's case to the king".

THE AORIST IS NOT THE PAST

To prove that the aorist is not a simple past he gives the following instances in which both the A. V. and the Revisers render it by the perfect: We add the C. V. rendering to show that it can usually be still better rendered by the so-called English "present".

Mt.5²¹,²⁷ Ye have heard that it was said C. V. You hear that it was declared

Mk.10²⁰ All these have I observed C. V. All these I maintain

Rev.148 Babylon is fallen, is fallen C. V. It falls! It falls!—Babylon

The perfect limits the action to the past just as much as the past tense does. In these and all other instances of the acrist the action is not confined to the past.

AORIST MEANS INDEFINITE

Weymouth then makes the welcome admission that "aorist means indefinite, and we must bow to the authority of the Greek grammarians who held that name to be a suitable one . . .". This is precisely the point for which we contend.

He then gives examples where he thinks the agrist should be rendered by the pluperfect and the translators have so given it.

Mt.1²⁴ As the angel had bidden him C. V. As the messenger bids him Mt.11¹ When Jesus had made an end C. V. When Jesus finishes

Mt.2619 As Jesus had appointed them C. V. As Jesus arranges with them Mt.2731 When they had mocked Him C. V. And when they deride Him

Mk.132 When the sun did set C. V. When the sun sets

The following is a step in the right direction: "The Aorist is often used where our idiom demands the Present . . but this Gnomic Aorist (as in Jas. 111, "for the sun rises", etc.) and the Epistolary Aorist (2 Co.818, "we send with him the brother") need not here be enlarged upon." Weymouth touches the true sense of the aorist here, but, alas, he did not enlarge upon it! He recognizes its use in the statement of general truths or proverbs (the Gnomic Aorist). The very fact that it can be used of things which are true at all times and that English uses the "present" for this purpose is sufficient to identify them.

Those who suppose that the English of our versions is beyond reproach will be shocked when he states that "the persistent rendering of the Greek Aorist by the English simple Past in the R. V. of the N. T. has one very undesirable effect—the translation is not English".

A DIFFICULT PROBLEM

Some conception of the difficulty of the problem before us is evident from the fact that Greek is one of the most difficult of languages, the verb is the most complex and elaborate part of Greek grammar, and of the verb the one unsolvable riddle has been the aorist. It is the most difficult of the most difficult. Yet we propose to make it so simple and easy that any one, with the understanding of an adult, will be able to grasp the essential facts, and thus open up a new and still unknown vista in God's revelation to readers of the English language.

A SIMPLE EXPLANATION

It should be understood that this attempt to explain the acrist is not intended primarily for scholars, but for the "unlearned and ignorant". Everything has been done with a view to

making it so easy to understand that it will readily come within the range of the average intellect.

VERBAL STANDARDS

In planning a consistent version it is manifest that one of the most vital elements is the rendition of each verbal form by a fixed English equivalent. To investigate the possibility of such a course the verb was analyzed into all its forms and each was given its nearest English equivalent. In assigning these, the first form dealt with was the incomplete present. The tendency at first was to assign to it the so-called English "present", the simplest form of the verb, as 1-LOVE. But repeated experiments showed the inadequacy of this form to express the fact that the action was actually in progress. For this, English has the special form, I-AM-LOVING, the "participial present". Exhaustive tests showed that this was the true equivalent of the so-called Greek "present", though the strenuous tendency of our idiom to shorten all forms often demands the indefinite.

THE ENGLISH INDEFINITE

After all the other forms had been assigned and tested, the indefinite pastfuture, or aorist, remained. could be used for it? Nothing was left but the so-called English "present", as. 1-LOVE, and it dawned upon the mind of the investigator that its name was a misnomer-it was not restricted to the present at all, but it, too, was indefinite, just like the Greek "aorist". We have named it the English aorist. Exhaustive tests have proved the correctness of this conclusion, and years of use in compiling the Version have confirmed the fact that the English "present" is a very close equivalent of the Greek "aorist". True, there are passages where it seems odd at first, but close investigation shows it to be correct. and when the initial queerness vanishes, it leaves a delightful sense of clearer vision into the realms of truth.

SEGREGATION NEEDED

The difficulties in regard to the aorist "tense" arise in part from the fact that a heterogeneous mass of forms are huddled together, either as "first" or "second" aorists, some of which have little in common except the name given to them by grammarians. We propose, then, to limit the present discussion to

the true aorist, which we will presently define, and, to avoid confusion of thought, we will call this aorist by the equivalent English term—indefinite.

The indefinite form, in Greek, consists of verbs which have E—, the augment of the past, prefixed (or its equivalent), the symbol of the future (—C-) between the stem and the personal ending (or some compensation in the preceding vowel), and the connecting vowel (or ending) —A (except in the third person). The essential elements

E-CA

The student of Greek will understand that, for the sake of simplicity, the augment is always spoken of as a prefix E— though in practise it is often indicated by the lengthening of the initial vowel. The future —C- is understood, even when, for euphony's sake, it is represented by changes in the stem.

THE INDEFINITE DEFINED

The indefinite changes an act into a fact. It transforms deeds into truth. "John baptized in water" is a bald statement of an historical occurrence. "John baptizes in water" indicates the essential character of his ministry. It locates his action, not in the course of time, but in the wider sphere of truth.

When Peter charges the house of Israel with the crucifixion of Christ, it is not simply the act but the attitude which he condemns. "You have crucifed" was true; "you crucify" is truth (Ac.236).

AN ILLUMINATING DISCOVERY

Here we have a hitherto hidden com-- bination to the great depository of divine truth. We do not need to guess in order to distinguish what is true, but transient, from that which is truth and permanent. God has deposited the truth in the indefinite. If we but glance at such high unfoldings as are found in the first chapter of Ephesians, this fact will force itself upon us. Like a string of pearls we read (Eph. 1) of the One Who blesses us (verse 3), Who chooses us (4) and designates us (5) and graces us (6) and lavishes on us (8), Who makes known to us (9) the secret of His will. Read the passage in the Concordant Version at least a dozen times to wear off the strangeness, meditate on its unlimited scope in time, the aptness of its present application as well as its past and future place, then suddenly change the tense to the past and see what a chill falls upon the whole. Then change the verbs to the present incomplete, Who is blessing, Who is choosing, etc., and see how the thought shrinks.

THE PERFECT NOT SUITABLE

The translators of the Authorized Version felt this and tried to express it by the perfect or complete tense, hath blessed, hath chosen, etc. This, however, confines all action to the past, and denotes the condition consequent on that action. It is as though a father gave his son all that was coming to him and left him to make what he could of it. It puts God's active efforts for us into the past and leaves but a passive interest for the present and future. This is the very opposite of the truth and contrary to God's purpose, which is to draw us nearer to Himself by a constant flow of blessing. He does not start us off to go on alone. It is true that He has blessed us. But it is truth that He blesses us now and in the future as well.

To one whose eyes have been opened to see it, there is an exquisite beauty in this. God fills the whole horizon. His immanence is everywhere. He is not behind or before, but both. His care for us can be traced in His purpose and its accomplishment.

ENGLISH IDIOM

True, some of the expressions seem strange to those accustomed to stereotyped English phraseology. We would say He chose us, in the past. At first we miss the precious fullness of the fact that His choice of us is not affectby time or circumstance. chooses us today and will choose us in all the eons to come. It is not a mere act in the past which may be repudiated should His attitude toward us change. It is a fact for all time. It is a guarantee that His gracious dealings with us do not alter. Time cannot modify nor state impair His settled beneficence toward the objects of His affection.

FIVE METHODS OF PROOF

We depend upon five distinct lines of evidence for our conclusion that the Greek "aorist" is indefinite as to state and tense, and corresponds to the socalled "present", as I-LOVE, in English.

Our first witness is the meaning of the word "aorist". This name was given to it by the ancients, who used this form continually in their conversation and literature, and who ought to have known what to call it. It comes from two Greek elements, A- un-, and -OP-(or) SEE. As -OP- was usually preceded by the h sound, the verb horizō (SEEIZE) is almost the same as our word "horizon". This gives us the true thought—without a horizon, indefinite.

THE AORIST IS INDEFINITE

Strange as it may seem, notwithstanding this form's name means indefinite, the usual definition in Greek grammars is "a definite action, complete in itself". Such works as Newberry's Bible indicate it by a dot, and explain it as "a point in the expanse of time". As, however, many forms were added to it which were in reality a primitive past tense (called the "second" aorist), it is usually translated by means of the past tense, as, I-LOVED. As the indefinite covers the past, this confusion of forms has strengthened the idea that it is, in some way, a past tense.

SIGNS OF INDEFINITENESS

Our second proof lies in the correspondence between the connecting vowel of the aorist and abstract nouns. If the vowel —A- is given to nouns to make them indefinite, it is striking, to say the least, that the personal endings of the aorist indicative and middle are, with few exceptions, this same letter.

The fact that the same analogy exists between nouns in —MA, which stand for the effect of an action, and the perfect or complete form of the verb, which also denotes the effect of an action, goes far to establish the connection between the indefinite nouns and verbs.

THE E- OF THE PAST

Our third reason for clinging to the ancient definition is found in the formation of all true indefinite verbs. It should be understood that Greek has a very simple yet effective method of indicating the past. It seems to be almost a matter of instinct which leads them to precede past action by the prefixed E.—. In English, regular verbs

add —ed to obtain the same effect. Thus call is changed to the past by adding —ed, called. The present and past of call (Greek kal) would be

KAAE (DI-AM-CALLING

EKAAON

I-CALLED

THE -C- OF THE FUTURE

Another easy method is employed in indicating the future. An C (corresponding to our letter S) was inserted as a link letter just before the personal endings. Where we must use the auxiliaries shall or will they simply inserted a sibilant sound near the end of the verb to change it to the future form. We say "I shall call", or "you will call", but they needed only to insert one letter, thus:

KANEO

KAAE C (I)

I-AM-CALLING

A PAST-FUTURE TENSE

The striking and distinctive feature of all true agrists is that they contain the signs of past and future. It is difficult to illustrate this in English, for shall wrote is ridiculous. We cannot will called any one. Our tenses will not blend. The real reason is that we have no need for such combinations, for we also have a true agrist or indefinite form in English, as, I-WRITE, which is misnamed the "present". In Greek the word call will be as follows:

EKAJON

I-CALLED

KAAECU

EKANECA

I-CALL

THE TEST OF USAGE

Our fifth, the final and conclusive proof that the "aorist" is indefinite and corresponds to our "present", is its application to test passages of scripture. If we find that it gives the true sense, that it removes difficulties, that it corresponds with the context, then let us gladly accept it. If, however, it creates difficulties, confuses the sense and wars with the context, then let us be rid of it. But we should not let our stereotyped mannerisms, which are a sign of the decadence of the English language, lead us to reject the truth. We are after sense, not sound. We want our hearts instructed, not our ears tickled.

THE VARIETIES OF THE VERB

The Greek verb (and the English as well) varies its form to indicate the state as well as the time of an action. It tells us whether the action is going on, or indefinite, or completed. So much stress has been laid upon the time element, in English grammar, that the state has been largely overlooked. The difference between I-wrote and I-was-writing, both past, I-write and I-amwriting, both present, and I-shall-write and I-shall-be-writing, both future, receives but little consideration.

STATE IS INDICATED BY -A-

The state of an action, in Greek, is indicated by the form of the endings. Nouns in —A, using the —A- as a connecting vowel, are either abstract or denote the effect of an action. By adding -eia to the root for TRUE (alêth) we get TRUTH (alêtheia). Add it to KING (basil) we get KINGDOM (basileia), to SLAVE (doul) gives SLAVERY (douleia).

The effect of an action, denoted by the ending -MA in nouns (as krima, the effect of judging, a sentence, or thelema, will, as the effect of willing), has its counterpart in the so-called "perfect" or complete verb, which also registers the effect, or state consequent on an action. It has the vowel —A. Any one can see the close relationship between I-HAVE-JUDGED, and a JUDGMent or sentence. Both indicate the state consequent on a past action. Hence both the noun and the verb have A in the ending.

THE ABSTRACT IDEA

The same correspondence may be traced between the true aorist, or indefinite, and that class of nouns which denote the abstract idea. Thus, both I-SLAVE (edouleusa) and SLAVERY (douleia) fail to call to mind any specific act, but suggest rather the abstract fact based on a series of acts. Such words almost always have A as a connecting vowel or end.

We may conclude, then, that the indefinite connecting vowel —A- suggests the abstract idea, that it is, in fact, as well as name, indefinite. It does not denote any specific act, or, if used of such, includes other such acts within its range. I-HAVE-WRITTEN and have a manuscript to prove it. I-AM-WRITING at this very moment. These are definite, and refer to distinct acts. I-WRITE, however, may refer to any act. or all.

As the passive endings are practically the verb to-be, which is itself indefinite, the connecting vowel —A is not necessary.

Verbs change to indicate both state and time

PAST PRESENT FUTURE

-C
INDEFINITE, the fact merely

E-ON E-CA [lacking]

INCOMPLETE, going on, -ING

E-W -W -CW
I-WAS-ING I-AM-ING I'LL-BE-ING

COMPLETE, the consequent condition, HAVE OF HAD

E-R-KEIN R-KA [lacking]
I-HAVE-ED I'LL-HAVE-

As set forth in the table, verbs change their form to indicate the state as well as the time of an action. Any of these three states may be past, present or future. An action may be looked at as going on, hence is incomplete. I-WAS-LOVING, I-AM-LOVING, I-SHALL-BE-LOVING, all denote an action in progress. An action may be considered as performed, or complete, leaving a resultant condition. This we usually call the "perfect". I-HAD-LOVED, I-HAVE-LOVED, I-SHALL-HAVE-LOVED, all put the action behind them and deal with the state consequent on the action.

THE INDEFINITES

The remaining class denote neither the progress nor the effect of an action. I-LOVED differs from I-WAS-LOVING and I-HAVE-LOVED in treating the action simply as a past fact without a definite occurrence or result. Perhaps another verb would be clearer. I-WORKED at printing in my youth. I-WAS-WORKING at printing when God called me. Transpose the verbs and note the result: I-WAS-WORKING at printing in my youth. I-WORKED at printing when God called me. The indefinite past "in my youth" demands the simple indefinite I-WORKED. The definite past "when God called me" calls for a definite verb, I-WAS-WORKING.

The same is true of the future. I-SHALL-WORK at printing for a livelihood. This is true at any future time. I-SHALL-BE-WORKING at printing when this is being printed. This defines the action as going on at some particular time.

THE INDEFINITE OR "AORIST"

We have now considered all the forms in the table except the one which is denoted by the formula E—C-A-. It occurs under the heading indefinite, and is translated simply 1-LOVE, or 1-work. It is under the column-heading present, but it also invades the sphere of both the past and future. It is, in fact, a past-future. As this makes it indefinite as to time as well as to state, it is doubly indefinite. So we will call it simply the INDEFINITE.

