The Concordant Version

in the

Critics' Den

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PROTESTING AGAINST AN ARTICLE IN

The Bible League Quarterly

AND A REPRINT OF MOST OF

THE CONCORDANT VERSION OF THE SACRED SCRIPTURES

How Should We Regard It?

TOGETHER WITH

A REPLY AND DEFENSE

BY THE

COMPILER OF THE CONCORDANT VERSION

CONTENTS

CONCORDANT PUBLISHING CONCERN

2823 EAST SIXTH STREET, LOS ANGELES, CALIFORNIA, U. S. A.

SOME OF THE SPECIAL TRUTHS FOR WHICH WE STAND

Concerning the Sacred Scriptures: All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness . . . (2 Tim. 3:16, 1 Th. 2:13). The pattern of sound words must be preserved as given in the Originals (2 Tim. 1:13). The word of truth must be correctly cut (2 Tim. 2:15) and each part applied to those to whom it was written: our Lord's ministry (Rom. 15:8) and the twelve apostles to the Circumcision, and Paul to the nations (Eph. 3:8, 1 Tim. 2:7). All scripture is *for* us, but it is not all *about* us.

Concerning the Deity: . . . there is no other God except One . . . God, the Father, *out of* Whom all is . . . and one Lord, Jesus Christ, *through* Whom all is . . . (1 Cor. 8:4-6, Gal. 3:20). All is out of Him, through and for Him (Rom. 1:36). God creates evil (Isa. 45:7), but never sins, and gives the experience of evil to humanity to humble them (Eccl. 1:13). Even when contrary to His *will,* evil carries out His *intention* (Rom. 9:19) to publish His name in the earth (Rom. 9:17), and to reveal His love to His creatures. Apart from evil and sin God could not unveil His heart. These are justified from His standpoint, for they will bring untold blessing to His creatures, through the sacrifice of Christ.

Concerning the Lord Jesus Christ: He is the Son of the Most High, generated by His holy spirit (Luke 1:32-35), and in Him the entire complement of the Deity is dwelling bodily (Col. 2:9). He is the Effulgence of His glory and Emblem of His assumption (Heb. 1:3), the Image of the invisible God, Firstborn of every creature (Col. 1:15, Rev. 3:14), Who, subsisting in the form of God, deems it not pillaging to be equal to God, nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and, being found in fashion as a man, He humbles Himself, becoming obedient unto death, even the death of the cross (Phil. 2:6-8). He was apart from sin (Heb. 4:15), does no sin (1 Pet. 2:22), could not be exposed concerning sin (John 8:46), nevertheless He was made sin that we might become the righteousness of God, in Him (2 Cor. 5:21). . . . There is one Mediator of God and mankind, a Man, Christ Jesus, the One giving Himself a correspondent Ransom for all (1 Tim. 2:5, 6).

Concerning God's Eonian Purpose: The Scriptures speak of God's wisdom, in a secret, designated *before* the eons (1 Cor. 2:7), His own purpose and grace *before* eonian times (2 Tim. 1:9), and life promised *before* eonian times (Titus 1:2). Each eon *(aiōn)* has its own world (*kosmos,* system), and they synchronize (Eph. 2:2). God is King of the eons and made them through Christ (Heb. 1:2). Five eons can be found. The first two eons are not mentioned but their corresponding worlds are. Two eons are impending (Eph. 2:7), and we are living in the present wicked eon (Gal. 1:4). They have consummations (1 Cor. 10:11) and a conclusion (Heb. 9:26). God is the Saviour of all mankind at the consummation, but especially of believers during the eons (1 Tim. 2:4; 4:10). At the consummation we find all saved, justified (Rom. 5:18), vivified (1 Cor. 15:22, 1 Tim. 6:13), and all the estranged reconciled (Col. 1:20). Death will be abolished (2 Tim. 1:9; 1 Cor. 15:26), and sin repudiated at the conclusion of the eons (Heb. 9:26), and God will be All in all (1 Cor. 15:28).

Concerning the Circumcision and the Nations: God, before Israel was cast away (Rom. 11:15), had the Circumcision near while the nations were far off (Eph. 2:12). But now, in Christ Jesus, He is *con*ciliated and friendly toward them and the world (2 Cor. 5:18, 19). The invitation of the evangel for today is "Be *con*ciliated to God" (2 Cor. 5:20). When we obtain the *con*ciliation, and are *con*ciliated to God (Rom. 5:10, 11), then we are *re*conciled. We are no longer at enmity with Him, and there is mutual *re*conciliation. Through the blood of Christ's cross all the estranged on earth or in heaven shall be reconciled, at the consummation. The blood of the cross is for all creation (Col. 1:16-20), for creation and reconciliation have the same scope.

EXPLANATION

THE PRESENT OPPOSITION to the CONCORDANT VERSION is based largely on some articles which appeared in the *Bible League Quarterly* several years ago. All of my pleadings with the editor of that publication failed to get more than a semblance of justice, so I bowed my head in humble submission to my God, from Whose hand I took it, and left the matter entirely in His keeping.

Now a criticism of the Version has appeared which is based mainly on the earlier one. I find that the type of my reply is still standing. There is just room enough in this booklet to include the letter I sent in answer to the earlier criticism. I take this as God's leading. I hope to keep others from being led astray by the miserable and malicious misrepresentations it contains.

I will not change anything in it, even though some of it is out of date. I now wish that I had written in a much more gracious spirit. I would humbly acknowledge my utter failure in this regard. I would now take a much lower place and plead, not for justice, but for *grace*. I realize that all my efforts to do *right* fall short of God's high standard, and do not demand my *rights*, but rather plead with my brethren to be *gracious* with me, as God Himself, in Christ, has been gracious (Eph. 4:32). I appeal to their hearts, as well as to their heads. I do not desire to condemn them but to win them. May the God of all grace touch their hearts and open their eyes to His own glorious grace, which it is my special mission to unfold!

THE EMPHASIS OF THE ORIGINAL
THE emphasis of the Greek is indicated in the CONCORDANT VERSION by the use of *italics* (see *No,* verse 25), double letter spacing (as "aware"), and single (as in "Speaking" in the second line. Besides, the order of the words shows the stress.

THE MEANING PUT INTO ENGLISH
THE *Idiomatic Version* turns the literal rendering in the sublinear, on the opposite page, into readable English, where uniformity is impossible, the renderings are *consistent.* It stresses *sense,* not sound, *truth,* not euphony.

EXPOSITORY NOTES

JUSTIFICATION

INDIVIDUAL

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

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

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

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

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

19 Now we are aware that, as much
as the law is saying, it is speaking
to those under the law, that every
mouth may be barred, and the en-
tire world may be becoming sub-
20 ject to the just verdict of God, be-
cause, by works of law, no flesh
shall be justified before Him, for
through law is the recognition of
sin.
21 Yet now, apart from law, a right-
eousness of God has been mani-
fested (being testified to by the law
22 and the prophets), yet a righteous-
ness of God, through Jesus Christ's
faith, for all and on all who are
believing, for there is no distinc-
23 tion. for all sinned and are want-
ing of the glory of God.
24 Being justified gratuitously by
His grace, through the deliverance
25 which is in Christ Jesus (Whom
God purposed for a Propitiatory,
through faith in His blood, for a
display of His righteousness be-
cause of the passing over of the
penalty of sins which occurred be-
fore in the forbearance of God),
26 toward the display of His righteous-
ness in the current era, for Him
to be just and a Justifier of the
one who is of the faith of Jesus.
27 Where, then, is boasting? It is
debarred! Through what law?
Of works? *No!* but through faith's
28 law. For we are reckoning man-
kind to be justified by faith apart
from works of law.

THE ANCIENT, ORIGINAL GREEK
HIS is how the Scriptures were first
ritten, without any human additions or
nbellishments. It combines every letter
the three most ancient texts, one of
hich was recently bought by the British
useum for the sum of $500,000.

DIFFERENCES IN THE MSS.
THE three most ancient manuscripts are in remarkable agreement as a whole. But they differ in minor points. These are given above the line, with the English explanation so that anyone may easily see just how each manuscript reads.