INCLUDES ALL STATES AND TENSES

Consider the scope of the simple statement. I-LOVE. It may include any or all the other states and tenses! If I-WAS-LOVING, I-AM-LOVING, I-SHALL-BE-LOVING, I-LOVED, I-SHALL-LOVE, I-HAD-LOVED, I-HAVE-LOVED, Or I-SHALL-HAVE-LOVED, then I-LOVE. It is at home in any condition at any date. It ignores both time and state. Test this conclusion (which is, generally speaking, quite as true in the Greek forms as in the English) with other words, such as WORK or BELIEVE. I-work at printing though, at the present moment I-AM-WORKING on an article dealing with the aorist. I-HAVE-WORKED at printing for nearly forty years. I-SHALL-WORK at it in the future. The one word I-work covers all the ground. So, I-BELIEVE God, that is, I-HAVE-BELIEVED, I-AM-BELIEVING, and I-SHALL-BE-BELIEVING - until faith vanishes in sight.

THE PAST-FUTURE SIGNS IN THE AORIST

The true aorist is not only indefinite as to state, but also as to time. This is incorporated into its form in a marvelously effective yet simple method. A glance at the column-headings in the table will show that the sign of the past is a prefixed E—. The sign of the future is —C-. The sign of the aorist, or past-future is a combination of both, or E—C-. No verb is a true indefinite which does not have these indications or their equivalent.

The presence of the signs of both past and future ought to settle the point so far as time is concerned. What form in English, except the simple present, as I-LOVE, refers to all time as this does? The perfect, I-HAVE-LOVED, will not do, for its action is confined to the past, its effect to the present. It has no direct bearing on the future.

THE TRUE AORIST FORMS

The following shows all the forms of the true agrist and the English equivalents, as they are set forth in the "Elements" of the Concordant Version. The connecting yowel —A- is sometimes lacking or absorbed, and is not necessary in the passive, the endings of which are already indefinite.

THE PAST-FUTURE INDEFINITE VERB

Active	Middle	Passive
E-CA	E-CAMHN	€-CeHN
I —	I— or I-am—ED	I-AM-ED
6-CAC	E-CΦ	E-COHC
YOU—	YOU— or YOU-are—ED	YOU-ARE-ED
e-ce	E-CATO	E-CeH
he, she or it —s	—s <i>or -is</i> —ed	-IS-ED
E-CAMEN	E-CAMERA	E-COHMEN
WE-	WE or WE-areED	WE-ARE-ED
E-CATE	E-CACEE	C-COHTC
YE-	YE-or YE-are-E	D YE-ARE-ED
E-CAN	E-CANTO	E-COHCAN
THEY—	THEY— or THEY-are—ED	THEY-ARE—ED

TEST PASSAGES

Our final appeal is to the contexts in which the indefinite is found, in other words, to its usage in Holy Writ. We have already considered the opening sentence of Ephesians and noted the marvelous richness imparted to its transcendent doctrines by the unbounded scope of the indefinite. Now we will consider a few more texts, and then take up some words to confirm, if we can, the evidence we have already considered.

THE AORIST GIVES FACTS, NOT ACTS

For our first test we will take a text which refers to all time, past, present and future. In the A. V. Ro.830 reads as follows: "Moreover, whom He did predestinate, them He also called: and whom He called, them he also justified: and whom he justified, them he also glorified." This verse is full of difficulties to the close student. The "did predestinate" cannot be questioned, but how can Paul say that these were called (in the past) Romans was penned? If this is strictly true, then we have no place in this scripture, for we were not called until the far future from that time.

WE WERE NOT GLORIFIED

The same difficulty applies to justification, but with far more force to glorification. If it was an error for

some to teach that the resurrection was past already, why is the apostle allowed to teach that glorification, which is far more than resurrection, and includes it, is past? Of course, no one takes this as it stands, and thus this translation breeds that miserable habit of slovenly interpretation, in which all idea of accuracy and definiteness is decried. If glorified here means will glorify, then we have the best of reasons for suiting any tense of scripture to our own interpretation.

Now see how simply and grandly the whole passage responds to a true translation. "Now whom He designates beforehand, these He also calls, and whom He calls, these He also justifies: now whom He justifies, these He also glorifies." The whole transaction is taken out of time and circumstance into the higher realm of eternity and There is now no confusion created by the time when the epistle was written. He justified some before that, He was justifying them then, He has been since and will be in the future. All this is concisely and elegantly embraced in the indefinite form. justifies.

And glorification, though future, is itself glorified when we receive it as a great truth, rather than as a future act. This rendering blends beautifully with the great thought of the chapter, and imparts permanence and majesty to God's method of drawing us to Himself.

DEATH HAS NOT BEEN ABOLISHED

Our next example has proven a hard puzzle to the greatest Bible scholars. They have written reams of "explanations" but the real difficulty remained. In 2 Ti.110 the old version reads "Who hath abolished death . . ." With all due respect to the Bible, we may safely conclude from the sad evidence so abundant on every side, that death has not been abolished. It has been in the case of Christ. It will be for His own at His presence, and it will be for all at the consummation. The abolition of death is partly past but mostly future. How can we express this in English? By the very form by which we have chosen to render the Greek indefinite. All incongruity vanishes when we translate "Who, indeed, abolishes death . . ." Hath abolished will not be true until after death has been done away with as the last enemy (1Co.1526).

ALL DO NOT DIE

There is a negative test which proves our position as to the aorist, which supplies an interesting example. The statement "in Adam all die" (1Co.1522) was quite perturbing to the writer at one time, as he clings hopefully to the expectation of being alive at the Lord's presence and being changed without passing through death, as set forth in this very chapter (verse 52). It was a welcome relief for him when he noticed that die is not indefinite, but incomplete. It should be rendered are dying. This is strictly, literally, actually true, even of those who will not die when He comes. We surely may be pardoned if we are very fond of the correct rendering. The translation we once preferred has become most distasteful to us. Let us not be fascinated by the face, but edified by the heart of a rendering.

THE INDEFINITE PARTICIPLE

The verbal adjective or "participle" has no indefinite form in English, hence is especially difficult to translate. When preceded by the article, in the Greek, we can preserve the distinction thus: the [one]-calling may be rendered he who is calling, and, when indefinite, we may change it to he who calls. This effectually conveys the difference between them. The verbal ending -ing is especially expressive of incompleted present action, hence is not fitted to represent the indefinite Greek It seems necessary to participle. change it to a noun and express its verbal force by an auxiliary. As the participle is a verbal adjective, this is really a close method of translation.

THE PARTICIPLE WITHOUT THE ARTICLE

But when there is no article the case is not so readily solved. The nearest solution seems to be the addition of the indefinite when. There are times when the translator cannot ignore the distinct force of these forms. In Heb.610 the sense of the final clause depends solely on drawing an accurate boundary between them. We cannot ignore the shade of difference and render this "serving the saints and serving". The old version attempts to define the difference thus: "in that ye have ministered to the saints and do minister". This rendering follows the interpretation, instead of guiding it. They supposed that the past and present acts of the Hebrews are before us and thus they produced a version which seemed to correspond closely with its context.

Its grave defect is that it has no bearing on the future. And this, of course, was especially on the writer's heart, for this is an exhortation. The true rendering broadens out the statement to its necessary extent. God will not forget when you serve—at any time in the past or future—and you are serving.

GOD LOVES (NOT LOVED) THE WORLD

Let us put our position to a different test. We will take the word "love" and discover, if we can, the distinction between the indefinite and other forms. Our first passage will be Jn.316. The usual rendering is "God loved", which we change to "God loves". Which is best? Is God's love a thing of the past? Is God not loving the world now? Will He not love it in the future? Surely His love is timeless! He loved, He is loving, and He will be loving: in brief. He loves. Does not this appeal to our hearts as well as our heads? However precious the old text may be. is it not a thousand times more precious in the new form? Suppose it does offend our ears at first, is not the great spiritual gain worth some temporary pain?

CHRIST'S LOVE IS TIMELESS

Christ's love is like the Father's love. It is timeless. Hence we read (Jn. 159): "According as the Father loves Me, I, also, love you." In contrast to this is the love of the saints for God, which is put in the present. "We are loving God, seeing that He first loves us" (1 Jn.419). But, we hear our readers object, "The sentence is awkward; it does not balance. It should be the same form of the verb in both clauses. Either make it 'We love . . . He . . . loves . . .' or 'We are loving . . . He . . . is loving.' The former is far preferable."

As the lack of "balance" is in the inspired original, the question is really not one of translation but of revelation. God did not "balance" the sentence. Shall we "improve" on His work? Or shall we let the "defect" appear in the English rendering? Shall we not rather break our jaws over the

most cacophonous wilderness of words in the world, rather than disturb the very shading of truth? The sentence does not balance because it should not balance. God's love and man's are different in their quality. It is not a natural instinct but a divine compulsion which urges us to love Him.

GOD LOVES, WE ARE LOVING

Can we not see the beauty of His love in this contrast? Shall we not revel in the distinction drawn by our Lord when He charges His disciples: "A new precept am I giving to you, that you be loving one another, according as I love you, that you also be loving one another" (Jn.1334)? This distinction "cumbers" all of John's writings. We would always use the indefinite forms. But the very love which burns within us bids us tear off the veneer that hides the surpassing excelence of His affection, and raises it above the feeble flicker of our own.

MEN LOVE DARKNESS

This thought is further unfolded when the indefinite form is used of men. Though men do not love God, they love darkness rather than light (Jn.319); they love the praise of other men (Jn.1243), they love the wages of unrighteousness (2 Pt.215), they love their own souls (Un.1211). In contrast to this the Son of God loves righteousness (Heb.19). The only time it is used of our love toward God it is in the negative: "Not that we love God, but that He loves us" (1 Jn.410).

Further examples and contrasts are found in the following passages, which should help us to appreciate the surpassing love of God and of His Christ as well as the exquisite power of the aorist to express it (1Jn.4¹¹): "Beloved, if God loves us thus, we also ought to be loving one another." And again (Jn. 15¹²): "This is My precept, that you be loving one another, according as I love you." And (Eph.5²⁵): "Husbands, be loving your wives according as Christ also loves the ecclesia. . ."

At first sight, the case of the woman who anointed our Lord's feet seems to be out of line with the indefiniteness of the aorist (Lu. 747), for the Lord says "She loves much". Yet the near context shows that He does not refer specifically to her act, but to her character. Hence it should be in the aorist.

ALL THE EVIDENCE

The following references are given that those who wish it may have all the evidence. I love occurs in Jn.1334 159,12 Ro.913 Un.39. We love: 1 Jn.419. You love: Jn.1723,24,26 Heb.19. He loves: Mk.1021 Lu.747 Jn.316 131 159 Eph.24 52,25 2 Pt.215 1 Jn.419,11,19. They love: Jn. 3191243Un.1211.

THE IMPERATIVE

The imperative, likewise, cannot have any place in the past. A command is always future. Here, too, the indicator of the past tense is absent. See 1 Pt.122, love-ye (agap8sate).

THE PAST ELEMENT

That the indefinite verb expresses past as well as future is strongly confirmed by this change which it undergoes outside of the indicative mode. Those modes which, by their nature, cannot be used of a past action, drop the augment E—, the sign of the past.

THE VERBAL ADJECTIVE

Yet the same great truth vibrates in the participle, where we translate it who loves and the present who is loving, when they are preceded by the article. Is it not infinitely better to say "Him who loves us", in Ro.837? And Gal.220 is robbed of much of its sweetness in the old rendering, "Who loved me". The apostle's theme is not the past so much as the present and the future. "Who loves me" is full of solid satisfaction, entirely absent from the Authorized rendering. So in 2 Th. 216, is not "Who loves us" more comforting than "which hath loved us"? The participle is found without the article in Jn.131. Its indefiniteness is quite apparent, though it cannot be expressed in English.

GREEK VARIES ITS VERBS

The vivid and life-like changes of the verb in Greek offend our dull perceptions. Our minds are sluggish and do not respond to quick variations. We have a tendency to put everything in the past if it has already occurred, even if, for any reason, the fact rather than the act is in view. We would say (1 Pt.121) "God Who raised Him from the dead and gave Him glory," instead of "God Who rouses Him from among the dead and is giving Him glory," as in the Greek. But Peter is not calling attention to past acts, but present conditions. God's character, as the God of

resurrection, is in point, not merely the past deed. And it is especially appropriate that Peter should call attention to the One Who, indeed, suffered in the past, but Who is now actually obtaining the glory which follows. He is not reciting history but inculcating faith.

SOUNDNESS IS NOT A MATTER OF SOUND

We grieve over the fact that we all feel the infraction of current English mannerisms much more keenly than the violation of the inspired originals. Even the most godly seem to be content if the English follows in the ruts of the decadent intellects of this dark era, rather than ride roughly in the road of truth. Those who are willing to bear with a passing disgust will find that, after a little use, the new renderings will appeal to them far more strongly than the old, for the old had nothing but custom and usage to gild them, while the new will gradually get these as well as the vital advantage of conformity to the mind of God.

We stand upon the ground that the tenses of scripture are a vital part of its inspiration. We have no more liberty to change the tense than we have to alter the words. At times the tense of a word is of greater moment than its meaning. When we yield to current English custom, we do so under protest, with the comfort that the Sublinear shows the true reading and exposes our departure from it.

"YE CANNOT BE COMING"

The distinction may not seem vital to us, but how must the disciples have felt if the Lord had really said to them, "Where I go ye cannot come"!

(Jn.1333). Indeed, He immediately softens it by adding "at present", but that only shows that He did not say "come" but "be coming". Some certainly can go whither He went, but not at that time. In the case of the Jews (821) this English rendering has given rise to the natural deduction that they never could come to Him. But surely that cannot be so when He applies the very same words to His own. Both the A. V. and Revised quote

Both the A. V. and Revised quote the Lord as saying "I judge no man" (Jn.815), notwithstanding that the Father has committed all judgment to the Son (Jn.522). Both cannot be true, The discrepancy vanishes when we render it "I am judging", that is, at

that time.

A DELIGHTFUL DISCOVERY

We have a strong conviction that, once students of the Scriptures grasp and enjoy the rich redundance of wisdom and grace brought to light by the proper rendering of the past-future indefinite, their initial aversion will be turned to delight.

The value of this orderly disposition of the forms of the Greek verb cannot be over-estimated. The earnest searcher after truth will find a haze removed from his eyes, and he will be able to follow God's thoughts clearly and precisely, if he distinguishes where God has been pleased to put a difference.

THE PRACTICAL PROCEDURE

"If the shoe fits, put it on." This is the common-sense method of distributing the English verbal forms among the Greek. Traditional grammatical tenets must fall before the fact that this plan works.

An undoubted difficulty remains for discussion. Our mode of thinking offers no facilities for considering a past act as a fact. Let us take the most notable act in history, the crucifixion of Christ. Surely that was a past act and cannot be repeated. Yet this is the very point the apostle presses in the sixth of Hebrews. There were some who were crucifying Him for themselves again. English may wince under the statement of Peter (Ac.236): "Jesus Whom ye crucify." Peter was pressing on them, not merely the past act, but the present fact of their attitude toward Him. Perhaps few of them had taken an active part in the act of crucifixion. All who refuse Him are guilty in fact. This distinction is a very practical one. In Gal.524 the A. V. tells us that "they that are Christ's have crucified the flesh". This has led to the logical deduction that this is a definite past experience, as was the case with Christ. It supports the doctrine of sinlessness in this life. The correct reading may grate on the English ear, but it conveys the truth. They crucify the flesh. It is a fact for the past, the present and the future. A knowledge of this distinction would have saved the saints from many a tremendous blunder and false step.

SOUND OR SENSE

The question is, shall we attempt to enlarge the scope of English idiom to express a past act as a fact, or shall we alter God's truth to fit the narrow confines of our craniums?

EXAMPLES AROUND

It would make this treatise too long and laborious to multiply examples. They may be readily found by any English reader by a reference to the CONCORDANT VERSION sublinear. Few are without point. Many are most precious. Even as this is being written Eph.432 comes up in our hearts. "... and become kind to one another, tenderly compassionate, dealing graciously among yourselves, even as God, in Christ, deals graciously with you." The contrast between dealing and deals fills our hearts to overflowing with thankfulness. His gracious dealings with us are timeless.

We have opened up a new vista in divine revelation. If true, it should be welcomed with open arms and published in every periodical, our grammars should be corrected and our versions revised. If it is true, it is an enormous stride toward the knowledge of God. If it is true, we should not allow the forms of speech or temporary idioms to rob us of its light. We should break our rigid molds of thought and recast them to include this new and precious vehicle of truth.

THE SCRIPTURAL TEST

If it is false, it should be condemned unsparingly. Let it be tested, however, not from the standpoint of current scholarship, or devout tradition, or any other thing than the evidence found in the form and context of the inspired originals. We are confident that these will support our position, yet we are prepared to abandon this stand just as soon as actual evidence from the original shows it to be unfounded.

No one who believes in divine inspiration can be neutral in this matter. To put it concretely, "God loved the world" is wrong: "God loves the world" is right.

THE CONCORDANT METHOD

Furthermore, if it is right it should be the best possible vindication of the method used in the CONCORDANT VERSION. If this method automatically solves the riddle of the Greek verb. does it not follow that it can solve many other problems of translation?

THE CONCORDANT GREEK TEXT

Conformity to the autographs is the one aim of the Concordant Text. Should the documents which were penned by the sacred writers ever come to light, it is certain that, in many particulars, they would present an appearance quite unlike our modern editions. This text aspires to restore the sacred scriptures in all points, in form as well as fact, so that it may be a faithful copy and pure reproduction of the inspired writings.

LETTERS—Only capital letters were used in the first century and in all older manuscripts. The forms used are found in the best manuscripts as well as in inscriptions made about the time when the scriptures were penned.

IOTA SUBSCRIPT—Modern editions follow the later cursive manuscripts in adding a small iota, under certain vowels. ancient inscriptions this letter was writen on the line with the capital letters. Gradually, in the first century, it was On a Cæsarean coin struck dropped. about A.D. 67-68 (at about the time the scriptures were penned) the iota is absent. It is safer, therefore, to follow the most ancient uncial manuscripts, and omit this letter until evidence is presented which proves that it was used in the inspired autographs. It is not likely that all the copyists would conspire to leave out this letter (which is the only one not sounded in pronunciation) unless the original before them did not contain it. Could we prove that it was always used in the latter half of the first century, as appears to have been the case some centuries earlier. we might presume to restore it. But, as the first century was a period of transition, during which this silent letter gradually fell away, there is no evidence that it was ever present in the original documents, or that all the copies made from them deliberately omitted it in every instance. The later manuscripts, which have this letter, also contain many other features which could not have been present in the inspired originals.

SPACING—The best manuscripts do not have spaces between words or sentences. We dare not inject our own judgment by introducing any human divisions into a text which aspires to be a facsimile of the autographs. By putting the phrase

"now it is the evening of the sabbaths" at the *beginning* of Mt.28 instead of at the *end* of Mt.27 the passage becomes self-contradictory and the whole subject of the resurrection day has been thrown into confusion.

It is significant that sacred Greek has no such term as "word". The meaning of logos is "expression", often consisting of many "words". As English is divided into words, we have indicated the corresponding Greek by starting the English word, when possible, under the first letter of the Greek. Thus anointed commences under X, the first letter of its equivalent. With a little practise this answers the purpose of our spaces without marring the inspired text.

ACCENTS, BREATHING, PUNCTUATION, etc., are not inspired, hence have no place in the text.

In order to put the text beyond the possibility of further mutilation and provide an exhaustive system to enable the student to readily refer to any letter, the Greek is printed with twenty letters to a line and fifty lines to a page, making just a thousand letters on each opening. After each line is a numerical check. Each group of a hundred is numbered 20. 40, 60, 80, and the groups numbered, 100, 200, etc., to 900. At the end of the page the thousands gather up the amount from all previous pages and give the full number of letters to this point. This is used in the heading of the next page. If we should say that there has been much discussion about 1 Ti.3782, any one can find the letter readily by turning to page 3001, beyond group 700, line 80, second letter. In case it is necessary to change the number of letters, only the numbers at the end of each line are altered.

A TOTALLY NEW TEXT

The CONCORDANT GREEK TEXT is entirely original in its methods and results. It is not allied with any of the conflicting schools of criticism. Because it is based on the most ancient evidence it seems to be built on the work of the greatest recognized "authorities", such as Tischendorf, Lachmann, Tregelles, Westcott and Hort, Nestle, etc. But it also agrees, on important points, with that school of criticism of which Scrivener is the repre-

sentative, especially in the admission of much which is discarded in some quarters. We have aimed to construct, not to destroy. But, above all, we have given all the evidence of the texts on which the work is based. This makes the Concord-ANT the equivalent of four texts, three most ancient, and one most modern.

To explain our position we will mention the principal passages which have been omitted or changed in the Revised Version, in accord with the destructive criticism which is generally supposed to be based on the most ancient evidence such as we have used.

TEST PASSAGES

We do not omit the end of Mark's account, for, though it is not found in B and s, space is left for it in both, and it is found in A. In Lu.2¹⁴ the C (which led the revisers to change "Good will toward men" to "among men in whom He is well pleased") is found only in A, for it has been erased in B and s. Hence we omit it and render it more accur-Hence we omit it and render it more accurately "Delight among men".

We do not omit the two verses (Lu.2243-44) concerning the strengthening of our Lord by a messenger, for, though A, B, s^* omit them, they are restored by s^2 .

We do not omit the prayer of our Lord for the forgiveness of His murderers (Lu.2334), for A has it and s restores it after cancellation.

We do not omit "strong" in Mt.1430, for B has it in the margin.

We have carefully investigated the evidence as to the reading "who" for "God" in II.3.16. In s there can be no doubt that it originally read "who". A late corrector has added "God" above the line in small thick characters, and has inserted three dots before "who" in the line. The epistle is lacking ing in B. In A the passage is very blurred fore "who" in the line. The epistic is lack-ing in B. In A the passage is very blurred, but it seems clear that the two small hori-zontal strokes which change "who" into the abbreviation for "God" are there, but have been added by a later hand, for the ink is quite black. The vellum is so thin that it may be that a stroke on the opposite side came through, so starting the alteration. The anthrough, so starting the alteration. The ancient versions, in general, know nothing of the reading "God", while the cursive manuscripts, which were copied from the ancient uncials after they had been changed, all have "God". Besides this there is the story that Macedonius, Patriarch of Constantinople, was deprived of his office by Emperor Anastasius for having corrupted the evangel, especially in this passage, by changing one letter, so altering "who" into "God". The context overwhelmingly favors "who", for it is an exhortation to conduct not a dissertation on exhortation to conduct, not a dissertation on the Godhead. The statement in Hebrews 1020 that the curtain which hung before the holy of holies and kept its contents from being manifest is figured by His flesh, is a direct contradiction of the teaching of this passage, if we read "God manifest in flesh". The antecedents being things, we use "which" in the

EVIDENCE, NOT THEORIES

Instead of formulating theories regarding the sacred text, we have sought to

accumulate actual evidence and deal with it from a practical and spiritual viewpoint. A careful comparison of all the readings of the three manuscripts used with one another, with the "Received" text, and with the leading printed editions, will convince any one that, while no single ancient manuscript has the best text and may be regarded as better than the "Received", the combination of three divergent and supplementary scripts gives us a text superior to any obtained in any other way.

CONSTRUCTIVE, NOT DESTRUCTIVE

Hitherto the flaws in the most ancient manuscripts have usually been given prime consideration. The inadvertent omission of a clause has thrown suspicion on its right to a place in the text of other copies, whereas its presence in these should have supplied the evidence for its insertion. The combination of the most ancient evidence comes much nearer the "Received" text than does any single manuscript, and really composes the dispute as to whether the earliest or latest manuscripts are the best evidence. The "Received" is evidently such a composite text, but, having been subject to more human infirmity in its multiplied links of transmission, it can never aspire to the authority of the earliest evidence.

TEXTUAL PRINCIPLES

The principles on which the Concord-ANT text is based are drawn from the practical experience of printers, who are the copyists of today. When we know the nature of the errors most readily made by a modern compositor, we are ready to understand the mistakes of the ancient scribes and can correct them.

In applying these principles due regard must be given to the weight of each witness and the special facts in each case. These may modify the conclusions and even reverse the result.

The ancient corrector corresponds to the proof reader of the present day. No one thinks of issuing a work today before it has been read for errors, which are corrected before printing. An ancient manuscript, however, had to be used as it was written. Hence the corrector's marks should supersede the text.

It is found that present day printers, in "following copy" leave out a word or a phrase or a sentence much more frequently than they put anything in. In fact, an insertion is a rare thing. It is more than likely that the ancient copyists did the same thing. In fact any one who will take the trouble to look over the Sinaitic text of the last book of scripture will come to the conclusion that it was written by one who made a habit of omission. Many a sentence has been supplied by the ancient corrector and even he failed to catch a few palpable omissions, which may have been lacking in the copy he had. Hence we may deduce this rule:

Omissions are easily made: restore them.
Additions are rare: weigh them.

Hence the proper course to pursue today is to incorporate every attested reading in the text, noting the fact of its omission from other manuscripts.

The work of copying was done by profollowed fessionals who their CODY A repetition would be mechanically. readily detected; the omission of a phrase might be mere carelessness. Omissions are especially apt to occur when a word is repeated. The scribe of s, one of the best manuscripts of the Apocalypse, left the tribes of Gad and Simeon out of his list of the one hundred forty-four thousand. The same scribe skipped from the words "thousand years" to the same words a line or two lower, and left out the words between. The modern proof reader finds the same tendency. It is our duty to restore these missing words from other sources.

A FULL TEXT

The Concordant is what may be termed a "full" text. It seeks to restore all readings which have any good claim to a place in it on the assumption that deliberate insertions are much more improbable and unforgivable than are unintentional omissions. Later texts, of course, were corrupted in the interest of error, but we have reason to believe that very little of this was done in early days. A few of the ancient corruptions we are able to expunge by means of the evidence supplied

by the writings of the early Fathers. Unusual forms (not actual blunders) are to be preferred to common modes of expression. The compositor and scribe naturally fall into a rut, but seldom inject an original feature into their work.

FOUR TEXTS IN ONE

All of the Concordant text which has no notation in the line immediately above is in perfect agreement with all three of the ancient manuscripts on which it is based. If one of these differs, its reading is noted just above the text used. Thus the possessor of the Concordant text can tell at a glance how any one of the three best manuscripts reads.

It will be noticed that very few of these divergent readings vitally affect the sense. Differences in spelling, the cases of nouns, the use of the article, the order of words and blunders (apart from which there are few variants) cannot even be transferred into English at all times. For all practical purposes the text is very pure-perhaps one in a thousand letters is open to serious question—which cannot be said with equal truth of any other ancient writing which has come down to us. On all the great truths of Holy Writ there is ample evidence to assure certainty and confidence. The loss in translation has been a hundred-fold more than in the transmission of the text.

MUTILATED MANUSCRIPTS

The accompanying diagram shows the mutilation of the manuscripts which are used as the basis of this Version. Codex Sinaiticus (s) is the only complete text, and even it omits the end of Mark. Alexandrinus (A) lacks most of Matthew (from the beginning to 256) besides Jn. 650-852 and 2 Co.413-126, as well as a few letters on the corners of numerous leaves. Vaticanus (B) omits the end of Mark, Paul's pastoral epistles, Hebrews 914 to the end, and the Unveiling. In place of

SINA-	МТ	MK	LK	JN	RO	100	200	GAL	EPH	PH	COL	ITH	2TH	HE	ITI	2TI	TIT	PHM	AC	JA	IPE	2 PE	IJN	2JN	3JN	JD	RE
ITIC				X																							
VATI-	MT	MK	LK	JN	AC.	JA	I PE	2 PE	IJN	2JN	3JN	JD	RO	ICO	200	GA	EPH	PH	COL	ITH	2TH	HE					
CAN																									-		ı
ALEXAN-	МТ	MK	LK	JN	AC	JA	I PE	2 PE	IJN	2JN	3 JN	JD	RO	100	200	GAI	EPH	PH	COL	ITH	2TH	HE	ITI	2TI	ПΤ	PHM	RE
DRINE																					X						

this we use Vaticanus 2066 (b), which is confined to the Unveiling. The various papyri are only short fragments.

FIRST CENTURY GREEK

In the interval between the last Hebrew prophet and the advent of the Messiah Whom they foretold, vast changes took place in the apostate nation. The fires of faith flickered feebly, yet flared up at times, especially under the leadership of the Maccabees. The Persian world empire was conquered by Alexander, who overran the holy land, taking Jerusalem without a struggle. As a result of his conquest the Greek language was spread among all nations and became the common medium of communication for the peoples dwelling near the Mediterranean sea. The constant turmoil in the land of Israel, either from enemies without or traitors within, led many of the Jews to seek a home in other lands. Multitudes went to Egypt and dwelt there. Not only the Jews of this dispersion but those who remained in the land gradually took up the Greek language. Hence, when the scriptures were translated into that tongue, the Hebrew text was soon left for the rabbis in the synagogues. The Greek translation took its place in common use. While some still retained a small smattering of the language of inspiration, the tongue of the Jews became Greek. Our Lord and His disciples spoke Greek. Only occasionally they used a familiar word or phrase from the Aramaic, which was probably a corruption of the ancient Hebrew. So that, even if Paul had never written to those outside the pale of Israel, the Jews themselves could be reached only by the use of Greek. Only the learned were sufficiently acquainted with Hebrew to read the prophets.

A UNIVERSAL LANGUAGE

Doubtless it was God's plan to use this change in language to reach the other nations as He afterward did through the apostle Paul. But the use of Greek was quite as necessary to reach the Jews themselves both in the land and among the dispersion.

The Greek found in the scriptures is that in common use in the first century. Many papyrus manuscripts have been discovered which show that it was the language of the common people. It is the language of the Septuagint, the Greek translation of the Hebrew scriptures.

The usual criticism of scholars that it is "bad" Greek is based on ignorance and faulty standards of comparison. It is an adaptation of one of the most perfect of human languages to the highest purpose for which speech can be used.