EXACT EQUIVALENTS

ΔΑΜΕΝΑΕΟΤΙ CΑΟΝΟΜΟCΑ 60
HAVE-PERCEIVED YET [illegible] as-much-as THE LAW IS-

ΑΛ=IS-TALKING

ΕΓΕΙΤΟΙCΕΝΤΩΝΟΜΩΛΑΛΕ 80
aying to-THE-*ones* IN THE LAW it-IS-TALKING

ΙΝΑΠΑΝCΤΟΜΑΦΡΑΓΗΚΑΙ 200
THAT EVERY MOUTH MAY-BE-*being*-BARRED AND

ΥΠΟΔΙΚΟCΓΕΝΗΤΑΙΠΑCΟΚ 20
UNDER-JUST SH'D-BE-BECOMING EVERY THE SYS-

ΘCΜΟCΤΩΘΕΩΔΙΟΤΙΕΣΕΡΓ 40
TEM to-THE God THRU-that OUT OF-ACTS

ΩΝΝΟΜΟΥΟΥΔΙΚΑΙΩΘΗCΕΤ 60
OF-LAW NOT. WILL-BE-BEING-JUSTIFIED

ΑΙΠΑCΑCΑΡΞΕΝΩΠΙΟΝΑΥΤ 80
EVERY FLESH IN-VIEW OF-Him

ΟΥΔΙΑΓΑΡΝΟΜΟΥΕΠΙΓΝΩC 300
THRU for LAW ON-KNowledge

ΙCΑΜΑΡΤΙΑCΝΥΝΙΔΕΧΩΡΙ 20
s+Є A+Є
OF-missing NOW YET apart-from

CΝΟΜΟΥΔΙΚΑΙΟCΥΝΗΘΕΟΥ 40
LAW JUSTice OF-God

ΠΕΦΑΝΕΡΩΤΑΙΜΑΡΤΥΡΟΥΜ 60
WAS-*been*-made-APPEAR *being*-witnessED

ΕΝΗΥΠΟΤΟΥΝΟΜΟΥΚΑΙΤΩΝ 80
by THE LAW AND THE

ΠΡΟΦΗΤΩΝΔΙΚΑΙΟCΥΝΗΔΕ 400
BEFORE-AVEbers JUSTice YET
B *omits* OF-JESUS A ΕΝΧΡΙCΤΩ

ΘΕΟΥΔΙΑΠΙCΤΕΩCΙΗCΟΥΧ 20
F-God THRU BELIEF OF-JESUS AN-

ΗCΟΥ IN ANOINTED JESUS AB s1 *omit* AND ON ALL (s2)

ΡΙCΤΟΥΕΙCΠΑΝΤΑCΚΑΙΕΠ 40
INTED INTO ALL AND ON

ΠΑΝΤΑCΤΟΥCΠΙCΤΕΥΟΝΤ 60
ALL THE *ones*-BELIEVING

ΑCΟΥΓΑΡΕCΤΙΝΔΙΑCΤΟΛΗ 80
NOT for IS distinction

ΠΑΝΤΕCΓΑΡΗΜΑΡΤΟΝΚΑΙΥ 500
ALL for missED AND ARE-

CΤΕΡΟΥΝΤΑΙΤΗCΔΟΞΗCΤΟ 20
VANTING OF-THE esteem OF-THE

ΥΘΕΟΥΔΙΚΑΙΟΥΜΕΝΟΙΔΩΡ 40
God *being*-JUSTIFIED gratuitously

ΕΑΝΤΗΑΥΤΟΥΧΡΙΤΙΔΙΑΤ 60
to-THE OF-Him grace THRU THE

ΗCΑΠΟΛΥΤΡΩCΕΩCΤΗCΕΝΧ 80
FROM-LOOSening OF-THE IN AN-

ΡΙCΤΩΙΗCΟΥΟΝΠΡΟΕΘΕΤΟ 600
25 OINTED JESUS WHOM purposed
B+Є A *omits* THRU THE BELIEF s *omits* THE

ΟΘΕΟCΙΑΑCΤΗΡΙΟΝΔΙΑΤΗ 20
THE God PROPITIATORY THRU THE
B+Є=OF-Self

CΠΙCΤΕΩCΕΝΤΩΑΥΤΟΥΑΙΜ 40
BELIEF IN THE OF-Him BLOOD
A3 o.

ΑΤΙΕΙCΕΝΔΕΙΞΙΝΤΗCΔΙΚ 60
INTO IN-SHOWing OF-THE JUSTice

ΔΙΟCΥΝΗCΑΥΤΟΥΔΙΑΤΗΝΠ 80
OF-Him THRU THE BE-

ΑΡΕCΙΝΤΩΝΠΡΟΓΕΓΟΝΟΤΩ 700
SIDE-LETting OF-THE BEFORE-HAVING-BECOME

ΝΑΜΑΡΤΗΜΑΤΩΝΕΝΤΗΑΝΟΧ 20
miss-*effects* IN THE tolerance
A3 o.

ΗΤΟΥΘΕΟΥΠΡΟCΤΗΝΕΝΔΕΙ 40
26 OF-THE God TOWARD THE IN-SHOWing

ΞΙΝΤΗCΔΙΚΑΙΟCΥΝΗCΑΥΤ 60
OF-THE JUSTice OF-Him

ΟΥΕΝΤΩΝΥΝΚΑΙΡΩΕΙCΤΟΕ 80
IN THE NOW SEASON INTO THE TO-

ΙΝΑΙΑΥΤΟΝΔΙΚΑΙΟΝΚΑΙΔ 800
BE Him JUST AND *One*-

ΙΚΑΙΟΥΝΤΑΤΟΝΕΚΠΙCΤΕΩ 20
JUSTIFYING THE-*one* OUT OF-BELIEF
A+Є

CΙΗCΟΥΠΟΥΟΥΝΗΚΑΥΧΗCΙ 40
27 OF-JESUS ?-where THEN THE BOASTing
s o.

CΕΞΕΚΛΕΙCΘΗΔΙΑΠΟΙΟΥΝ 60
it-IS-OUT-LOCKED THRU ?-THE-WHICH LAW.

ΟΜΟΥΤΩΝΕΡΓΩΝΟΥΧΙΑΛΛΑ 80
OF-THE ACTS NOT *emph.* but

ΔΙΑΝΟΜΟΥΠΙCΤΕΩCΑΟΓΙΖ 900
28 THRU LAW OF-BELIEF WE-ARE-AC-
B ΟΥΝ THEN s2 to-BELIEF TO-BE-JUSTIFIED

ΟΜΕΘΑΓΑΡΔΙΚΑΙΟΥCΘΑΙΠ 20
COUNTING for TO-BE-JUSTIFIED to-
s o. A+Є

ΙCΤΕΙΑΝΘΡΩΠΟΝΧΩΡΙCΕΡ 40
BELIEF human apart-from ACTS

AN OPEN LETTER

To the Secretary and Council of the Bible League:

My Dear Brethren in Christ Jesus: The article entitled "The Concordant Version of the Sacred Scriptures" in the April-June, 1932, *Bible League Quarterly* is so utterly unloving, unjust, and untrue, and so diametrically opposed to your principles and aims, that I protest against its publication in your *Quarterly*, and suggest that it has so sullied your honour that you should publicly repudiate its methods and its morals. To fully correct the false impression it creates would take too much of your valuable space, but I deem it the barest justice that I be granted room to point out the actual falsehoods and give the real facts to correct its misrepresentations. Additional information will be freely furnished to further correct this "pitiable story" by application to The Concordant Publishing Concern, 2823 East Sixth Street, Los Angeles, California, U. S. A.,

At the present time I will confine myself to righting what is wrong in the article. I will first deal with the actual falsehoods. Some of these are not vital, but they show how irresponsible it all is. There are six false statements of fact.

1. The Spurious Words in 1 John 5:7 are NOT in the Concordant Version.

> **the words about the Trinity, in 1 John v. 7 . . . were . . only a mistake . . . and the Concordant Version re-inserts it in the text, as it does in many other cases (p. 60).**

This is vital, for the whole argument against the CONCORDANT VERSION Greek text is based on it, yet *this text never was, is not, and never will be in the Concordant Greek Text.* I demand that this statement be publicly

disavowed and the "many other cases" be specifically named, or the charge withdrawn.

2. The Concordant Version is NOT Based on One Editor.

> And what is this marvellous feat based on? On the three codices Aleph, A and B, but it is largely influenced by "that school of criticism of which Scrivener is the representative" (p. 38). Three out of thirteen thousand MSS. and one editor of 1881! (p. 60).

I have sent you an actual leaf out of my "pasted books" on which Weymouth's Resultant Greek appears, with the variants of all the editors he used at the foot of the page. Hence I used all of the evidence presented in Weymouth. It is impractical to give the variants of "thirteen thousand" manuscripts. But three of these are generally acknowledged as of superlative worth. Hence *every letter* of these three is given, in the Superlinear, if not in the text itself. What I actually said follows. Note how my words have been distorted. Page 38 (34) actually reads:

> 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 representative, 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 CONCORDANT the equivalent of four texts, three most ancient, and one most modern.

3. The Concordant Version Contains 2140 Pages, NOT 800.

> a vast volume of about 800 pages (p. 59).

The CONCORDANT VERSION contains about 2140 pages. As published in 1926, without the Concordance, etc., it contained about 800 *leaves*, not pages.

4. The Term "Doctor" is NOT Left Without Explanation.

there is no explanation of how the ordinary word for chief or leader becomes technicalized into "doctor"

There *is* an explanation, as follows:

ΕΠΙCΤΑΤΗC *epi·stat'ēs* 1*m*

ON-STANDer, *in classical and Septuagint Greek it is used literally of one standing over, a superintendent, but in the Scriptures it seems to correspond rather to the mental phase which appears in the corresponding verb, hence, an* adept, *corresponding to our title,* doctor.

v Lu55 8^{24} 24 45 9^{33} 49 17^{13}

This word occurs only seven times. The ordinary word for *chief* is *archōn,* which occurs thirty-seven times. *Leader* is *hêgemōn,* which occurs twenty-one times.