THE THREE WITNESSES

Our Lord laid down the law that the words of two or three witnesses are sufficient evidence to decide any matter. It surely is not a mere chance that, in the providence of God, there are two great witnesses to the text of Holy Writ and a third to call upon when these do not agree. Editors have examined thousands of later manuscripts, but the resultant text is practically the same as one derived from the three most ancient manuscripts alone. As we desire to avoid human opinions and found all on fact, we are compelled to draw our text directly from the most ancient sources possible. As we exhibit the evidence as well as the result, we are forced to confine ourselves to the chief witnesses. The effect of this course is a text which is in essential accord with that on which the concensus of critical opinion has placed its approval.

To insure accuracy the printed text has been carefully compared with photographic reproductions of the ancient manuscripts themselves, when possible.

The three most ancient and valuable manuscripts of the Greek Scriptures are the Codex Sinaiticus in Leningrad, the Codex Vaticanus in Rome, and the Codex Alexandrinus in the British Museum. It is a remarkable fact that, after centuries of study and comparison, the first two are the best texts of the scriptures which have come down to us. The influence of all other manuscripts of later date is very slight compared with these two texts.

The parts of the various manuscripts vary much in value. As the scriptures originally circulated as separate pamphlets and these differed from each other in their dependability, it is quite possible in some book, for a text like A, though usually regarded as inferior, to take first place. It is unwise to insist that any manuscript is always to be preferred.

The collations here given (except b, on which we lay no stress) do not conform to printed editions, in which the editor uses his own judgment in selecting readings and adds headings and other matter from other sources. They are an exact report on the facts as they exist in the ancient manuscripts themselves.

CODEX SINAITICUS (8)

Codex Sinaiticus (herein denoted by a small italic s) is the most complete and perfect manuscript we have. It is the latest great codex to be discovered. In 1844. Constantin Tischendorf, in search of ancient manuscripts, visited the monastery of St. Catherine on Mt. Sinai, in the desert of Arabia. While there he noticed several leaves of vellum in a waste paper They proved to be part of a copy of the Septuagint, the Greek translation of the Hebrew scriptures. The monks were using these valuable books as fuel. He got possession of forty-three leaves, which he took to Europe and published. In 1853 he went back to recover the rest of the manuscript, but failed to find any trace of it. In 1859, under the patronage of Tsar Alexander II., of Russia, he was once more at Mt. Sinai for a few days. As he was about to leave he had a conversation with the steward of the monastery regarding his edition of the Septuagint. The steward said that he too had a copy of the Septuagint, and brought out a copy which included the Greek Scriptures in their entirety, wrapped up in a napkin. Here was the prize Tischendorf had sought for fifteen years! He persuaded the monks to let him take the manuscript to Cairo and have a transcript made, but was unable to get them to part with it except as a present to the Tsar, the protector of the Greek Church, to which they belonged. It was taken to the Russian Imperial Library, in St. Petersburg, where it remained.

THE EDITOR OF SINAITICUS (82)

The readings of Sinaiticus are of two classes. First there are the corrections made at the time the manuscript was written or soon afterwards. These are sometimes called the A or B readings. They are shown in the Concordant Version as s*. The second class of corrections are editorial in nature and were made some centuries later. They are sometimes called the C readings. The Concordant superlinear gives them as s², s³, s⁴, and s⁵. A very few alterations were made much later and are known as F readings (s⁵).

So great do we deem this discovery that we offer some evidence to prove our position. The corrector in whom we have so much confidence is denoted by the symbol s². Only s* gives us the long lost answer to the seventh chapter of Romans. In the margin he inserts the answer to

the question, "What shall deliver me?" It is grace (Ro. 725). This is so precious and important that we will inquire more carefully into the character of s2, who passed on this addition favorably.

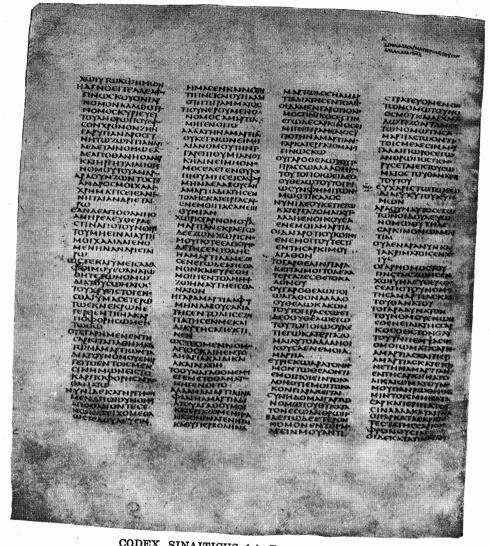
He was an editor, endeavoring, not merely to correct the mechanical slips of the scribe, but to conform the text to the best ancient evidence. It is supposed that this editorial work was done at Cæsarea by comparison with Pamphilius' manuscripts, which in turn had been compared with Origen's Hexapla. If this be true, it is of the utmost importance that we recognize it and accord their readings the place they deserve.

It is important to note that the early corrections, like the addition to Romans seven, mentioned above, were all subjected to the scrutiny of the later editors. Thus they are not only the deliberate additions of the early scribe, but are confirmed by the later editorial revision.

Another point is of principal importance. Many of the mistakes in the ancient manuscript are omissions. Only those actually engaged in transcribing will realize how easy it is to leave out a few words or a line. A compositor on the CONCORDANT VERSION recently skipped from one line of his copy to the next, because the same word occurred in each. The principle hitherto followed, that the ancient scribes were anxious to add to the text and thus gave rise to spurious additions, must be abandoned. Just as an ancient sculpture does not gain, but rather loses in the course of time, and must be restored, so with the writing which is There can be no copied many times. of Sinaiticus doubt that the scribe skipped many words which were restored by the corrector. The Alexandrian manuscript has thus lost quite a few whole sentences and almost always the reason is apparent from the text itself.

READINGS RESTORED

As the corrector of Sinaiticus restores many omissions, in which it is supported by the other manuscripts, the question arises whether it may not be the sole remaining source of some readings which have fallen out of all the other manuscripts. This can be determined only by internal evidence. As Romans 725, the particular passage in which we are interested, is in this class, we shall enlarge on this point and leave it to our readers' candid judgment. We feel sure all who investigate will come to the conclusion that, in the providence of God, the cor-



CODEX SINAITICUS (8) ROMANS 623 TO 85

The original of this famous manuscript was written on thin vellum, each page being now about 131/2 by 15 inches in size. This allows the letters to be quite large and clear. This page contains two notable corrections by a later editor (s2). In the upper right hand corner will be seen the reading: "They are not walking according to flesh but according to spirit" (Ro.81). In the space between the last two columns, a little over an inch from the top, is the word "Grace", which answers the question of the seventh chapter of Romans (Ro.724). In the first line on the page are three abbreviations. These are indicated by horizontal strokes over the words. The first two letters stand for Christ. The second two (the stroke over them is invisible) are the first and last letters of Jesus. The next two are the article THE. The seventh and eighth letters stand for MASTER or LORD. The name God is abbreviated in the fifth line from the bottom of the third column, the fifth and sixth letters from the end.

rector and later editor of Sinaiticus has preserved for us the true reading in this notable text, and that grace (which has been largely absent from the lives of God's saints as well as from this passage) may now be restored to its place in the seventh of Romans and in our hearts and lives.

In an exhaustive survey, limited to the readings occurring in the first epistle to the Corinthians it was found that there are about three dozen places where the later editor of Sinaiticus supplies something absent not only from the first draft of Sinaiticus but from Vaticanus and Alexandrinus as well. We will examine these to see what motive prompted their addition. Did this editor try to force some of his own teachings into the text? Are the additions as good or better than the text without them? Is there any apparent reason why they might have been dropped in the transcription? We have sorted the passages into five classes. The first fourteen additions are all alike in character, in that they make no change in the sense of the passage, but are more precise and accurate-points which are highly commendable in the scriptures. In each of the subjoined passages the word added by the editor is in italics. It is omitted by the other evidence. The renderings are from the Concordant Ver-SION, as other translations are not sufficiently exact to show some of the distinctions.

1 Co. 120 the wisdom of this world 210 through His Spirit 312 this foundation 46 not to be disposed above what is written 49 for I suppose that God demonstrates 57 clean out, then, the old leaven 731 and those using this world 922 I became as weak to the weak 1013 To enable you to undergo it 1023 All is allowed me (twice) 1126 and drinking this cup 1212 yet all the members of the one body being many 1226 or one member is being esteemed 1426 each of you has a psalm

Try the experiment of going over each of these, leaving out the italicized word. The sense remains, but its point is blunted. In fact, it is not strictly true that God makes the wisdom of the world stupid. The wisdom of the world to come will be in harmony with His wisdom. It applies only to the wisdom of this world. And God reveals it to us not merely through the spirit, but it is through His spirit. And so, in almost every case there is a distinct gain in accuracy and emphasis. In no case can we charge the editor with the introduction of his own ideas.

JUSTIFIABLE ADDITIONS

We next present a list of fifteen more passages in which the editor of Sinaiticus adds to the sense yet never alters it. In almost every case the addition is not only undoubtedly true, but it is demanded by the context. How lacking is the statement "This is My body which is for you," spoken as the Lord is breaking the bread for his disciples! Is it not much more likely that the true reading is "Which is broken for you?" True, no bone of Him was broken, but not so His body.

The three other additions to this passage all appeal to our spiritual perception of the fitness of things. "Let him be testing himself first" adds point to the exhortation, "He who is eating and drinking unworthily" is surely demanded by the words that follow. Eating and drinking do not themselves call for judgment. "Not discriminating the body of the Lord" gives definiteness to an otherwise vague expression. So with "Is anyone planting a vineyard and not eating of its fruit?" The planter could hardly eat all of its fruit himself. Rather he eats of it and supplies his household as well. Love never falls is a usage of the word "falls" unknown elsewhere. It is weak. "Love never falls out, or lapses" is eminently fitting.

1 Co. 51 such prostitution as is not even named among the nations 57 Christ, our Passover, was sacri-

ficed for our sakes 75 have leisure for fasting andprayer

738 giving in marriage (out-marrying)

A wife is bound by law for 739 84 that there is no other (different)

God except One 97

is any one planting a vineyard and not eating of its fruit he who is threshing in expectation 910

of sharing in the expectation this is My body which is broken 11^{24} for your sakes

1129 not discriminating the body of the 1129 for he who is eating and drinking unworthily.

1129 not discriminating the body of the Lord

love is never lapsing (or falling-out) for "falling" 138

16¹⁵ Stephanas and Fortunatus 16²² fond of the Lord Jesus Christ

That Christ our Passover was sacrificed for our sakes, none will deny, and it is far from trite to introduce it into the apostle's argument. So with the bonds of wedlock. They are legal bonds. It is likely that the sin spoken of in this epistle was committed among the nations though they probably refrained from mentioning it. The addition of Fortunatus' name was done deliberately and must have been based on earlier evidence. So also with the name and title of our Lord. The character of these additions impresses us as a genuine attempt to restore the text to its original completeness and vigor.

MINUTE BETTERMENTS

Our next group of passages is such as only one acquainted with Greek or who has an exact sublinear such as is given in the CONCORDANT VERSION can appreciate. The Greek language is very rich in particles and connectives which appear redundant to English ears.

1 Co. 510 And undoubtedly it is not

619 from the God

811 is being destroyed also

1134 Now if any one is hungry

13¹¹ Yet when I have become a man 14¹³ Wherefore let even him who is

talking languages 1538 its own (the) body

"Yet when I have become a man" shows a disjunctive turn of thought better than if it were omitted. The same is true of "Now if anyone is hungry."

We next present two cases in which the particle AN is added by the editor of Sinaiticus. This interesting little word is seldom translated in the versions. It is the sign of indefiniteness, represented by EVER in the sublinear of the Concor-DANT VERSION. In the Version its presence is usually acknowledged by changing may to should. It is the key to that passage which has caused so much controversy (Mt.2434): "Verily I say unto you, this generation shall not pass till all these things be fulfilled." All difficulties are removed if we render it concordantly, "Verily. I am saying to you, This generation may by no means be passing by till all these things should be occurring." It is not may, but may ever, which, in English, is should. Our Lord was careful to qualify His statement, which shows that, far from being positive that these things would be fulfilled. He evidently knew they would not. The two passages follow:

1 Co.1126 till He should (for may) be coming
1525 until He should (for may) be
placing

ONE DISCORDANT NOTE

Except the strengthening of the word not (912), but one passage remains, the only one which seems to mar the text and quarrel with its context. Nevertheless we give it so that all the evidence will be before us and nothing hid.

1 Co.14¹⁰ not one of them is soundless (for "nothing is soundless")

The apostle seems to be speaking of voices or sounds. To say that no sounds are without sound seems senseless. To say that nothing is without sound is doubtless true though rather trite. Perhaps the root of the difficulty lies in the word "soundless". Our Common Version renders it "without signification", which the Revisers change to "without significance". While there is no external evidence for this rendering, it certainly responds to the context, for the apostle has been speaking of a variety of natural sounds, and he is pleading against senseless speaking in the ecclesia. Now if we insert a letter, P, which is the equivalent of our R, and read aphroonos for aphoonos, then the whole difficulty is solved and the corrector of Sinaiticus is right even in this passage. It would then read, "many voices in the world and not one of them senseless." But there is no documentary evidence for this, so we cannot stake anything on it.

THE CHARACTER OF 82

We trust that the proof we have presented will convince all that we are justified in treating the readings of the editor of Sinaiticus with a grave measure of respect. There is not the slightest reason to impugn his motives, for in no case could he gain any doctrinal advantage by his additions. Most of his contributions strengthen or develop the sense already present and are supported by the context. As he very often agrees with the best manuscripts such as Vaticanus or Alexandrinus (where internal evidence is not needed to confirm his changes), we may readily come to the conclusion that the edited Sinaiticus is far superior to its first draft. Furthermore, even when the editor of Sinaiticus seems alone, his additions to the text are of such a solid, unbiased and helpful character, that they demand recognition far beyond what has been accorded them in the past.

When we remember, then, that the word "grace", added in the margin of Romans seven, is not only the correction

of the contemporary scribes, but was passed as correct by the later editor, we have ample grounds for including it in the text without appealing to the strong prejudice created by the demands of the context.

RESTORATION, NOT MUTILATION

Every ancient work of art comes to us mutilated by the hand of time. When we find one in which there was an ancient attempt to restore it to its pristine perfectness we do not rid it of the restorer's work but rather rejoice that one has been before us, and carefully preserve and guard his efforts. So with the scriptures. The many corrections which seem to deface the Sinatic text are its greatest glory. Speaking generally they probably give us the best evidence as to the original scriptures which we possess.

GRACE IN ROMANS SEVEN

We shall now return to the seventh of Romans and the reading which has prompted this digression. Without an acquaintance with the facts we have presented we would probably pass over the added word grace, as the answer to that chapter, as it is based almost entirely on this manuscript. It will be of more than ordinary interest to note the various ways in which this text has appeared in Greek manuscripts and other ancient sources as well as modern editors. "I am thanking the God" is the reading of one set of witnesses, which includes Sinaiticus uncorrected, Alexandrinus, two Syriac versions, the Peshitto and the Harkleian, the Gothic version of Ulfilas, and most other Codices. Origen has it so twice out of three instances and Chrysostom quotes it so once. "Thanks (or grace) to the God" is the reading of Vaticanus and is followed by the Coptic Sahidic version, Origen one out of three instances, Methodius, a Bishop of Olympus, and Hieronymus, once out of two occurrences. "Yet thanks (or grace) to the God" is the reading of c2 (Codex Ephræmi), a few other Codices, a few of the Boharic and the Armenian versions, and is so quoted by Cyril of Alexandria. "The grace of God" is found in D (Codex Claromontanus), 32, a twelfth century manuscript in Paris, the Latin version, Hieronymus, once in two instances, and Origen's Latin in both of its occurrences. Weymouth gives the consensus of modern editors as favoring "Thanks (or grace) to the God", but most of them put "I am thanking" in the margin. Alexander Souter's recent edition reverses this, putting "I am thanking" in the text, and "Thanks to" in the margin. The CONCORDANT Greek text will combine these readings. Once this is done the solution of the whole matter appears as clear as noonday. Probably a very early scribe, in copying this passage, came to the word grace, XAPIC (charis) and lifted his eyes from the copy. Then turning to it again, his eyes fell on the same combination of letters XAPIC in "I am thanking", a little further on. In this way, his copy skipped the word grace, for he had lost it in the word "thanking". This shifting from grace to thanks, in English, will be clearer if we explain that thanks, gratitude, grace, rejoice and bounty are all from the same element XAP, in Greek, which means joy. Sometimes we must translate grace gratitude (1 Co. 1030). Thanks is WELL-JOY. Surely all who are acquainted with the grace of God can see that there is a much deeper connection than a mere etymological one, for grace is the purest and most inexhaustible source of joy and thanksgiving.

WORD SKIPPING

The habit of skipping words found between recurring combinations of letters accounts for many of the omissions found in our modern texts. They should be restored. The compositor of the Greek text of the Unveiling had an experience of this kind in setting up the repetition "out of the tribe of . . . twelve thousand," and, he, like the scribe of Sinaiticus omitted two tribes by skipping, but was able to correct it, as it was in movable type.

The key to the sixth and seventh chapters of Romans lies in the fact that they are an expansion of the conclusion of the fifth chapter. "For even as through the disobedience of the one man the many were constituted sinners, thus also through the obedience of the One, the many shall be constituted just. Yet law crept in that the offense should be increasing. Yet where sin increases, grace superexceeds, that, even as Sin reigns in death, thus also Grace should be reigning, through righteousness, for eonian life, through Jesus Christ our Lord." Then comes that superlative insistence on grace which is rejected by almost everyone today. "What, then, shall we assert? That we may be persisting in sin that grace should be increasing?" It is evident from this that, even under such a supposition, grace would exceed. Who believes this today?

CODEX VATICANUS (B)

Codex Vaticanus (B) is generally held to be the oldest as well as the most valuable of all the manuscripts. Since 1481 it has been in the Vatican Library at Rome, except for a short period when Napoleon carried it to Paris. It was almost inaccessible to scholars until 1868. In 1889-90 a photographic fac-simile was published which makes it available to all. It contains all the Greek scriptures except the end of Hebrews, Paul's personal epistles and the Apocalypse.

In assigning this text a very high place as a witness to the truth we are supported by many eminent critics and students of diverse theories and methods. It impresses one as the result of a conscientious endeavor to protect the sacred text in contrast to other and later manuscripts which suffer from injudicious and deliberate changes. The corrector of Sinaiticus, who undoubtedly had much better evidence than is now available, unconsciously put his seal upon Vaticanus by correcting again and again to agree with this great witness. In this text Paul's epistles are placed after Jude, and Hebrews is inserted in them between second Thessalonians and first Timothy.

CODEX VATICANUS (b)

As Codex Vaticanus does not contain the Apocalypse, we have used Codex Vaticanus 2066, (046), which is attached to it, in its place, with the symbol b. It is not by any means as valuable as B, and may not have been written until the eighth century.

ALEXANDRINUS (A)

Codex Alexandrinus (A) has been long known to English scholars and was once the only early manuscript accessible to them. It came to England as a gift to James I. from the Patriarch of Alexandria through the Turkish ambassador. It is now the chief treasure of the British Museum. It has been repeatedly published and is now issued in photographic facsimile. In it Paul's epistles are placed after Jude, with Hebrews inserted after the second epistle to the Thessalonians.

The Codex Alexandrinus was probably written in the fifth century.

THE PAPYRUS FRAGMENTS

Some of the recently discovered fragments of Papyri have been added to our witnesses. They may be the most ancient of all the testimony we have. Those of the fourth or fifth century are in close agreement with B and s. They are found as follows:

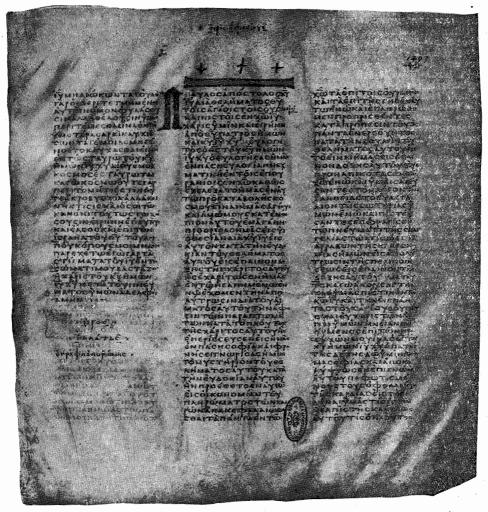
> p5 Jn.123-31, 33-41, 2011-17, 19-25 p13 Hb.214-55, 108-1113, 1128-1217 p15 1Co.718-84, Phil.39-17, 42-8

The few papyrus fragments are not included in our collection for their critical value so much as for their sobering effect on so-called higher criticism. About three hundred years elapsed between the penning of the autographs of the Greek scriptures and the writing of the earliest of the manuscripts hitherto known. Skeptical critics were swift to assume that Constantine was really responsible for the Greek text as we have it and that we know nothing of the actual autographs. They did not hesitate to denounce everything. The idioms were foreign, the grammar crooked, the spelling strangenothing was what it ought to be.

Now come the papyri and fall upon the great edifice of destructive "scientific" scholarship and crush all their ungodly theories in the dust. Pieces of papyri, though written not much earlier than our standard codices, record, not only a few fragments of the sacred text, but documents of all kinds from recipes to imperial proclamations, touching all classes of society and every variety of communication or memorandum.

The fact that all are written in the same language as that employed in the sacred scriptures, shows conclusively that these are composed in the Greek vernacular which was almost a universal language in the latter half of the first century. Instead of being wrong in all regards, they are immeasurably more accurate and correct than the critics ever could be. But critics cannot learn, even from a rebuke like this, for now they are trying to explain the remaining "blemishes" by blaming the men who wrote at the dictation of the authors. Nothing less than divine illumination will ever convince men of the absolute and inerrant perfection of holy writ, even down to the last letter.

Yet we must remember that, though the papyri prove, in a general way, that the language of the originals is just what is to be expected, these fragments are not by any means a safe guide to the meaning of words. They were written several centuries later and hundreds of miles distant from Palestine. If it is



CODEX VATICANUS (B) GALATIANS 612-18 AND EPHESIANS 11-18.

The chief treasure of the Vatican Library at Rome. This page is hardly a fair specimen of its appearance, as a later hand has added the large initial (the original MS. had the letter on the line where the blank space now is) and the ornaments. It is written on very fine vellum, nearly square in shape, about $10x10\frac{1}{2}$ inches in size. The accents and other marks have been added by a much later hand. At the end of the third line of the center column will be seen the notable addition "in Ephesus". It is mostly in the margin, very evidently not a part of the original manuscript. The subscription to Galatians shows how these were added. The oval stamp between the last few lines of the second and third columns is the stamp of the Vatican Library at Rome. It reads bibliotheca apostolica vaticana. It will be noted that this manuscript has three columns to the page, while Alexandrinus has two, and Sinaiticus four. It has no initials and practically no indications of words, sentences or paragraphs. The original is jealousy guarded because it is the greatest prize of the Papal library. The photographic fac-simile now issued gives all students access to its pages.

not good sense to determine correct current English usage by the documents of an obscure English shire three hundred years ago, neither is it sound policy to judge the language of Palestine in the first century by that in Oxyrhynchus, on the upper Nile, in the third century.

An earnest effort was made to use the evidence of the papyri in fixing the meaning of words used in this version, but the net result was far less than was anticipated. God has made His revelation self-sufficient. The value of a single divine context in determining the force of a word is immeasurably greater than a dozen usages in documents written by inaccurate, ignorant human hands.

The pages throughout this Version giving the Greek and Interlinear evidence of what God really inspired will be found the most accurate, the most comprehensive and instructive, the most useful and consistent reproduction of the sacred scriptures to be found in Greek or English today.

All are asked, even urged, to test this Greek text, and the English equivalent to be found just below each Greek word, for accuracy by comparison with actual photographs of each page of the MSS., A, B, and s, and for uniformity and consistency of rendering of any given Greek word in English with each separate occurrence. Only as it is tested and found true and exact, will its worth be realized and valued. And the English Version here given is based on the evidence as herein submitted.

THE SUPERLINEAR

When a line of Greek has no notation above it, the manuscripts all read alike, and there can be little, if any, question of the correctness of the text as it stands.

When they differ, the variations are immediately above the Greek. These notations in the superlinear enable any one to determine exactly how each manuscript reads. The following abbreviations are used.

- a is Codex Alexandrinus
- в is Codex Vaticanus
- b is Codex Vaticanus 2066 (046), the substitute for B in the Unveiling
 - s is Codex Sinaiticus
 - n stands for the Papyri

A, B, b and s stand for that part of the manuscript which is free from correction, and stands as originally written. A1, B1, b1, 81 is used only when subsequent correction makes it necessary to refer to the manuscript before correction, as originally written.

An asterisk (*) indicates a contempo-

rary corrector.

The superior figure from 2 up, as B2, 82, indicates a later corrector or editor. With the Papyri it gives the catalogue number of the manuscript.

No note is made of the abbreviations commonly used by the scribes in making their copies. They used the first and last letters only for the names of God and Christ, Jesus, Master, spirit, Israel, while longer words, as heaven, humanity, father, Jerusalem are contracted to three,

four or five letters. The manuscripts usually have a stroke above words so abbreviated.

Alterations are indicated by printing the Greek word to be substituted, beginning at the same point as the one which it displaces.

Jn. 13 (138)

8 ECTIN IS HN WAS

By indicates the source of a reading.

J_{n.115} (861) B¹8* ο. ΟΝΕΙΠΟΝ (D) text by s5 WHOM I-said

Additions are indicated by +, inserts or adds. The Greek words commence, when possible, at the point of insertion. A single letter is centered above the two letters between which it is to be inserted.

Jn.124 (1546)

ΦÀPICAIŒN PHARISEES

All additions not appearing in the text are given in Greek at the point of insertion.

Jn.16 (249) 81* adds HN was ONOMA NAME

Omissions are indicated by omits, o., or the term dots. An o. just above a letter denotes that the letter is omitted in the manuscript noted. Words to be omitted are repeated in English. It is understood that the corresponding Greek words are omitted in the text noted.

Jn. 114 (801) B1 omits AND KAIAAHOEIAC AND TRUTH

After A¹, B¹, S¹, or S^{1*} omits, it is to be inferred that the next corrector supplied the omission. B² supplies what B¹ omits.

s* supplies what s1 omits.

When a reading is omitted by both s^1 , the original scribe, and s^* , the contemporary corrector, but supplied by s^2 , this is indicated by s^{1*} omits. s^2 omits implies that s^{1*} has the reading.

Jn.13 (19)

81* 0. EN

When a reading interferes with another, the shorter one is enclosed in parenthesis and put in its proper position within the longer reading.

Jn.527 (15621) 82+EA(\$ 0.) WKENEXIN **EXEIN**TO-BE-HAVING

In one instance we have referred the reader to the Introduction (1 Ti. 316). Ms. B is lacking, s has "God" added above the line, with three small dots to indicate its insertion, while a has evidently been changed in modern times from "who" to "God" by simply adding two small strokes. Although all the cursive manuscripts read "God", none of the ancient manuscripts, versions or fathers (before editing) seem to have known of this reading. There is an old story that Macedonius. Patriarch of Constantinople. was deprived of his office by the Emperor Anastasius (506 A. D.) because he corrupted the evangel, especially by changing the reading here from "who" to "God".

THE SUBLINEAR

The special excellence of the CONCORDANT SUBLINEAR lies in its uniformity, its exactitude and its vivid reflection of the untransferable features of the Greek, such as the order of the words, their formation, and their relation to one another. It aims to be as nearly Greek as can be understood by an English reader. Those who enter into the spirit of it derive much profit and enjoyment, as they find themselves surrounded by the precise ideas and modes of thought which moved the apostles and prophets, and our Lord Himself, as they poured forth the Word in its pristine purity.

With very few exceptions (such as "after" for with and "make" for DO) the sublinear is uniform in its renderings. That is, wherever a given Greek word occurs, the same English word is beneath it at all times. Where the Greek is alike, the English is likewise. On the other hand it also registers almost all the differences in the Greek. For instance, there are two negatives, but they are never confused. One is always no, the other is Not. There are many forms of the verb, but they are carefully dis-tinguished. Two different words, having the same grammatical form in Greek, have the same in English.

THE TYPE OF THE SUBLINEAR

SMALL CAPITALS, Roman letters and italics are used in the sublinear. The SMALL CAPITALS carry the reader as close to the elements which compose the Greek language as possible. Common type,

called "lower case" by printers, is used for words when the STANDARD would not be intelligible. It is also used for parts of words where no true English standard can be found. The Concordance will enable any one to trace any word to its elements.

Jn.17 (265) OYTOCHAGEN this-one CAME

As English has no form for the Middle voice, which makes the subject the object of an action, as "I bathe [myself]", this form is either ignored or expressed in the passive with *italic* letters. It occurs often in the words it-has-been-written (Mt.44).

As the participle has no number in English, this is indicated by adding one for the singular and ones for the plural. Thus we have one-reading (Un. 13), in which the one-denotes the singular and the ling the participle of the verb "read".

Jn.112 (596) TICTEYCYCIN ones-BELIEVING

As English has no form for the indefinite participle, it is distinguished by putting the *ing* in *italics*.

Jn.122 (1415) TEMYACIN · ones-sending

All of these matters are fully presented in the English equivalents found in the grammar.

Occasionally italics are used for words not in the Greek or special forms or explanatory matter, such as emphasis, or to distinguish words alike in English.

THE IDIOMATIC VERSION

The Concordant Version recognizes the evident fact that various languages have their own peculiar forms of expression, so that it is impossible to produce a version by rendering each separate word uniformly and consecutively. Such a rendering is, however, of the utmost value to the student and everyone who desires to assure himself of the actual facts of inspiration. Hence the Concord-ANT VERSION gives both a literal uniform rendering in its sublinear, conforming accurately to the original in every possible detail, and a consistent version, conforming to the idiom of the language into which it is translated.