5. The Concordant Version Does NOT Translate the Aorist as a Past.

the Concordant Version is driven in many cases to put the aorist into the past in order to drag in any meaning at all!

The word "aorist" is used with great lack of precision in Greek text books. Therefore, the CONCORDANT VERSION defines what are true aorists—verbs with both the sign of the past and of the future—and such are *always* rendered indefinite in the Sublinear. Possibly there may be a case where English idiom does not allow this in the version. I do not recall any. The so-called "second aorist" has the *form* of a *past,* and is usually so rendered.

6. Sometimes does NOT mean Never!

"printers, who are the copyists of today" (p. 39), sometimes omit, but never add anything by oversight, . . . (p. 60).

Instead of quoting all of what I said, the quotation is deliberately broken off, and I am made to appear ridiculous. I did *not* say *never.* I said

It is found that present day printers, in "following copy" *leave out* a word or a phrase or a sentence much more fre-

quently 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.

MISREPRESENTATIONS

1. Weymouth and the Concordant Version are Misrepresented.

> But the argument goes on (quoting Weymouth), "This aorist is often used where our idiom demands the present," and this Editor exclaims, "this is precisely the point for which we contend"! But, unfortunately, this is pure misrepresentation of Weymouth, because every student is familiar with what Weymouth meant when he said this regarding the Gnomic and Epistolary use of the aorist . . ." (p. 62).

This is a deliberate misrepresentation of both Weymouth and the CONCORDANT VERSION, as the following from the Introduction shows:

AORIST MEANS INDEFINITE

Weymouth then makes the welcome admission that "*aorist* mean *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.
. . . "*The Aorist is often used where our idiom demands the Present* . . . but this Gnomic Aorist (as in Jas. 1:11, "for the sun *rises*", etc.) and the Epistolary Aorist (2 Cor. 8:18, "we *send* with him the brother") need not here be enlarged upon."

2. Our Attitude Misrepresented.

> [the lack of] humility! As when Weymouth says, "it may be that the Translation here offered will contribute some materials that may be built into that far grander edifice" . . . compared with (p. 1 of) the Introduction to this volume—"The Concordant method places the work of translation on a permanent systematic and scientific basis," etc.

What shall we say when we find that the "etc.", on the very next line, contains the very same thought voiced by Weymouth? The paragraph reads as follows:

> **The facilities for further revision and correction are correspondingly increased.**

3. Our Last Edition Misrepresented.

> **But besides distorting the truth, as Dr. Weymouth prophesied, it totally obscures it, as he also said, e. g. (Acts v. 42), "they ceased not teaching and evangelising Christ Jesus"!**

It is the duty of a reviewer to secure the latest edition of the work he presumes to criticise. We agree that English idiom will not bear this form, so we corrected it years ago. It now reads, "they ceased not teaching and preaching the evangel of Christ Jesus".

4. Our Methods Misrepresented.

> **. . . "I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and, where circumstances seemed to call for it, I have sometimes used two English words to represent one word of the Greek."**

This is supposed to be contrary to the *practise* of the CONCORDANT VERSION. While we do not reject the principle [of trying!], we yield to the demands of English idiom, so that *katargeō* is rendered by *eight* different terms. The Lexicon reads as follows:

> **DOWN-UN-ACT, DOWN-*idle*, abolish *death* 2 Tim. 1:10, abrogate *laws or promises* 1 Cor. 15:24, discard *things* 1 Cor. 13:11, exempt *persons* Rom. 7:6, become inert, *of sin*, Rom. 6:6, nullify *faith* Rom. 3:3, *middle* vanish 2 Cor. 3:7, waste *land* Luke 13:7.**

We use synonyms to accord with English usage, but we do not use antonyms, such as *yea* and *nay*, for one expression, or *pour out* and *fill* for the same Greek word, as the Authorized Version does. We also use two words for one Greek expression, as, for instance, *thêrion*, wild beast (p. 369, Concordance). Why quote this *against* the CONCORDANT VERSION when it goes even further in the same direction?

5. Our Principles of Translation Misrepresented.

> it is simply not possible to subject usage to etymological construction, for if we do we attack the foundation principles of language and find ourselves floundering in chaos.

The CONCORDANT VERSION *never subordinates usage to etymology.* In a very few instances it happens that both coincide, as in the case of DOWN-CASTing. The Greek word for "foundation" is *themelios.* In an effort to distinguish this from *katabolê,* also so rendered, all of the contexts were critically examined with the result that not only did the literal sense, DOWN-CASTing, suit each connection, but it gave a far more vigorous sense, and opened up new vistas of truth.

6. Our Staff of Workers Misrepresented.

> . . . a company of translators and printers in Los Angeles, . . .
> . . . he had a retired lady-doctor . . . besides "two painstaking assistants," his own wife, and a son, all helping him in the manual work! (p. 59).

Besides many who helped in minor capacities, there was only *one* printer and translator. One was a pastor, three were bankers, one a steel superintendent, one a retired physician, one a retired post office official, all mature, capable, trained workers, who probably put in fifty thousand hours in collating, checking, etc. (p. 59).

The work is not confined to Los Angeles. Much work was done by an assistant in Edinburgh, and in Sheffield, and in Long Beach. At present assistants on CONCORDANT VERSION are located in several places in Germany, in Denmark, in Holland, in New York, in Mexico, in Arizona, in Burmah, and other places. The Editor lived in Palestine in order to avoid giving a false background to his renderings. Now, like Tyndale, he is in Germany, working on a translation of the Hebrew into English and the Greek into German, and superintending concordant translations in Danish, Dutch, Italian, and Spanish.

REASONINGS

1. Reasoning by Altering the Premises!

> . . . If it is not too utterly ludicrous, is Moses still "exalting" the serpent? . . . even if it were true that God still "dispatches His Son" . . . The Lord Christ is *not* abolishing death, . . .

Here we have the three examples given against the use of the so-called English "present" tense for the aorist. We concede that, in *very rare* instances, such as "Moses exalts the serpent", English idiom is strained. "Still dispatches" is also unidiomatic. It should be "is still dispatching", for an action still going on demands the participle. But it is utterly illogical and reprehensible to *quote* "exalting", to *add still*, and to *distort abolish* to abolish*ing*, as if we had used these words, when we say the opposite. The aorist states a *fact, apart from time,* not an incomplete action. To be logical, the questions should read, Does Moses *exalt* the serpent? Does God *dispatch* His Son? Does Christ *abolish* death? *No better proof that the Concordant Version is correct in using the indefinite English for the Greek aorist can be given than the fact that it is necessary to twist the argument by using other forms.*

2. The Truth is Always Persecuted.

> . . . "Erasmus was attacked in Britain and on the Continent. Stephanus, who took up his work, had to flee from the wrath of the doctors of the Sorbonne to Protestant Geneva; Whitney assailed Mill, Middleton condemned Bentley, Wettstein opposed Bengel, Matthaei abused Griesbach; and worse, England allowed Tregelles almost to starve and he went blind in deciphering manuscripts. Simonides slandered Tischendorf": and Burgon wrote of Westcott and Hort with great severity. As Dr. A. T. Robertson goes on to say, "It was a pitiable story, but truth was to win in the end," . . .
>
> When Jerome made his translation in 405 A.D. he met such bitter opposition that he lost his temper and called his enemies *bipedes asellos!* When

> the King James Version came out in 1611, it was accused of atheism and popery; and when the Revisers published their work in 1881, many called these scholars Unitarians.

The fact that every advance in the cause of truth has been opposed in the past does not prove the CONCORDANT VERSION wrong, but rather that it is probably right. Possibly in no case has the opposition been so false to facts, so misleading, or so illogical as in this article. If reasoning is to rule, the CONCORDANT VERSION is correct. These facts may be used in *favor* of the Version, not against it.

3. A Version Cannot be Both Literal and Idiomatic.

> . . . Now is it possible to give uniformly, or even consistently, "one English equivalent for every Greek element"? In other words, is it possible to translate "literally"?