Yet even in the Version severe restraint is exercised that no variations from the sacred text are introduced which are not actually necessary for the sense. There is no attempt to tickle the hearing, for that is the failing which pleases those who will not tolerate sound teaching (2 Ti. 43). The sonorous sweep and ravishing rhythm of a literary classic is specifically associated with those who turn away from the truth and will be turned aside to myths. There is a higher harmony than sound, a more entrancing music than our ears can hear. It is the spiritual accord of truth. Its cadences are marred, its notes are jarred by the tinkling of mere words and the booming of empty phrases.

UNIFORMITY AND CONSISTENCY

Whenever possible each Greek word is rendered uniformly throughout. when this is impossible, it is rendered consistently by means of a group of synonyms, none of which are used for any other Greek word, and which will be found grouped together at all times in the Concordance. Thus, UNFLAWED (which occurs seven times and is rendered by six variants in the Authorized Version) is always "flawless". [This certainly is one flawless rendering!] But FROM-COVERing needs two idiomatic equivalents, "revelation" for things, and "unveiling" for The Authorized Version uses persons. five distinct terms, lighten (Lu.232), revelation (Ro. 25), manifestation (Ro. 819), coming (1 Co. 17), appearing (1 Pt. 17), without any apparent discrimination.

ENGLISH IDIOM

There are occasions where we make

distinctions for the sake of intelligible English which are not made in the Authorized Version. It uses "deny" of per-But a man cannot deny Christ. He may disown Him (Mt. 10^{33}). can he deny himself. He may renounce himself (Mt. 1624). Peter did not deny His Lord. He renounced Him (Mt. 2634). In these cases the common version is uniform and the version of the Concordant is not. So with the statement that Bar-Abbas was a notable prisoner (Mt. 2716). Was he not rather notorious? Inasmuch as we give a uniform rendering in the sublinear, we do not feel obliged to violate English idiom, as the Authorized Version does, in such cases.

There is one case where English usage demands as many as eight synonyms for a single Greek word. The Authorized Version uses eighteen. This is DOWN-UN-ACT, put out of action. Land which produces nothing is waste (Lu.137), laws are abrogated, people are exempted from them, faith is nullified, a body becomes inert, faithless men and foods are discarded, death is abolished, and in the middle it means vanish.

Another term which defles uniformity is REPLETEIZE. We pack a basket (Jn. 618), soak a sponge (Mk. 1536), cram a thurible with fire (Un. 85), water pots are filled to the brim (Jn. 27), and the temple is dense with smoke. English uses five specific terms where Greek is content with one. The word fill, used by the Authorized Version is used for four other words, one of which is an exact equivalent. It falls far short of the intensive sense of REPLETEIZE.

These are extreme examples, and are presented principally to enforce the fact that the Version is not a literal translation, without regard to English idiom. For uniformity go to the sublinear, where it is given with nearly absolute fidelity. The Version is consistent, not uniform. But we depart from uniformity only when forced to do so to conform to the demands of good English.

The fact is that all is founded on settled principles and no literary license is allowed to give opportunity for decorative diction. Yet it has been a most agreeable surprise to find that the English is seldom unbearable, and, at times, is actually an improvement on unprincipled or lawless translations.

As an example we will take the passage which has been most in dispute since the Revision has been issued. We subjoin all three renderings (2 Ti. 316):

All scripture is given by inspiration of

God . . . Every scripture given by inspiration R. V.

C. V. All scripture is inspired by God . . . The Greek adjective theopneustos, Godspirited, cannot be rendered literally. To the impartial ear, "given by inspiration of God" is no more pleasing than "inspired by God". To the spiritual perception "given" is an unwelcome intruder. There is nothing in the original to indicate that scripture was merely given by inspiration of God at the beginning, and, for aught which is stated here, no longer possesses the divine afflatus. It is inspired by God now. It is vital with the presence and power of the living God.

The Revisers altered "all" to "every". This is literally correct, and it is so rendered in the Concordant Version sublinear. Idiomatically it can only be tolerated in case their subsequent change, involving the idea that some scriptures are not inspired, is correct. The only satisfactory way of testing their rendering is the concordant method. There are seven other passages of practically the same grammatical construction. We will do to them what the Revisers have done to this passage:

Ro. 712 the holy precept is also just 1 Co.1130 2 Co.1010

many infirm are also ailing his weighty epistles are also strong for this ideal is also welcome 1 Ti. 2³ ī Ti. 44

Every ideal creation of God is also nothing to be cast away 2 Ti. 316 Every scripture inspired by God is

also profitable Heb. 413 Now all naked is also bared

It is evident that we cannot consistently and intelligently follow their translation, even though we insist that there were "writings" (such as the apocrypha and secular literature) which were not inspired. As a matter of translation we must make it "All scripture is inspired."

Many a passage will be found more vitally virile in the new rendering. Compare

Mark 1438

A. V. The spirit truly is ready, but the flesh is weak. The spirit, indeed, is eager, yet the c. v. flesh is infirm.

Some passages are actually little gems of literary art, even though no attempt was made to furbish them. Compare

1 Timothy 518

The laborer is worthy of his reward. The worker is worthy of his wages.

Not only is the alliteration an improvement but the truth is that a laborer or worker, does not get a reward, but wages.

But such literary excellence is a snare which traps readers in insidious error. A recent translation has beautifully rendered Jn. 330: "He must wax; I must wane." The sense is the same as the Authorized. But both are wrong. John the baptist did not wane. He did not decrease. The moon waxes and wanes every month, but it is dimmed daily by the rising of the sun. Our Lord was like the sun whose rising put John in an inferior light. Compare

John 330

A. V. C. V. He must increase, but I must decrease. He must be growing, yet I am to be inferior.

A passage may be in line with its immediate context, and phrased in felicitous English so as to make an artistic appeal, and still be wrong.

Many a real difficulty is solved by the new renderings. A vast amount of energy has been expended in trying to explain how the generation in which our Lord lived should not pass away until His predictions should be fulfilled. Compare

Matthew 2434

This generation shall not pass, till all A. V.

these things be fulfilled.
this generation may by no means be passing by till all these things should be occurring. C. V.

The Authorized Version ignores a little particle which makes the whole statement contingent on circumstances. Had the nation received Him, "these things" would have occurred.

The fact that "man" stands for humanity as well as for an adult male, has caused confusion. Much speculation has arisen as to "the number of a man". Compare

Unveiling (Rev.) 1318

it is the number of a man; and his number is six hundred threescore and six.

it is the number of mankind, and its c. v. number is six hundred sixty-six.

Many who are justified by faith fail to enter into peace. They will appreciate the new rendering of the following verse. It is often erroneously rendered in the imperative, "Let us have peace."

Romans 51

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ A. V.

Being, then, justified by faith, we may C. V. be having peace toward God, through our Lord, Jesus Christ Some passages are so obscure and contradictory that they call for continual "explanation". They really need a correct translation. We know that faith cannot be either substance or evidence. It is the opposite of these. Compare

Hebrews 111-3

- A. V. Now faith is the substance of things hoped for, the evidence of things not seen. For, by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
- C. V. Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed; for in this testimony was borne to the elders. By faith we are apprehending the eons to have been readjusted to a declaration of God, so that what is being observed has not come out of what is apparent.

Whoever could carry out the injunction to "take no thought for your life"? The soul, not the life, is in view. Compare

Matthew 625

C. V. Be not worrying for your soul, what you may be eating, or what you may be drinking, nor yet for your body, what you should be putting on. Is not the soul more than nurture and the body than apparel?

Our word poem is practically the same as the Greek word which the Authorized Version has rendered "workmanship". It denotes a very high grade of effort. Ephesians 210

A.V. We are His workmanship C.V. We are His achievement

It is especially in the higher realms of truth, in Paul's later epistles, that the student will find the greatest advance in this version. Translators admit the difficulty of translating the Pauline epistles because they are so far above our spiritual apprehension. The Concordant method is the greatest help in this dilemma. The keystone passage of Ephesians is an example. Compare

Ephesians 31-6

C. V. Seeing that the secret is made known to me by revelation (according as I write before, in brief, to enable those who are reading to apprehend my understanding in the secret of Christ, which is not made known to other generations of the sons of humanity as it was now revealed to His holy apostles and prophets): in spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser.

Note the many particulars in which the following passage is improved in the CONCORDANT VERSION. Compare

Philippians 46,7

- A. V. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- C. V. Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus.

The compiler's faith has not betrayed him into introducing his belief into passages that do not teach it, such as Tit.2¹¹.

- A. V. For the grace of God that bringeth salvation has appeared to all men.
- A.R.V. For the grace of God hath appeared, bringing salvation to all men.
- C. V. For the saving grace of God made its advent to all humanity.

The verb bring is not in the original. The statement is that grace which is saving in its character has made its advent dispensationally to all humanity, and there is no warrant for the statement that that advent brings salvation to all men

The common version tells us that, with temptation, God will make a way to escape, that we may be able to bear it (1 Co. 10¹³). How any one can escape a temptation in order to bear it is not clear. How much more reasonable is this: "God... together with the trial, will be making the sequel, also, to enable you to undergo it." It is God's way to reveal the sequel to His servants, as in the case of Joseph, to help them through the trials which lead to it.

"A measure of wheat for a penny" (Un. 66) gives the impression of great plenty instead of fearful famine. "A chenix $[1\frac{1}{2}]$ pints] of wheat a denarius $[15.7\phi, 7d\ 3f]$ " gives nearly correct values. The vexed question of measures and coins is solved by using the Greek terms with their equivalents added in brackets.

To sum up, the Concordant Version is not artistic but scientific, in the best sense of that word. It is a consistent scientific setting forth of the phenomena of divine revelation as true science should be of nature. It is not intended for an example of human art, nor a model of composition, but a faithful exponent of truth. Our temple is the open sky, lighted by the sun and all celestial luminaries, not the dim cathedral whose filtered light comes through stained glass windows or is furnished by ornate chandeliers.

EMPHASIS IN THE ENGLISH VERSION

Emphasis is indicated, in the Greek scriptures, in various ways: As in English, by Indication, repetition, modification, contrast; but more particularly and constantly by position, which cannot be duplicated in English. The first four methods can usually be preserved in translation; the last cannot, for the position of a word in an English sentence determines its relation to the other words, not its force.

At times we are directly told what was uttered in a loud voice (Un. 1¹¹, 5², etc.). This we have indicated by printing the words so spoken in *italic* type.

"Worthy is the Lambkin which has been slain"

EMPHASIS BY REPETITION

When a word is repeated in Greek, we can usually do the same in English and preserve the effect. Thus the "Verily, verily" of John's account (151), or the "Woe! woe!" of the Unveiling (813) preserve their emphasis in every language. But there are times when a word cannot well be repeated in English, especially if it is a pronoun. This is because the Greek verb has the pronoun in itself. There is no verb Am. It is always 1-AM. Now if the pronoun is added we have I 1-AM, which is not English. I is very emphatic. So we print it in italic letters.

"I am not the Christ."

When John the baptist refused to be mistaken for the Messiah he said (Jn. 12^{0}), literally: I NOT I-AM THE ANOINTED. We can read the version, "I am not the Christ," with the principal emphasis on Christ, not, or I. If we put it on Christ, then he is repudiating an office; if on not it is a mere negation; but if we put it on I (where it belongs), it suggests that, while John is not the Christ, he is His forerunner. Hence the emphasis is most important in giving the right direction to the thought. This is shown only in emphatic versions.

EMPHASIS BY POSITION

God has not only given us words to convey His meaning, but has arranged them

in such a way that we may get their relative force, just as if He spoke to us audibly and modulated His voice to bring out a contrast or emphasize the important point of what He is saying.

Emphasis is regularly indicated by the order of the words in a Greek sentence. What comes first is most emphatic. What comes last is fairly so. What is buried in the middle of a statement is of least importance.

The simplest form of emphasis is indicated by the order of a noun and its modifier. As a noun is normally more emphatic than its modifier, the Greek puts it first, contrary to English usage. Thus, while the word "great" occurs scores of times after the term it modifies, and we read of a sound great (Un. 110) and a city great (Un.1818), the word is stressed when we read of the great God (Ti. 213).

the great God

In the simple sentence

Christ died for our sins according to the scriptures,

(1 Co. 153), the English follows the order of the Greek, so the first word is double thin spaced (on each side of the i) and the last has one thin space (between the p and t). It should be read with some stress, either by swelling the tone, or dwelling on the syllable, according to the number of thin spaces, which we will exaggerate thus: "ChrIst died for our sins according to the scriptures."

But often the order of words must be changed in English. If we should say "Is finding Philip Nathanael" (Jn.145), no one would be able to say who did the finding. We must say "Philip is finding Nathanael". But in doing this we bury the emphatic word in the middle of the sentence. All we can do is to indicate the fact that finding is first in importance by thin spacing its emphatic syllable thus:

Philip is finding Nathanael

One more example will suffice to show the principle which governs the application of emphasis to the version. In Mk. 1539 we read in the sublinear, TRULY this THE human son of-God was. In this order truly is most emphatic and this and was are somewhat so. We might have printed them thus: "TRULY, this man was a Son of God!" But this would disfigure the page and exaggerate the stress. Hence we simply and unobtrusively spread out the emphatic words by thin spacing, thus:

Truly, this man was a Son of God!

INDICATIONS OF EMPHASIS

The method of indicating the relative emphasis in this version could hardly be more simple. Words in SMALL CAPITALS

In the Beginning was the Word and *italics* take precisely the same stress Who are you?

ordinarily given to them. The milder degrees of emphasis are indicated by thin spaces between the letters of a word. These are placed, if possible, where the voice would naturally halt and dwell if we wished to give the word prominence. They are after or on both sides of long vowels, but after the next consonant when the vowel is short, thus, "justified gratuitously" (Ro.324), and thus aid in pronunciation as well.

As emphasis is never absolute, but depends on the relation of a word to its companions, and of a phrase, or clause to its neighbors, the process of determining it is a complex one, and largely a matter of judgment. Hence the critical student is referred to the sublinear, in which it appears in its purity. The test of true emphasis is oral reading. The stress indicated accords with the context and invigorates the sense. Place it elsewhere, as is so often done, and the loss is evident to the spiritually intelligent saint.

THE EXPOSITORY NOTES

It was no part of the original plan of the Concordant Version to provide a commentary or interpretation, but, even after making the type of the version large and clear, it was found that it would take only half as much space as the Greek and Sublinear. It is most desirable that all concerned with any passage should appear on one "opening", so that it may seldom be necessary to turn the page to compare the version with the sublinear. This leaves a blank column, which, at the earnest solicitation of friends, the Editor has reluctantly filled with notes.

Nothing is farther from the spirit of the CONCORDANT VERSION than to impose the opinions of any man on his fellow saints. The whole plan is a protest against this. Years upon years of laborious effort on the part of the Editor and his associates (all of which were necessary because they wished to renounce all personal claims to authority) are more eloquent than any protestations they can make, and ought to satisfy everyone that

the notes are merely suggestive. Their chief value lies in the fact that they are a frank avowal of the Editor's opinions, and, as such, are the final safeguard against the injection of his own judgment into the version. If he has been biased, all are entitled to know the direction in which he leans.