These are two entirely different matters. The CONCORDANT VERSION recognizes the value of literal translations and the necessity for idiomatic renderings, so gives *both.* It has divided the words of the whole divine vocabulary into their significant parts, or "elements". To each is assigned a STANDARD English equivalent. For example, one of the words rendered "foundation" is made up of two Greek elements *(kata* and *bal)* which literally mean DOWN-CASTing. Whether this is its true idiomatic sense can only be determined by examining every context in which it occurs. The verb is rendered *cast down* in 2 Corinthians 4:9 and Revelation 12:10. In this case it fits, and means *disruption.* Thus every *element* (not *word*) *has been* given in the Elements or the Sublinear, but usually it is changed in the *Version,* to accord with English idiom. Thus *hupo-stasis* is UNDERSTANDing, for *hupo* undoubtedly means UNDER, and *sta* means STAND in hundreds of instances. But this does not at all accord with its *usage.* The CONCORDANT VERSION finds a term which accords with *all* of the occurrences. The Authorized Version renderings are as follows:

A. V., *hupostasis*

2 Cor. 9: 4 in this same *confident* boasting
11:17 in this *confidence* of boasting
Heb. 1: 3 and the express image of His *person*
3:14 if we hold the beginning of our *confidence*
11: 1 faith is the *substance* of things hoped for

C. V., *hupostasis*, UNDER-STANDing, assumption

2 Cor. 9: 4 in this *assumption* of boasting
11:17 in this *assumption* of boasting
Heb. 1: 3 and the Emblem of His *assumption*
3:14 retaining the beginning of the *assumption*
11: 1 faith is an *assumption* of what is being expected

Assumption not only fits *every* passage, but illuminates and explains the difficult ones. Faith is emphatically *not* a "title-deed", for that gives actual possession, which faith particularly does *not* do.

4. Blind Blundering is Not Reason.

> . . . This is the literalism that we object to, and are we not right? Or take Heb. i. 3, "Who, being the . . . and Emblem of His as[s]umption," and the sublinear—"carving of-the under-standing of-Him"! Which surely needs a re-translation to bring it near ordinary folk!

"Emblem of His assumption" *is not literal.* The sublinear *is.* The "ordinary person" mistakenly imagines that the *charaktêr*, the "express image" of the Authorized Version, is related to the word *eikōn, image,* as "the *image* of the beast" (Rev. 13:15) whereas it is really related to *charagma,* "the *mark* of the beast" (Rev. 19:20). The CONCORDANT VERSION does not deceive them thus, but renders both *emblem.* Some Bibles put "substance" in the margin for "person" to connect it with Hebrews 11:1, where the same word occurs.

The CONCORDANT VERSION is the only version we know which uses a single term which does not merely satisfy every context in which it occurs, but opens up a new vision of God, Who *assumes* various characters, such as Father, Lord, Jehovah, etc., and it is these of which Christ is the emblem, or characteristic presentation.

5. A Concordance Differs from a Dictionary.

> . . . "an utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title-page" (p. 10, op. cit.). This is a truly mordant warning when we recall that our Editor is at pains to point out that his main work was done by means of concordances!

As I did *not* use a dictionary and made my own grammar, I feel that Weymouth did not do me the honor of writing about me. And as the long, patient toil of studying each word in its contexts in a concordance is not done by a lazy man, and will soon cure him of ignorance, I submit that the implication is irrational and insulting.

6. Irrelevant Irrational Reasoning.

> . . . The whole of codex Bezae, for instance, is spoiled by frequent additions, and yet it is the next oldest to the three above referred to.

As the codex is *not* given in the CONCORDANT VERSION and influences it only through the work of other editors, who are approved, it has no bearing on the question at issue, and proves only a paucity of real arguments against the CONCORDANT VERSION.

UNFOUNDED INSINUATIONS

1. False Accusers (2 Tim. 3:3; Titus 2:3).

> . . . the "word of God" (which does not appear to include the Old Testament) (p. 59).

I am well aware how serious such a charge is in the eyes of the readers of the Bible League Quarterly. Nothing could be more false. The Introduction says, "It is limited to the so-called 'New Testament' at present. Much work has been done on the Hebrew text, also, and it may be published later" (p. 5). The Editor has spent nearly a year in Palestine making investigations for this portion of God's Word, has studied every Hebrew word concordantly, has assigned almost all an English stand-

ard, and holds implicitly to the absolute literal inspiration of the Hebrew text.

2. "Let Each Esteem Other Better than Themselves!"

> **. . . is it too much to have expected rather regeneration and something of a message-mastered man?**

It is quite out of place. I am not speaking of myself, but of my work. In the introduction to Romans I say, "The writer of these words became acquainted with God through a study of this epistle." I especially desire to keep my own opinions out of the version. That I have a message is evident from the fact that I have furnished notes throughout, and have published a magazine, UNSEARCHABLE RICHES, for over twenty years, and now have one in German, UNAUSFORSCHLICHER REICHTUM, which is published in Switzerland. A concordant version is no place to inject a message.

3. The Laborer is Worthy of ———?

> **. . . What does American spare time amount to?**

This is beside the point, as my work consisted largely in directing others, who put more than 50,000 hours of time on the work. If the heart is in it and the work is done systematically it amounts to nearly as much as the time actually devoted to study in some universities. I studied in the early morning, in the noon hour, and at night. I gave up a Bible class to get more time, and resigned a superintendency, taking a menial position, to spare my nerves for my real work.

4. The Concordant Version gives Every Letter of the Three Most Ancient Manuscripts.

> **. . . the claim to present a "Restored Greek Text" is just a foolish vanity with a strong tinge of guilt in it, because the version so emphatically makes itself responsible for the "uneducated" (p. 1).**

In the Introduction we say that the CONCORDANT VERSION *aims* to be *simple* enough for the uneducated" (p.

5). We actually give every single letter of the three most ancient texts in so simple a form that an uneducated man can determine for himself just how any passage reads in any one of them. We do not intrude with our "scholarship". We give the evidence for and against our own readings, but this is necessarily limited to these three manuscripts and the latest papyri. If any actual instance can be found where we are in error we can easily correct it, for the work has not been stereotyped, so that corrections may be easily made. After five years of revision, only three Greek letters, out of about 689,900, were found to be wrong.

5. *Another False Accusation.*

> . . . stark irreverence results from the false principles thus adopted, as when the divine voice is represented as saying (Matt. xii. 18), "Lo! My Boy, Whom I prefer." It is true that the word "Boy" is quite correct in some contexts, but it is false and unseemly here. The Septuagint often translates the Hebrew "servant" by this word; indeed, the word itself frequently means attendant, etc., and the New Testament writers almost invariably use the Septuagint. What a contrast with Weymouth's correct translation, with its definite dignity, "This is My Servant, Whom I have chosen"!

Anticipating such a criticism, we wrote as follows:

> The term "Boy" is used here with all reverence, for want of a better. The difficulties encountered in its translation are apparent from the variety of renderings in the common version, all of which are better fitted to some other Greek word. They use *child, son, servant, young man, maid,* etc. It is used of the boys under two years of age in Bethlehem (Mat. 2:16). It is used of Jesus when He was twelve years old (Luke 2:43). It is quoted from Isaiah when he spoke of Him (Mat. 12:18). It is applied to Him four times in this book [Acts] (3:13; 4:27-30). It is a word like our "boy" or "girl" which may be applied either to a child or a young servant.

If the term "Servant" is better, why was not the Greek word *diakonos*, the usual word, used? In early California days the Chinese servant was called a house *boy*. It is so in China and South Africa today. Every

good dictionary gives this definition of "Boy". If the Authorized Version can use *child* without irreverence, why cannot the CONCORDANT VERSION use Boy?

6. A Real Case of Irreverence.

> . . . "only capital letters . . .", "iota subscript . . . cannot be added now," . . . "we dare not inject our own judgment by introducing human divisions . . . [which are] not inspired . . . This is surely the lowest order of obscurantism.

The charge that the text of Holy Writ, as originally given by God, is obscure, reflects upon Him, and not on the Compiler of the CONCORDANT VERSION. *We have kept ourselves out of it entirely.* We leave it to the Bible League, whether He is an *obscurantist*, and whether modern additions and alterations have succeeded in clarifying His obscure method of revealing Himself. We are for God.

CONCLUSION

It would be too tedious to point out every departure from rectitude in this article. Enough has been said to show that it is untruthful, deceptive, illogical, and irrational, as well as insulting and profane. If it is necessary to use such means against the CONCORDANT VERSION, we may be sure that the Slanderer is against it, for no servant of God could be guilty of such practises. Surely it devolves upon the reader of these lines to investigate *for himself*, and not allow self-constituted "scholarship" to rob him of God's Word! We have toiled and prayed, and God has marvelously blessed our efforts to many. Satan does not wish our work to become known and is using those who take upon themselves the name of Christ, to ridicule and traduce us. We not only suffer it but rejoice in it. We pray you simply to ignore all human authority — ours included — and investigate this work, which will enable you to break through human superstition and pseudo-scholarship to the actual revelation of our gracious and loving God and Father.

THE CONCORDANT VERSION IN THE CRITICS' DEN

OUR LORD, in dealing with the scholars of His day, asked them a question that fits the scholars of today equally well. He said, "How can you believe, getting glory from one another, and are not seeking the glory which is from the only God?" (Jn. 5:44). I freely confess that, if I had gone through the mill, and had a number of degrees after my name, I would be impotent to accept new light if I wished to preserve my self-respect, my reputation, and my salary. There is much concern about the state of our theological schools today, but the downward trend cannot be stopped so long as the underlying conditions remain as they are. Those who receive glory from men are subservient to men, and cannot believe God as can those who have the high privilege of receiving shame and contempt from the religious leaders of the present apostasy. Only when symbols of human pride are repugnant to us are we in a place where faith in God's Word is practicable. All honor to those great spirits who, notwithstanding this handicap, are enabled to accept God's Word by *faith*, and who refresh His saints with new manna direct from the Word of God! I am tempted to envy them!