Let no one found his faith on the notes, which are his fallible findings, but on the unfailing foundation of the inspired originals. There is a sense in which the notes follow out the method used in the version. Just as the signification of a word is fixed by its contexts, so the interpretation of any passage depends on its place in an epistle, and of a book on its relation to the rest. Hence the notes stress the proper apportionment of the truth. Those who are interested in the teaching they contain may find further expositions along the same lines by consulting the Concordant Publishing Con-CERN, 2823 East Sixth Street, Los Angeles, California, U. S. A., which publishes a line of scriptural literature.

THE COMPANION VOLUME

The key to the Concordant Version is sometimes bound separately in a compan- Down-UN-ACT, Down-idle, abolish death 2Ti. ion volume, hence an index of its contents is given herewith. It consists of three principal parts, a LEXICAL CONCORDANCE, the Greek Elements, and a Greek Course. For convenience these are referred to as "the Concordance".

These will enable any one to get a complete grasp of the word of God in the original as well as in English, for every word will be traced to all its occurrences, in all its forms, and associated with every word in its family. There will be a complete alphabetical index, both of the English and Greek vocabulary, and even of the grammatical forms. Such a tool has never been made for the scholar before, and it can be readily used by the ordinary student of English.

THE LEXICAL CONCORDANCE

All the words used in the Sublinear or Version are arranged in alphabetical order, so that any one can be located in an instant. If it is not standard it will appear in ordinary type, along with all the other words which also represent the same Greek expression, and it is referred to its STANDARD. Thus "unveiling, revelation," is followed by FROM-COVERING, showing that the STANDARD is COVER. Turning to cover, the whole family of sixteen members will be found, and among them, in alphabetical order, FROM-COVERING. This is defined, and all its occurrences are cited, grouped according to grammar, thus:

ΑΠΟΚΑΛΥΠΤΦ apo kal up't ō FROM-COVER, reveal things, Jn.1238; unveil persons, Ga. 116.

To- Mt1127 Lu1022 uGa116 YOU- Mt1125 Lu1021 -s Mt1617 1Co210 WILL-BE-ING Ph315 Mid. TO-BE-being-ED 1Pt51 -IS-being-ED uLu1730As Rol17 18 1Co313 MAY-BE-being-ED sLu1730 Pass. TO-BE-ED Ros18 Ga328 u2Th26 1Pt15 -WAS-ED Jn1238 Ep35 1Pt112 -MAY-BE-BEING-ED 1Co1480 u2Th28 THEY-MAY-BE-BEING-ED Lu235 -WILL-BE-BEING-ED Mt1026 Lu122 u2Th28

Manuscript readings and various renderings are all indicated, thus:

KATAPFEW katarge'o 110, abrogate laws or promises 1Co.1524, discard things 1Co.1311, exempt persons Ro.76, become inert, of sin, Ro.66, nullify faith Ro.33, middle vanish 2Co.37, waste land Lu137.

—ing abrEp215 of— 2Ti110 -is—ing wLu137 WE-ARE-ING abrRo331 -WILL-BE-ING nRo33 d1Co613 2Th28 -SHOULD-RE-ING d1Co128 abr1524 Hb214 ARo66 Mid. -IS-beING-ED 1Co1526 v2Co314 being-ED v2Co311 or- v2Co313 p d1Co26

a v2Co37 I-HAVE-ED d1Co1311

To— abrGa317

-HAS-ED abrRo414 eRo72 vGa511 Pass. WE-WERE-ED eRo76 YE-WERE-ED eGa54 MAY-BE-BEING-ED iRo66Bs

-WILL-BE-ED abrB1Co138 abr8Bs abr1310 THEY-WILL-BE-BEING-ED abr1Co138As A8

When the interest and support warrant, we hope to issue a concordance giving all the passages with the English equivalent in italics. This is not included in the Companion Volume, as it would make a large volume by itself.

ΑΠΟΚΑΛΥΠΤΟ apo kalu p't ō

FROM-COVER, reveal things, Jn.1238; unveil persons, Ga. 116.

Mt.1026 which shall not be revealed

Thou dost reveal them to minors Mt.1125 the Son should be intending to un-Mt.11²⁷

veil Him flesh and blood does not reveal it Mt.1617 Lu. 235 of many hearts should be revealed Thou . . . dost reveal them to Lu.1021

minors Lu.1022 the Son should be intending to un-

veil Him which shall not be revealed Lu.122

the Son of Mankind is unveiled Lu.1730

was the arm of the Lord revealed Jn. 1238 Ro. 117 God's righteousness is revealed

God's indignation is revealed 118 the glory about to be revealed 818

God reveals it to us yet if it should be revealed 1 Co. 210

1 Co.1430 to unveil His Son in me. Ga. 116

the faith about to be revealed Ga. 323 as it is now revealed

Ep. 35 God will reveal this also to you Ph. 315

the man of lawlessness [should] 2 Th. 23 be unveiled

for him to be unveiled in his own 2 Th. 26

lawless one will be unveiled 2 Th. 28

salvation ready to be revealed 1 Pt. 1⁵ 1 Pt. 1¹² to whom it was revealed

the glory about to be revealed. 1 Pt. 51

THE GREEK ELEMENTS

Above every STANDARD in the Concordance will be found the corresponding Greek word and its pronunciation. After a few trials any one should be able to find this word in the GREEK ELEMENTS, especially as the alphabet is printed on the margin of each page. After each of the ELEMENTS, is given every word in which it is found, followed by its English STANDARD and idiomatic rendering. The following is a sample:

KAAY- KAG- KAO- COVER

ΚΑΛΥΠΤΦ COVER

KANYMMA cover-effect, covering

ANA ΚΑΛΥ Π Τ Φ UP-COVER, uncover, discover

AΠΟ ΚΑΛΥΠΤΦ FROM-cover, reveal, unveil AΠΟ ΚΑΛΥΨΙΟ FROM-covering, revelation, unveiling

ETIKANYMMA on-cover-effect, cover

KATA KAΛΥΠΤΦ DOWN-COVER, COVER A KATA KAΛΥΠΤΟΝ UN-DOWN-COVERED, uncovered

ΠΑΡΑ ΚΑΛΥ Π Τ Φ BESIDE-COVER, screen
ΠΘΡΙ ΚΑΛΥ Π Τ Φ ABOUT-COVER, cover about
CYΓ ΚΑΛΥ Π Τ Φ TOGETHER-COVER, cover up

-KAG- -KAO- steal

KAE II TO COVER, steal
KAE MMA COVER-effect, stealing, theft
KAE II THC COVERER, stealer, thief
KAO II H COVER, theft

REVERSE GRAMMATICAL INDEX

The most difficult feature of Greek grammar, for the beginner, is the great variety of forms, especially of the verb. As these variations are largely confined to the last few letters of the words, a special Reverse Index has been prepared, in which all the forms are arranged in alphabetical order from the end. By consulting this, the student can quickly verify any form. It should be remembered, however, that the sublinear gives the grammar directly, so that this is not so

much a necessity as a convenience for students who wish to explore for themselves. The variable letters are put in square brackets to warn the student where to expect irregularities.

Verb, indefinite 1		E	-	-[C]A
Noun, I, II, III, geniti				-ON
Verb, incomplete presen	t, I-AM-ING .		•	$-\mathbf{\Phi}$
or subjuncti	OF TAMANADESTAND			

THE GRAMMATICAL ELEMENTS

The GRAMMATICAL ELEMENTS consist of all the augments and endings used in declension and conjugation with their English equivalents. These are grouped together in such a way as to help the student to a quick and clear apprehension of the normal forms and their euphonic variations. The following is a specimen of the active indefinite verb.

Verbs i	^л П, В, <i>і</i> Ф, ПТ	n K, Г, СС, ТТ, Х, Z	in A, N, P
E-CA	-Ψ Δ	- £ A	- A
E-CAC	-YAC	-£AC	-AC
E-CE it, he or she-s	-ΨE	- £ E	–e ॄ
E-CAMEN	-YAMEN	-ŁAMEN	-AMEN
E-CATE	–үате	-£ATE	-ATE
E-CAN	-ΨΔΝ	-ZAN	-AN

THE GREEK COURSE

The GREEK COURSE gives very brief instructions, methods of work, and exercises to enable any intelligent English speaking student to take advantage of the unparalleled opportunity offered by the CONCORDANT VERSION to grasp the fundamental features of first century Greek. With the Greek text, Sublinear, Elements and Grammar in his possession he is prepared for a life-long enjoyment of all he learns, and is able to advance comfortably and constantly in his knowledge of the original, and of its Author.

APPARATUS FOR CONCORDANT TRANSLATION INTO ANY LANGUAGE

THE basic principles of philology underlying the Concordant Version are applicable, with modifications, to every language.

Realizing that the fruitfulness of our labors will be greatly multiplied by concordant versions in other languages, and considering the reflex value of such translations on the English edition, we propose to do all in our power to encourage and aid all who wish to apply concordant principles to the translation or revision of the Scriptures in any foreign language.

REVISION

One of the inherent weaknesses of the present system of translation is the fanatical reverence for the acknowledged defects of our "Authorized" version. Many years ago the compiler of the CONCORD-ANT VERSION was asked to pass upon a certain rendering by a publisher of the scriptures whose proofreader could not understand what a certain word meant. The matter was explained and another word suggested which was intelligible and correct. He received the thanks of the publisher, but the version was not altered! Every version should always be held in solution. Even though little more light should be shed upon the original text, all living languages are in a state of flux, and versions should be revised to conform to their alterations and adjustments.

There is also a reflex action of great value of which such a course should take advantage. There are lacks in our languages which hinder an exact and consistent rendering. For example, in English we have no name for human being. The word man usually is in contrast with woman. There is no word to distinguish men, women and children from higher or lower orders of life, such as the Greek anthropos or the German mensch. We should have one. We have, therefore, suggested the word human (noun) in the Lexicon and sublinear. Perhaps it will be welcomed in the version at no distant date.

At first, readers of the Concordant Ver-SION object to accurate renderings. Later they prefer them. Finally they insist on them. It is probable that later editions of this version will find it possible to cleave still closer to the Greek, and we shall bear with such suggested changes as "human" for man, "commissioner" for apostle, "miss" for sin, or even "stake" for cross. The important point to be pressed is this, that all such improvements shall be uniformly or consistently made, not in a haphazard, unprincipled way, but in accord with the laws of language. It may be that some permanent committee or Bible Society will undertake a revision at stated periods.

ASSOCIATION FOR THE SPREAD OF SCRIPTURE TRUTH

God has mightily used the efforts of Bible Societies for the distribution of "uncorrupted" versions of the word of God. Very wisely, they do not distribute "private" translations. We confidently commend to them a thorough examination of the principles and methods of the CONCORDANT VERSION, with the conviction that, if they do so, they will acknowledge that it is as far removed as is humanly possible from the realm of private opinion, whether of individuals or companies of men, for committees are merely the multiplication of the private opinion of their members. And they will find it the most uncorrupt because it seeks to hide nothing, but puts all the evidence before the reader in such a way that deception

is practically impossible.

It may take some time for Bible Societies to realize the advantages of distributing this uncorrupted public version. In the meantime the Concordant Publish-ING CONCERN, a purely philanthropic. nonprofit-sharing association, consisting of all who are interested in its task of bringing the facts of God's word to the peoples of the earth, will welcome to its ranks all who wish to aid in its work, in the Lord. We hope to establish offices in many lands, but first contact should be made by writing to the headquarters at 2823 East SIXTH STREET, LOS ANGELES, CALIF., U.S.A. Those who wish to aid should state the talents, qualifications, or time they wish to devote to the work. All gifts will be duly acknowledged and applied as directed or as most needed. If desired, annuities can be arranged, with interest during life. Legal advice on all such matters will be freely given. But no consideration in the least affecting the integrity of the version will be entertained.

A CONCORDANT HEBREW VERSION

Many urgent requests have been made for a Concordant Version of the Hebrew Scriptures. At this date (1930) most of the preliminary work has been done.

No promises can be made except that the work will be prosecuted as strength and support are received. Those who wish to actively encourage such an undertaking are asked to communicate with the Con-CORDANT PUBLISHING CONCERN which will keep them informed, from time to time, of the progress of the work.

The following pages are a tentative attempt at a Concordant Version of selections from the Hebrew scriptures, and will indicate, in some measure, the results The idiomatic version to be expected. alone will be published first.

IN THE BEGINNING

(Commonly called Genesis)

In the beginning God creates the heavens and the earth.

And the earth becomes waste and sterile, and darkness is on the surface of the abyss.

And the spirit of God is fluttering 3 on the surface of the waters. And 15 God is saying, "It shall become light." And it is becoming light. 4 And God is seeing the light that it is good. And God is separating the 16 light from the darkness. And God is calling the light "day," and the darkness He calls "night".

And it is becoming evening, and 17 it is becoming morning, one day.

come to be an atmosphere in the midst of the waters, and there shall come to be a separation between 7 waters and waters." And God is 19 making the atmosphere. And He is separating the waters which are un- 20 der the atmosphere from the waters which are above the atmosphere. And 8 it is becoming so. And God is calling the atmosphere "heavens".

And it is becoming evening, and 21 it is becoming morning, a second day.

And God is saying, "The waters under the heavens shall flow together into one place and the dry land shall be seen." And it is becoming 10 so. And God is calling the dry land "earth". And the confluence of the waters He calls "seas". And God is seeing that it is good.

And God is saying, "The earth 23 shall bring forth verdure, herbage seeding seed, the fruit tree yielding 24 fruit for its species whose seed is in it, on the earth. And it is becoming 12 so. And the earth is bringing forth verdure, herbage seeding seed for its species, and trees yielding fruit whose seed is in it for its species. 25 And God is seeing that it is good.

And it is becoming evening, and it

is becoming morning, a third day. And God is saying, "Luminaries shall come to be in the atmosphere of the heavens, to separate between the day and the night. And they come to be for signs and for appoint-

ments and for days and years. And luminaries come to be in the atmosphere of the heavens to illumine the earth.". And it is becoming so.

And God is making the two great luminaries (the great luminary to rule the day, and the small luminary to rule the night), and the stars.

And God is giving them in the atmosphere of the heavens to illumine And God is saying, "There shall 18 the earth, and to rule by day and by night and to separate between the light and the darkness. And God is seeing that it is good.

And it is becoming evening, and it is becoming morning, a fourth day.
And God is saying, "The waters

shall teem with living souls that teem, and the flyer shall fly on the earth on the face of the atmosphere of the heavens."

And God is creating the great monsters, and every crawling living soul which teems in the waters for their species, and every winged flyer for its species. And God is seeing that it is good.

And God is blessing them, saying, "Be fruitful and multiply and fill the waters of the seas." And the flyer is multiplying in the earth.

And it is becoming evening, and it is becoming morning, a fifth day.

And God is saying, "The earth shall bring forth the living soul for its species, the beast and crawling thing, and the living thing of the earth for its species." And it is becoming so.

And God is making the living thing of the earth for its species, and the beast for its species, and everything crawling on the ground for its species. And God is seeing that it is

good

⁶ And God is saying, "We shall make a human in our image, as our likeness, and they shall sway over the fish of the sea, and over the flyer of the heavens, and over the beasts, and over all the earth, and over ³⁰ everything crawling on the earth."

And God is creating a human in His image. In the image of God He creates him. Male and female He

creates them.

And God is blessing them. And 31 God is saying to them, "Be ye fruitful and multiply and fill the earth, and bring it into subjection, and sway over the fish of the sea, and 2 over the flyer of the heavens, and

over all living things crawling on the earth."

And God is saying, "Lo! I give to you all herbage seeding seed which is on the surface of all the earth, and every tree in which is the fruit of a tree seeding seed. To you it shall become food.

And to every living thing of the earth, and to every flyer of the heavens, and to every crawling thing on the earth, which has in it a living soul, all green herbage is for food."

And it is becoming so.

And God is seeing all that He makes, and lo! it is very good.

And it is becoming evening, and it is becoming morning, a sixth day.

And the heavens and the earth and all their host are being finished.

PSALM 17

XIX

A Davidic Psalm

¹ The heavens are rehearsing the glory of the Deity,

² And the atmosphere is telling what His hands have made. Day to day is uttering a saying,

And night to night is disclosing knowledge.

There is no saying, and there is no speaking, Naught is heard of their voice.

Yet their voice comes forth in all the earth,

And in the ends of the habitable earth their declarations.

He places a tent in them for the sun,

And he is as a bridegroom coming forth from his can opy.

He is elated as a master to run the path.

From the end of the heavens is his going forth, And his revolution unto their ends,

And there is nothing concealed from its warmth.

The law of Jehovah is flawless, restoring the soul,

The testimony of Jehovah is faithful, making wise the simple,

The precepts of Jehovah are upright, gladdening the heart. The direction of Jehovah is pure, lighting up the eyes.

The fear of Jehovah is clean, standing for the future.

The judgments of Jehovah are truth; they are righteous altogether;

More desirable than gold, and much fine gold, And sweeter than honey and drips of the combs.

11 Moreover, Thy Servant is warned by them.

Keeping them is of much consequence.

Is anyone understanding errors?

Keep me innocent from those which are concealed.

Moreover, keep back Thy servant from arrogancies. Let them not rule in me: Then am I sincere and innocent from much trespass.

14 Let the words of my mouth and the soliloquy of my heart

Become acceptable before Thee, Jehovah, my Rock and my Redeemer!

Permanent.

A POCKET CONCORDANT VERSION

As there is a demand for a small, cheap, portable edition, a Pocket Concordant Version has been issued in handy size, in a small, clear black face Antique type, as indicated below. This edition contains nothing but the version-no Greek, superlinear or sublinear, or notes. There will be no indication of emphasis except such as demands italic type. It will be useful for all who have the Version, to carry with them at all times. Those who are not ready for the larger work will find this more accurate and consistent than any version yet attempted in English.

8:34

LUKE

8:55

Now the graziers, perceiving what has occurred, fled and 35 report it in the city and in the fields. Now they came out to perceive what has occurred, and they came to Jesus and they found the man, from whom the demons came out, garmented and sane, sitting at the feet of Jesus, and they 36 were afraid. Yet those also who are perceiving how the 37 demoniac was saved report to them. And the entire multi-

tude of the country about the Gergesenes asks Him to be coming away from them, seeing that they were pressed with

a great fear.

Now He, stepping into the ship, returns. Now the man from whom the demons had come out besought Him to be 39 with Him, yet Jesus dismisses him, saying, "Be returning to your home and relate how much God does for you." And he came away to the whole city proclaiming how much Jesus does for him.

Now it occurred, at Jesus' return, the throng welcomes 41 Him, for they were all hoping for Him. And lo! a man came whose name was Jairus, and he possessed the chieftain-ship of the synagogue. And, falling at the feet of Jesus, he

42 entreated Him to be entering into his house, seeing that he had an only begotten daughter of about twelve years, and

she died.

Now, at His going away, the throngs stifled Him, and a woman having a hemorrhage for twelve years, whose whole livelihood being consumed by physicians, has not the 44 strength to be cured by any one. Approaching from behind, she touches the tassel of His cloak, and instantly her hem-

orrhage was stanched.

And Jesus said, "Who touches Me?" Now, at all denying it, Peter and those with Him, said, "Doctor, the throngs are pressing Thee and jostling, and art Thou saying, Who do touches Me?" Yet Jesus said, "Someone touches Me, for I 47 knew that power has come out from Me." Now the woman,

perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in front of the entire people for what cause she touches Him, and so was healed instantly.

48 Now He said to her, "Courage. daughter! Your faith has

saved you! Go in peace!"

While He is still talking, someone of the chief of the synagogue is coming, saying to him that "Your daughter 50 has died. Bother the teacher no longer." Yet Jesus, hearing it, answered him, saying, "Fear not, only believe, and she shall be saved."

Now, coming into the house, He lets no one enter with Him except Peter and James and John and the father of the 52 girl and the mother. Now they were all lamenting and they grieved for her. Now He said, "Be not lamenting, for she 53 did not die, but is drowsing." And they ridiculed Him, being 54 aware that she died. Yet He, casting all outside and hold-55 ing her hand, shouts, saying, "Girl, be roused!" And her

PERSONAL EXPERIENCE OF THE COMPILER

During the later years of the nine-teenth century I became intensely interested in the word of God, and determined to use every effort to master its message. I bought myself a small Greek Testament and kept it always with me. I sent for Wigram's Englishman's Concordances of the Greek and Hebrew. Both have had to be rebound since, I found them so useful. Indeed, the New Testament volume was rebound several times until finally it now lies before me as I write, a ragged loose-leaf relic, past the possibility of rebinding.

Realizing that I needed help with my Greek, I attended the Greek classes of Mr. Stiles, then a part of the course of the Los Angeles Bible Institute in California. But these did not continue long, so I was again thrown on my own resources. My continual use of the concordance impressed me with the need of more uniformity in translation, and I began to try to standardize my thinking by always using a certain English word when I had a Greek term in mind.

My next step was to register my conclusions in the concordance. I wrote the English word alongside the Greek, and went through all the passages to see if it would fit. If it did I went to the index and found all the other Greek terms so rendered and crossed them out. Turning to these in the concordance, I went through their occurrences and crossed out the word I wished to keep distinct. In this way I "cleaned up" (as I termed it) many of the important terms in the divine vocabulary, to my great satisfaction and profit.

Then I commenced to make trial translations, and issued some of these as I had time to put them into type. But I found myself hampered by inadequate tools. The concordance I had was good but not sufficiently exact. It did not distinguish between the various forms of each word, and the grammar needed investigation. I determined to start afresh.

THE CONCORDANCE

First I needed an exhaustive concordance which would analyze the vocabulary to the limit—every form of every word

by itself. I also wished to associate all words having the same derivation.

I bought two copies of Bruder's Greek Concordance, crossed out all the odd pages of one and the even pages of the other and, with the help of my dear wife and several volunteers, pasted every line on a separate slip of paper. Then I did the same with Davidson's Analytical Lexicon, but used larger slips so that they would be visible above the occurrences. The principal forms of each word we pasted on still larger cards.

Then I made a large sorting rack and arranged all the forms of each word in order. Then the occurrences, on the smaller slips, were distributed and gathered up. This was the basis of my concordance. I had to build dozens of drawers, each about two feet long, to hold the cards and slips.

I then gathered all the words of similar derivation together, and thus had a complete and exhaustive Greek Concordance. I realized that this would not be of much use to any one but a scholar, so began the task of turning it into English.

THE ELEMENTS

As I took up this work I began to realize the great advantage of analyzing the vocabulary into its elements, and of grouping all words having the same element together. So I took small slips of various heights but the same width, as before, wrote the Greek Element and its English standard on the largest slips, and the words on the smaller ones. In this way I went through the whole vocabulary. The result was the GREEK ELEMENTS, which is published in the Companion Volume.

This was done while I was turning the Concordance into English and re-arranging it according to our alphabet.

THE GREEK TEXT

Next the question of a Greek text engaged my attention. After much study and deliberation I decided to base my work on actual evidence rather than on any text formed by modern scholars.

I had long been wishing to get fac-similes of the most ancient texts and had a

copy of Alexandrinus. After I had tried for a year to get Vaticanus in Rome, my money was returned to me. Nevertheless, a friend secured both Sinaiticus and Vaticanus in England.

THE PASTED BOOKS

Meanwhile, I had taken two copies of the Resultant Greek New Testament and had it pasted line for line on a series of specially prepared books. Beneath each line about an inch of space was left for the sublinear to be written in. This was done by a beloved assistant, a retired physician, who has since gone to her reward.

The method was as follows: I took the concordance slips and, on each different form, wrote the standard which I wished to appear in the sublinear. This was then transferred to each occurrence in the pasted books. In this way the sublinear was made.

COLLATING THE TEXT

I was fortunate in enlisting the aid of two painstaking assistants who took a copy of the Resultant text and compared it, letter by letter, with photographic facsimiles of the ancient manuscripts. To keep them distinct, Sinaiticus was noted in red ink, Vaticanus in green, the papyri in purple, and Alexandrinus in lead pencil. After this had been done, I altered the Resultant text to correspond with the evidence thus presented, and changed the sublinear to suit.

THE VERSION

With this as a basis I wrote the version in the space below the sublinear in the pasted books.

THE GRAMMATICAL INDEX

But before much of this could be done I spent a year or two trying to formulate standards for the Greek verb. As the accepted grammars would not work, I found it necessary to make another index. Two copies of Davidson's Analytical Greek Lexicon, which has every form of every Greek word, were worked up into a card index, so that every grammatical form was followed by all the words in which it occurs. This enabled me to examine as many occurrences of any given form as necessary, in order to fix its force. Finally, after years of work, I succeeded in unraveling it to my satisfaction. This is published in the GRAMMAR.

Of course, all of this work was revised

and re-revised, time and again. When the version was written every word was added to the Concordance and referred to its standard. In this way I avoided using the same word twice for different Greek terms, for, if I found the word already filed in its order, I could not use it again.

I now had the vocabulary and grammar of the Greek at my command. By means of the three card indexes—the Concordance, the Elements and the Grammatical Forms—I could easily make investigations and come to satisfactory conclusions on almost any matter. The results were seen in the Pasted Books. So I determined to publish these, giving the Greek of all three ancient texts, the sublinear and the version.

During all these years I had been working hard at my vocation and accumulated a competence, so that I might give all my time to the work. But, by the good hand of God, this was taken from me, so that I faced the problem of printing the results of my labors entirely dependent on Him. To issue the entire work at one time was out of the question, so I proposed to issue it in parts, hoping that each part would finance the next.

Grave difficulties immediately arose. The war was on. I had designed a conventional font of Greek type, but the manufacturers were busy making war material and would not cut it. To make matters worse, I was thrown out of employment. But I took it as a signal to proceed. If I could get no other work, I would not waste my time, but get at the task that was on my heart. So I bought a length of soft steel, cut it into stubs and engraved the letters on the ends by means of an old file and nail set converted into a punch. After hardening the letters. I made a holder so that I could sink them into small copper discs. The hardest work of all was to smooth off these matrices so that the letter was sharply defined at the edges where the matrix meets the mold. This was finally accomplished, and I had the satisfaction of casting my own font of first century Greek. From a founder's viewpoint it was defective, but from the standpoint of representing the ancient manuscripts it has been very satisfactory. Later, when a lighter font was found necessary I had the dies cut by a die sinker, but made the matrices as before.

I had divided the text into nine nearly equal instalments and decided to issue the last one first, partly because of the great interest attached to it and partly because it was shorter than the rest and would give me an opportunity to test my methods. I set the type of the Greek pages myself and had my son put the emphasis in the version. The strenuous, nerve-racking haste with which I sought to do all this was almost too much for my physical frame, so that at the last moment I lost confidence in my efforts and compared the first few pages of the Greek with a printed book in my possession, and rashly made many changes which afterward turned out to be wrong. As this was done only for the first two pages, it did not vitiate the whole work. but gave a very bad impression to any one who wished to test it, for they naturally examined those very pages, and seldom went further. We have since followed the photographs alone, being convinced of their superiority to any edition, no matter what other editors may say.

Nevertheless the work created considerable interest and the representative of a prominent religious publishing society approved of it and they promised to sell a special edition without notes. As I fell behind my schedule in preparing the next part for the printer, I published five thousand of their special edition first. I well remember the evening when I had finished putting it through the press. I was ill and almost too tired to stand. Yet I felt elated that I had finished my part of the work and would soon be able to sell several thousand of the new part to them. When I came home the first letter in my mail was a note countermanding the order! Strangely enough, I was strengthened, and felt better, for I realized that God's hand was in it. The early translators had all been persecuted. Why should I not suffer and enjoy it?

Of course, it was a severe financial blow. No reason has ever been given. No fault was found with the version. It was simply a change of policy due to a change in adminstration. The worst effect of the tremendous trials which have hindered (or helped) the publication of the version was to unfit me for that painstaking accuracy which ought to characterize it. But I realize that this is my thorn in the flesh, and I am able to largely counteract it by the greatly increased efficiency of my faithful and beloved assistants.

In spite of much slander and opposition, poverty and dire distress, the version has gone right on. One influential religious leader warned an inquirer not to read the version because it was being published to disprove the personality of the devil! As I have written much to the contrary, I could not help thinking that the Slanderer is not the only one who has a right to the title. Several insist that it is propaganda for universalism, and is supported by funds from that denomination. As I am not acquainted with a single member of that church, so far as I am aware, and have never received a single cent from any sect, this charge is as false as the first.

In neither case has any evidence been given to support the accusations. If there is any passage which has been perverted to prove that the Slanderer is not a personality, I wish to know it and correct it. If I have mistranslated any passage in order to teach universal reconciliation, I wish to be informed, so that I can set it straight. But I will not pervert the word of God to suit any sect, orthodox or unorthodox. I have suffered too much already to cringe before their anathemas. I tremble before God and His word: but I repudiate all human authority in matters of divine revelation.

Once I submitted the version to a publishing house. They refused to issue anything in instalments, because of the amount of labor and vexation which accompanies such a course. But this has been a benefit to the version, for it has enabled me to watch the reaction of those who received it and to make slight improvements in each part. It has been most encouraging. At first sight many are repelled by the new renderings. But practically all who really use it, appreciate it to a degree quite up to my fondest expectations.

As I write this I am being harassed by the slanders of those who do not understand either my motive or my method, who do not present any evidence, and who appeal to popular prejudice to support their opposition. For all such I pray to the God of all grace, Who cannot but deal graciously with them in Christ Jesus. But I also implore them to acquaint themselves with the principles on which my effort is based, with the method employed in its execution, and I doubt not that they must acknowledge that. while it degrades me to a mere workman, so that I do not care to be called a translator, it also redounds to the glory of God and conveys and displays the surpassing excellences of His holy word as no other version has even assayed to do.