These thoughts were called forth by the title page of a new pamphlet: "THE CONCORDANT VERSION OF THE SACRED SCRIPTURES, *How Should We Regard It?*" We are not acquainted with the writer, either personally or through his works. As he writes as one who belongs to Christ, we desire to show all kindness and grace to him personally, hence will not even mention his name. We wish to confine our references to him to his character as *critic*. In other relations he may show qualities quite the reverse of those revealed in this booklet. We know how it hurts to be personally reviled, for this booklet is replete with personal insults, so we will not retaliate. We do *not* insinuate that he is "utterly ignorant," "utterly lazy," "absurd," "ridiculous," "misleading," and "hypocritically pious" (all of which charges he lays against us), but we seek rather to excuse his shortcomings. For how can he believe *God*, when he publicly displays the honors he has received from men, *and bases his whole criticism on the "authority" with which the degrees B.D., Ph.D., D.D. clothe him?* The only degree given me by my friends is D. D., *Daily Drudge*. And it is only from the college of painful experience!

Not only is this criticism based upon the frail foundation of human merit, but it *ignores*, yea, *denies*, God's declarations concerning the coming apostasy, especially in the last days. *Acceptance by men does not imply approval by God, but the contrary.* An appeal to the leaders in anything connected with God's truth is the most dangerous error of these days. Did the chiefs or Pharisees believe in Him (Jn.7:48)? Did not all in the province of Asia turn from Paul, even in that early day (2 Ti.1:15)? Is it not so today? Only yesterday I received a printed postcard, which probably was sent to thousands, urging me to leave Paul for "Jesus." Why not go the whole length, and "accept" the pope of Rome because he is "accepted" by millions all over the earth?

Quite a little of this criticism is a mere repetition of the vicious vilifications, prevarications, misrepresentations and inanities which appeared some time ago in an English publication. These are taken as truth without the least effort or desire on the part of the author to verify them. However he may translate 1 Co.13:4-6 into English, in *practice* he renders it: "love . . is *un*kind," "rejoicing . . in *in*justice." I pointed out the flagrant moral delinquencies to the editor of the publication from which he takes his inspiration. They were never openly acknowledged, but only covered over by the holy hypocrisy which is assumed by most who imagine that the acceptance of the popular traditions of men is the same as faith in God. I seldom pay attention to such criticisms any more, knowing the depraved character of those who think they serve God when they slander His servants. Indeed, it takes too much of my time to pat the hornets on the back, and I have no desire to retaliate. God will be gracious to them!

The impression conveyed by this criticism—that all scholars are agreed, and that no one questions the current renderings of the Greek verb—is totally false. In Europe, when I mentioned Dr. Robertson's name, DeBrunner, then the ranking Greek scholar of the continent, would have none of him. Dr. Weymouth's pamphlet on the Aorist is a protest against what our critic, in a quotation, calls "the ripest scholarship of Great Britain and America," the makers of the Revised Version. Really great scholars are not tied to the apron strings of "accepted scholarship," when not dependent on it for a living. They protest against many things in our Bible, but, so far as I know, no one approached the subject scientifically as a whole. They only sought to patch matters up where the breaks were too bad.

Let no one imagine that I am alone in my estimate of modern scholarship. Henry Adams, the grandson and great grandson of presidents, says of Harvard College in his day: "It taught little, and that little ill." In this part of the state of California the newspapers contain many contributions, not

only from business men, but from educators, condemning modern trends in education. Graduates of high schools cannot read, write, or reckon properly. The schools, tested by the impartial rule of efficiency, have been advancing swiftly to the rear. Those students who do *independent* work surge ahead. Now there is a great uproar and clamor for reform. Alas, the tests which show how pathetically little a *theological* education does to fit a man for the service of God are not heeded. Theology is little more than a fossiliferous deposit of dead creeds, except when it is exposed. Then the monsters of the past come to life and threaten to demolish all who do not bow down to them!

We are not ignorant of the devices of the Adversary in regard to our work. We hope soon to send copies of the international edition of the Concordant Version to various biblical periodicals, and request a review. Before they arrive, the Adversary proposes to prejudice these periodicals against us, so that the reviewers will be suspicious and hostile. He prepared for Paul's reception in Rome in the same way. The foremost of the Jews knew that Paul's message was being contradicted everywhere (Ac.28:22). We seem to be following in his steps.

The campaign against us is conducted by the leaders of Fundamentalism without any regard for truth or justice. Whenever they can find anything damaging, without the least investigation they spread abroad the scandal. A Moody professor once gave out the rumor that I had been seen with a strange woman in Chicago at a time when I was in Los Angeles. Dr. Robertson was very sarcastic about the version, and was quoted by others. In our correspondence with Dr. Robertson it developed that he thought the Emphatic Diaglott, sponsored by Pastor Russell, was the Concordant Version!!! He promised to correct his published statement in *The Expositor*, but to this day the story is being spread that he considered it "Pish and Piffle." Even the highest in Fundamental circles delight in repeating this slander by an "authority" who thought he was talking about another book! When the present criticism was favorably reviewed in Prophecy, the evidence was sent to Dr. Brooks showing that some of the statements were false. Instead of righting the wrong, the next issue had a longer denunciation, and he actually acknowledged that the previous commendation was made *before he had read the criticism!* The *Moody Monthly* also commended it. When the evidence was sent, instead of correcting the false statements, the reviewer wrote that he did not feel that a reply to my letter was necessary! I do not look for replies to my letters but *honesty* in criticisms and reviews by the slaves of Christ. May God be gracious to these hateful haters for Christ's sake!

The *spirit* shown in this matter exceeds all else in im-

portance. Those who have the spirit of Christ should instinctively detect that which is filled with the spirit of the Adversary. Knowledge puffs up, hate destroys; but love builds up. There is hardly a single constructive criticism in this whole denunciation. Helpful suggestions would enable us to correct our errors and improve our work. Instead, this criticism is written in the character of an adversary, not a friend. We wish to make this clear, so we will insert here the correspondence which followed our first glance into this booklet. At the same time, it will serve as a part of the introduction. We limited our appeal strictly to the *moral* issue, concerning which there is no possiblity of any difference of opinion. We wished to know the reaction to this, so that we may learn what *spirit* is at work. As I write this I have not yet received a reply from the author of the booklet, and I fondly hope and pray that he will be given grace to acknowledge his *moral* lapse before he seeks to defend his scholarship. We sent the following protest. That this may be understood, we reprint herewith that part of his criticism to which we refer. Then follows what was sent to him.

The title-page of this volume of about 800 pages reads as follows: "Concordant Version: The Sacred Scriptures designed to put the English reader in possession of all the vital facts of Divine revelation without a former knowledge of Greek by means of A Restored Greek Text, with various readings conforming, as far as possible, to the inspired autographs: A Uniformed Subliniar based upon an exclusive English equivalent for each Greek element. A Consistent Emphasized English Version with notes which are linked together and correlated for the English reader by means of an English Concordance and Lexicon and a complementary list of the Greek Elements."

There are in reality nine features to this work: (1) A lengthy introduction, giving the history of the translation and defending the principles on which it rests; (2) a Greek text of the New Testament in Uncials; (3) a subliniar translation of this text; (4) superlinear variations in the Greek manuscripts used; (5) a translation of the Greek into English; (6) "expository notes" on selected passages; (7) a Lexical Concordance; (8) the Greek Elements; and (9) a "Greek Course."

It is unfortunate for the public that because of the methods of the author and the nature of his finished product, New Testament Greek scholars either totally ignore the work or dismiss it with a general note of disapprobation. True, there have been replies to certain renderings and "notes" in the volume, as also to certain teachings in the literature created by sympathizers with this movement, both in America and in England; but there has not appeared, to the knowledge of the writer, an examination of the fundamental principles on which the work rests. This is to be deplored. All the while, the influence of the volume continues, and the readers unfamiliar with the Greek language are left at the mercy of the "translation," and since there is also a Pocket Edition containing only the translation, the ordinary reader has no recourse whatever to the original.

In view of this situation the writer has felt constrained to examine the version carefully and to evaluate it in the light of the character and language of the Greek New Testament.

I. Unscientific Methods of Textual Criticism. The author rejects all the existing Greek texts and prepares "a totally new text" of his own (p. 34). This in spite of the fact that the present-

day critical texts of Westcott and Hort, Weymouth, Eberhard Nestle, B. Weiss, E. Palmer, A. Souter, Von Soden, Erwin Nestle, differ but little, and Modernists and Fundamentalists alike use these texts. The Seventh-day Adventists and some others still use the *Textus Receptus*. The scientific study of the text has progressed so far that Hort could say (*Introduction, p.* 4): "With regard to the great bulk of the words of the New Testament, as of most other ancient writings, there is no variation or other ground of doubt, and therefore no room for textual criticism." He continues: "The amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text." Gregory, referring to his own Greek Testament of 560 pages, says, "A thousandth part of that would then after all be in the neighborhood of half a page or fifteen or sixteen of these small lines. Really that is not very much" (*The Canon and Text of the New Testament*, p. 528). And yet this author disregards all the existing texts and prepares his own.

In preparing his own text the author disregards most of the commonly accepted principles of textual criticism. Even Bengel and Tregelles, men whose jealousy for the verbal accuracy of the Scriptures cannot be called in question, agree in all essentials with the principles of Westcott and Hort and other more recent textual critics. Let us note the principles of the Concordant Version.

First, the author confines himself to four manuscripts in the preparation of his text: Aleph, B, and A, using B^2 for the Apocalypse. He claims that he has made some use of the papyri fragments, listing p^5, p^{13}, and p^{15} as agreeing closely with Aleph and B. Now in the light of the fact that Dobschutz (in Nestle's *Einfuhrung in das Griechische Neue Testament* (1923)) said that there are 32 papyri, 170 uncials, 2320 minuscules, and 1561 lectionaries of the Greek Testament, 4,083 in all (Tischendorf in 1912 gave 4,105 in all), this is an amazing indifference to the evidence for the text. Not even all of the six greatest Uncials (Aleph, A, B, C, D, and W) are used; nor the *Koridethi Gospels* of about the ninth century; nor many of the thirty *Oxyrhynchus Papyri* fragments; nor the *Chester Beatty Papyri* of the New Testament of the third century. Furthermore, there seems to have been no consultation of ancient versions, some of which are fully two hundred years older than our oldest Greek manuscripts, and little, if any, use of the Fathers. Gregory says concerning the duty of the textual critic, that it would be "a crime to fail to approach the last witness, to omit the last question that could be put, in order to gain a ray of light upon its history, in order to solve a problem touching the form of its original text" (*Canon and Text of the New Testament*, p. 419).

Secondly, the principles of textual criticism are not those usually recognized. Having limited himself to four Greek manuscripts the author henceforth has use for little external evidence, the most important kind of evidence. For him it is after that largely a matter of internal evidence. Three principles governing his selection of a reading may be noted.

The first is known as *conflation*. Assuming that an ancient copyist resembled a modern compositor in a printing establishment and, therefore, holding that a copyist was more likely to omit words, phrases, and clauses than insert them, the author provides what he calls a "full" text (p. 36). He "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" (*ib.*). In other words, he endeavors to give us the combined readings of the manuscripts he uses. Now it is an accepted canon of textual criticism that just the opposite is the case, *viz.*, that scribes were more apt to insert things than to omit them. There were differing degrees of culture in the copyists, scripts at their disposal. It is far more likely that a copyist would insert *all* the readings he knew of than that he should omit any differences of theological bias, as well as differences in the manu- intentionally. This is not to ignore the fact that there are also unintentional omissions, but they are comparatively few in a time

when copying was a profession and the Scriptures were regarded as sacred.

The second is that of *preference for the corrections* in the manuscripts. Aleph has seven correctors, B has two, and A only one of importance. The author says that the copyists correspond to our compositors and the correctors to our proof-readers. On the basis of this assumption the author says: "Hence the corrector's marks should supersede the text" (p. 35). This we might grant in case of the simplest changes, but when the changes involve doctrinal differences the problem becomes complex. In that case it becomes necessary to study the corrector's doctrinal bias and external evidence generally. It is clear also that when there are more than one corrector for a passage this principle cannot hold. Which one of the several correctors is preferable?

The third is that the author's *judgment based on internal evidence* determines in the case of differences in the readings. Now all textual critics recognize the fact that sometimes only internal evidence can decide between variant readings; but recourse to this canon should be strictly confined to passages that have first been tested by every scrap of external evidence. There is always danger that the textual critic will resort to an "it seems to me" (*dokei moi*) before he has exhausted all the objective lines of investigation. With our author this danger is especially great, since he so arbitrarily limits himself to four manuscripts. It is perhaps impossible to keep all subjective considerations out of textual criticism, but the objective do not seem to receive anything like the proper recognition in this Version. The versions and the Fathers often help to decide when an *impasse* is reached.

So far, therefore, as textual criticism is concerned, the work is unreliable and unsatisfactory. While we grant that the four manuscripts used by the author are the best as a whole, they are not the best in every single instance. A study of all the evidence and proper canons of textual criticism will lead to very different results in a good many cases.

We wrote as follows:

HOW SHOULD WE REGARD IT?

A Criticism Criticised

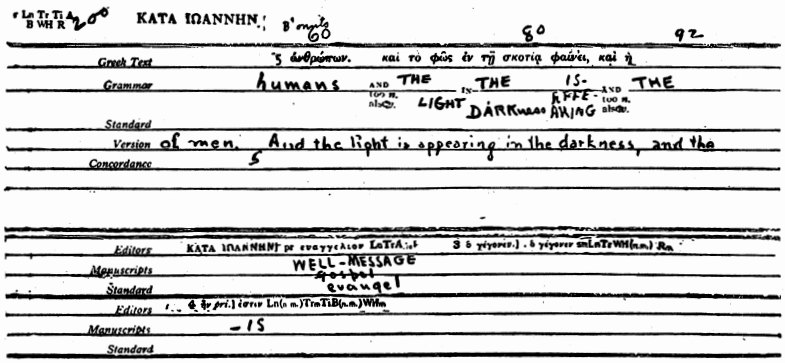
THE MORAL TURPITUDE displayed in the latest criticism of the CONCORDANT VERSION almost compels us to refrain from making any reply. We do not desire to hurt the feelings of anyone or expose their misdeeds, but it is impossible to avoid this in reviewing "THE CONCORDANT VERSION OF THE SACRED SCRIPTURES, *How Should We Regard It?*" We will not mention the writer's name, for personalities should have no place in such a matter. I deplore the vicious attack upon myself, and will reply only so far as it affects the version. The following headings will give a general idea of the contents of the criticism: I. Unscientific Methods of Textual Criticism. II. Meager Preparation and Boastful Claims. III. Erroneous Conception of Uniformity in the Translation of Words. IV. Erroneous Conceptions of Voice, Mode and Tense. V. Heterodox Doctrine. It is a pamphlet of thirty-two pages. We shall give extracts, in small type, of the charges against the version.

METHODS OF TEXTUAL CRITICISM

[This is what the critic says:] The author rejects all the existing Greek texts and prepares . . . his own . . . the author confines himself to four manuscripts in the preparation of his text . . . papyri . . . an amazing indifference to the evidence

for the text . . seems to have been no consultation of ancient versions . . . and little, if any, use of the Fathers . . . Having limited himself to four Greek manuscripts the author henceforth has little use for external evidence. *(Pages 5 and 6.)*

I would gladly have spared myself the labor of making a new text, for I had an inkling of the long labor it would demand. But the work before me would probably take many years, and even the Resultant Text would be out of date before it would be finished. Besides, the whole aim of my undertaking was to present actual *evidence*, not the findings of mortals. So I determined to use the Resultant Greek text only as a basis, and to record above the line every variation from the three most ancient manuscripts. Every line of the Resultant text was pasted in a book, with sufficient space above to record the readings of the manuscripts. At the bottom of each page Weymouth's margin was also pasted, so that I had continually before me what Alford, Tischendorf. Tregelles, Lachmann, Westcott and Hort, the Revisers, and others considered the best reading. The accompanying line at the bottom of the page of John's evangel with the margin below it will illustrate this. [In this B1 omits humans.]



Other copies of the Resultant text were used by my assistants, who compared it, letter for letter, with photographic copies of the most ancient manuscripts, and recorded their findings in them. These findings I transferred to the pasted book, above the line, as shown in the illustration, where the corrector of *s* omits "and" on the second line. (The numbers refer to the letters, for these were all counted, and each letter has its number in the Concordant Text, to make sure that not one of them would be lost). *With all of this evidence before me*, as well as the critical works of previous editors,

I sought to determine the original reading, by methods which will be discussed later.

No one man could possibly consult every word in the "32 papyri, 170 uncials, 2320 minuscules, and 1561 lectionaries," *and not a single editor of the Greek text ever did so.* It is not probable that anyone before Weymouth summarized the results of so many editors who had spent so much time at this task. These editors, and those whom they consulted, examined this vast mass of evidence, including the ancient versions and the Fathers, and embodied their findings in their published texts. Weymouth gathered these together. *I used the fruit of these labors continually in editing the text.* I intended, at first, to add to my text every word or letter confirmed by these which was not found in any of the three (or four) ancient manuscripts and papyri which I used, but the remarkable fact emerged that one or more of these documents contained every letter which was properly authenticated, so there was no need to do this. Long experience taught me the value of the corrections in the texts, and so I included these also.

So it will be seen that the Concordant Greek text does *not* "reject" all the existing Greek texts. *It makes use of them.* It does *not* "confine" itself to four manuscripts in the preparation of the text. It is *not* indifferent to the external evidence, but consults it constantly, not only through the readings of previous editors, but as published in their other published works, notably Dr. Hort's notes. It even broadens the base of the evidence by including a school of criticism which other editors usually neglected, and pays more attention to the ancient editors' alterations than any other edition, so far as known. *No* source of evidence was rejected or neglected. Finds discovered since it was published have been considered. Moreover, to make assurance doubly sure, not only were *photographic* copies used, but journeys were made to Rome and London, and a page of the text compared directly with the original manuscript, so that there could be no mistake even on this score. Some of the books used so many years ago can still be shown as evidence of the truth of our assertions.

Being convinced that this work, though carried on in much weakness and weariness, and without the support of men, yea, in spite of their constant scorn and opposition, *is of God*, we leave it in His hands, for He is able to guard that which He has committed to us, despite the fiery arrows of the adversary or his human helpers. Nevertheless we beseech those who are led to do the Slanderer's work, to consider the evidence which we present, and, *for their own sakes, in view of His presence*, to retract their slanders and use the same zeal in spreading the truth as to this matter as they used to publish the falsehoods.

Along with this we sent the following letter, accompanied by whole pages of the pasted book of which we show only one line and the lower margin herewith. A copy of the letter and other pages from "THE CONCORDANT VERSION OF THE SACRED SCRIPTURES" were sent to the publishers also.

My Dear Brother in the Lord:

A friend has just sent me your booklet, "THE CONCORDANT VERSION OF THE SACRED SCRIPTURES, *How Should We Regard It?*" I feel sure that, if you were aware of the fearful *moral lapse* which its opening pages contain, you would immediately withdraw it from circulation. Although I had resolved to pay no more attention to such attacks, I feel that I owe it to you to let you know without delay how utterly you misrepresent me and my work on pages five and six, so that you may take steps to save yourself from further guilt.

You evidently have been misled by the vicious articles which were published in the *Bible League Quarterly*, but you had ample opportunity to check their statements. Our literature clearly shows how the work was done. Our appeal is only to the *facts* of the originals, and we do not stress the testimony of men, yet that is no grounds for the false statements in which you indulge.

I enclose pages of the pasted books as evidence to substantiate my assertions. You may keep them as long as you wish, but they represent much work and remain our property, to be returned when you are through with them.

We will send copies of this letter and a few pages of the pasted books to your publishers, that they may know on what dangerous ground they are treading. I am sure that the old members of the firm, one of whom I met about forty years ago, would never have published any such criminal libel as this knowingly.

I may publish this letter, and my full reply in my magazine and as a pamphlet later, depending upon your reaction in the matter.

I enclose my reply to your false statements regarding my work on the Greek text. I will not wait until the rest is finished so that you may right this wrong without delay.

You may rest assured, my dear brother, that I will not drag you before any earthly court, but, if you continue to circulate this slander, I will put my case in the hands of my Lord, Christ Jesus, Who is well able to deal with you, and you will hear from Him, in due time. Yours in His blessed service, A. E. KNOCH.

The following is a photographic reproduction of the publisher's reply. The false twist given to my mention of criminal libel is deplorable, for I had given definite assurance that I would *not* drag the critic before an earthly court. How can I "infer" that I might take the matter to court when I had said that I would *not* do so? It will not be necessary for me to bring him before the dais of Christ! I prefer that my Lord deal with him *now*, so that he will not need to suffer loss for this grave ungodliness in that day.

In the United States it is both unlawful and immoral to publish a malicious falsehood, and it is classed as criminal libel. To show that he intended to create a false impression concerning the version when saying that the author *confines* himself to four manuscripts in the preparation of his text, he complements this by saying elsewhere, "The author rejects all the existing Greek texts." Again he says "he limits himself to four manuscripts." The fact that my copy, which (God

LOIZEAUX BROTHERS
BIBLE TRUTH DEPOT
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Publishers and Importers of Christian Literature

Mr A. E. Knoch, August 26, 1942

Dear Sir:-

I am returning herewith the pages sent me with a copy of your letter to Dr. Thiessen.

Your letter has led me to read again Dr Thiessen's pamphlet and confirms me in the opinion that he has rendered a valuable service in exposing your false and shameful handling of the Sacred Scriptures. The old members of the firm to which you refer would have repudiated with horror your work and would have welcomed the honor of exposing it by publishing such a book as Dr Thiessen has written. To call this a libel and to infer that you might drag the author before a court, as you do, only shows that it has hit the mark and I can only hope that it may lead you to repentance for in my judgment what you have done puts you in the category of Second Peter 3:16 (last part).

Yours sincerely

P. D. Loizeaux

be thanked) I still have, consists of the Resultant Greek text, which combines the Editors which I am supposed to "reject," and that I even had the variants of the dissenting editors before me when I prepared the text, shows that his statement could hardly be further from the truth. His mention of my qualifications, or lack of them, is only an evasion. In these passages he deliberately states what is not only UNTRUE, but does it with malice aforethought, in order to defame me and my work, and deceive his friends, who doubtless consider him incapable of such a deed. If, in this defense, I tell factual lies about him, I hope to be given grace to confess them publicly. To avoid this, I will send him a copy before I publish this article.

It was so long before an answer to my article was received that I had given it up. The accompanying is a photographic reprint of his reply. I had sent him my working copy of John 1:35 to 49. In the lower margin are the readings of Ti (Tischendorf), WH (Westcott and Hort), B (Bale edition), Ln (Lachman), A (Alford), and the Received Text. The superlinear of the Concordant Version records almost every one of these variants, and gives the *manuscript evidence* of A, B and *s* for them. The fact that I seldom agreed with the

Wheaton, Ill., Sept. 24, 1942.

Dear Mr. Knoch:

Enclosed I am returning the pages of copy you sent me. They have absolutely no value in proving that your "Version" is worthy of recognition, for it is not mere work that counts, but the kind of work that is trustworthy.

I have debated a long time whether or not to reply to your letter of Aug. 20th, for I know how people that hold your views persist in forcing their beliefs upon others. But I have finally decided to say this much:

You accuse me of "moral lapse"; but since when has the right to review another man's book been abrogated in these United States? And since when has it become unlawful or immoral to point out the qualifications or lack of qualifications of an author in the review? You try to intimidate me, but you do not have a leg to stand upon. You yourself say in the "Version" that "if it is false, it should be condemned unspairingly" (p. 33).

I am one of a great many who thinks that it is positively false. You yourself would probably at one time have opposed the main teachings which it sponsors as distinguished from the usually accepted orthodox doctrines. However that may be, as one who took his Ph.D. in the Greek New Testament, who has taught the Greek Testement for many years, going repeatedly through every book in the Greek Testament in class, who has read the Greek Testement through consecutively nineteen times, apart from the study of it in class, I know that your "grammar" in its original aspects is fantastic; your translations of the Greek idiom are in many cases absurd and false; your theory that each Greek word has always the same meaning is ridiculous (your own violations of this rule help to prove this); and your denunciation of scholarship in textual and grammatical study is pure hypocrisy. You merely denounce others to set yourself up as an authority, with this fatal disadvantage that you have no fundamental scholar on your side of the argument. This, in spite of the fact, that you try to convert fundamental believers to your views. Your feigned jealousy for the exact original text, as indicated in your reproduction of the uncial form of the Greek letters, is a good psychological stunt to catch those ignorant of the Greek language, but has absolutely no value in determining the intent of the Holy Spirit, whom you dishonor.

Don't talk to me about "moral lapse" until you confess your own sins! You may have the eternal damnation of many a soul misled through your work to answer for! You do not need "proof" that you are wrong, - you would only meet it with new evasions and justifications of your views, - you need the humility of submission to the Word of God! Can you go on appealing to the ignorance of the people and their love for the exact meaning of the original, and giving them a scorpion for an egg, a poisonous concoction of your unbiblical doctrines, and expect to escape the judgment of God? You are either merely deceived and cannot see the truth, or you are a deliberate deceiver who lacks common honesty.

I trust that you may yet repent of your sins and retract all that you have done in this "Version," but, I confess, I do not have much hope that you will. It seems all too clear that the "Version" was prepared to propagate the peculiar views that you hold. You want us to keep still who believe that you teach damaging error, but you demand unhindered freedom to propagate your errors. As man to man, is this even fair? Your cry of persecution will sound plausible to those only who accept your views; the rest will continue to ask that a strong voice be raised against you. May God in His mercy still deliver you from the error of your way!

You are not allowed to quote or publish this letter unless you quote or publish it in its entirety.

Sincerely yours,

H. C. Thiessen

small minority of the editors in the margin shows that I *did* agree with the majority in the text. This evidence (like that reproduced elsewhere) proves beyond all contradiction that it is NOT TRUE that "the author confines himself to four manuscripts in the preparation of its text" (fourth and fifth line of page 6 of this criticism). If he is so utterly callous in regard to facts as simple as this, there is little hope of anyone but God reaching his conscience. May He be gracious to him!

The charge that "readers unfamiliar with the Greek language are left at the mercy of the 'translation'," would be true if the negative *not* had been inserted. How many other versions supply their readers with the Greek text on which they are based? What other version gives a uniform sublinear, in which each Greek word or element has an exclusive standard? What other adheres to such necessarily impersonal renderings wherever possible in its idiomatic version? The charge is a boomerang. Almost all *other* versions may be open to this charge, but *not* the Concordant! The further charge that "since there is a Pocket Edition containing only the translation, the ordinary reader has no recourse whatever to the original" only makes matters worse. This is the cry of the thief: "Stop thief!" The Pocket Edition (now out of print) is based on the Concordant Greek text, which is available to all. But neither the Authorized nor the Revised Versions are based on any Greek text, so that even scholars must guess at that which is presumed to underlie them! The new international edition will have more than a hundred thousand marks right in the English, to tell the ordinary reader what is in the Greek. Is there any other to compare with it?

What version *does* give the ordinary reader access to the original? Does the Authorized Version? The Revised? These do not follow any of the texts deemed so essential by this critic. Their compilers never formulated their own texts, but followed their own sweet will, so that their readers actually are "left *to* [*at* is not English] the mercy of the translat*ors* [the translat*ion* has no mercy]." *All* of their editions are like our dangerous Pocket Edition [now out of print]! Nay, they are far worse, for there is no Greek text nor superlinear, to show the source of their evidence, for scholars, nor any sublinear for ordinary readers. ["*The* reader*s*" is not English. It should be "*these* reader*s*," or *the reader*.] The translators of our popular versions were far more accomplished criminals than the compiler of the Concordant Version, if tried by the laws of our critics!

Few readers of our accepted versions know aught of the relation of these works to the original. Unless they have such books as Wigram's concordances, or even Young's or Strong's, they actually *are* "at the mercy of the translation."

If, however, these translators had published their Greek text, showing just what manuscripts they followed in each case, and had made public their vocabulary, together with a concordance giving the occurrences, so that each rendering could be verified and tested, if they had done this with the grammar also, with grammatical tables, segregating all of the occurrences accordingly, *who would dare to say that they had left their readers at the mercy of their translation?* It would be a criminal libel of the most outrageous and deceptive sort, punishable by both fine and imprisonment, or, perhaps, the stake. Yet, alas, if a lowly, obscure, despised slave of Christ does all this, he should be charged with the crimes of others, though *he alone is not guilty!*

Has this dear brother no *real* friends? If the reader is one, or even if he is a fundamentalist, or connected in any way with the organizations or the school to which this critic belongs, we implore him to plead with the professor not to spoil his escutcheon with this bar sinister. Do not let him evade the point by side-stepping the issue. The pages of copy were not sent to him to prove that the version is worthy of recognition, nor to show the quantity or quality of the work done. They were sent to prove that his statements of fact concerning it are UNTRUE. If I had made them, I would not hesitate to acknowledge that they are malicious lies. Plead with him to acknowledge *this*, and to take steps to correct it, and repair the damage he has done. Otherwise he will only earn the contempt of honest men and suffer loss in *that* day. I wish to be most gracious in such matters. I am ready to forgive and forget, to show him the love of Christ. If you are a real friend, plead with him to put a stop to his proven falsehoods by recalling his booklet and publishing broadcast his recantation.

The false assertion that we confined ourselves to four manuscripts in preparing the Concordant Greek text is not the only case of this kind. It is only a sample. To show this we call attention to another, equally glaring. The two most important terms in the version are *eon* and *eonian*, which stand for the Greek *aiōn* and *aiōnion*. This is in full accord with the principle of consistency which underlies it. These are used uniformly and exactly throughout. The noun and adjective agree. Why, then, "carefully" mislead the saints by saying that *aiōn* is rendered as "age" (page 16, line 12)? I have asked quite a few who use the version. No one has ever seen such a rendering. I have a concordance of this word as it appears in my version. It is never "age." As many are acquainted with the term "age," and I use eon to replace it, I often connect the two in my writings, but I never use age in the version. I certainly would not put my name on a "careful" criticism with such a palpable misstatement. He says that the work has 800 pages. But it has over 2000 pages!

PITIFUL PERSONALITIES

The bankruptcy of a theological cause is most clearly evidenced when it descends from the impersonal realm of fact and evidence to attack the person of one who differs by the use of depreciation, detraction, reflection, insinuation, sarcasm, sneer, and reviling. The latter, in the literal Greek, is "say-spearing," stabbing another with a word. With such a one we are not even to eat (1 Cor. 5:11-12). Such shall not be enjoying the allotment of God's kingdom (1 Cor. 6:10). It is the last resort of the desperate, the final effort of the defeated. No just cause needs such a defense. The truth spurns it. Love deplores it. Grace alone bears with it and forgives it. Even if it could be settled beyond a doubt that I am the most ignorant and ignoble of all God's creatures, *that* would not discredit a single letter in the Concordant Greek Text, or the shortest element in the sublinear, or the most insignificant word in the Version. They do not rest on my acknowledged depravity, but on the *evidence* I furnish—*which other versions do not supply.* This evidence is not dependent on my ability, character, or morals.

The apostle Paul was driven to foolish boasting by his detractors. He did it for their sakes. So will I do it this time, but I hope I will never be compelled to do such a silly thing again. As it is a question of learning quickly, I will confine myself to that side of my life. As the son of a janitor, I had to help sweep the rooms after school, and dust them in the morning, and clean the yards on Saturdays. Even then I managed to find time to read through a small library in the school. I already had years of such spare-time toil behind me when, at the age of ten, we emigrated to California, where I worked only on school holidays in the printing office. It is true that I did do some work after school out of doors but that we will not count. As my folks were poor, and the prospect of getting any more schooling was very slim, I completed my last *two* years in the grammar school at West Vernon in *half* a year, standing at the head of two classes. However, I did manage to attend high school, but I had to earn my tuition, for we lived outside the city, and county pupils had to pay for their schooling. I worked Saturdays and during vacation. Nevertheless, I stood at the head of my section of the class at graduation. I did these things not because I was superior, but because I was desperately eager to get an education, and everything seemed to be against me.

SPARE TIME

When we remember that the author prepared this volume while maintaining a printing establishment, and, as another reviewer points out, with the help of a retired lady-doctor, "a beloved assistant," besides "two painstaking assistants," his own wife, and a son (*Bible League Quarterly*, p. 59, April-June, 1932), and without any technical training in the Greek language, the above claims for the

Version become truly stupendous! Professor Thomas C. Innes, M.A., of Cambridge University, remarks: "On the question of literary competence, if sparetime study is sufficient to equip this man for so gigantic a task as is said to be accomplished in this volume, are we not entitled to ask, either, What does American spare-time amount to? or, What manner of man is this?" He adds: "To anyone acquainted with the rapid and revolutionary progress of New Testament Research in the last fifty years this claim is astounding!" (*ib.*).

Millions of students in America and other countries are studying in spare time, and some of them are learning far more than any college course can teach in a few years to the average inmate. Many of these are earnest, mature, self-sacrificing students, whose heart is in their work, and who wish to make practical use of what they learn. God pity the arrogant alumnus who sneers at them! *Much more can be done in American spare time during the course of a decade than can be crowded into a college or university course of three or four years,* with all its athletic and social obligations.

In America many men who have accomplished much in original research have lacked a formal education. Indeed, the question whether it helps or hinders is a subject of debate. Wherever tradition still reigns, especially in theology, many keen minds are convinced that a "cemetery" (as some facetiously call a seminary) is almost an insuperable barrier to progress in many cases. Thousands of young men have buried their faith in these institutions. Only men of exceptional ability are able to overcome the handicap to any perceptible degree. Many a time I have thanked God that I did not study Greek in the public school to which I went. I did not take the classical course, or even the literary, but the scientific, for I knew that I would have to make my own way in the world.

Even before He called me by His grace, God gave me a stubborn, skeptical mind, which got me into trouble by its refusal to swallow everything whole. In physics, for instance, the text book asserted that light always goes in a straight line, although it consisted of vibrations, like sound. I could understand that it *appeared* to do this because of its speed, but the theory, that it, like sound, consisted of vibrations, seemed to contradict the statement we were supposed to believe. I foolishly brought it up in class and was referred to the text book. When I tried to explain, saying that it had not been proven, I was asked, "Can you prove that grass is green?" I saw that I was up against superior scholarship, so apologized. This made a profound impression on my attitude toward all book learning, which time has confirmed. No one today would insist that light always travels in a straight line. In fact, the latest fad insists that it doesn't. Schools are still teaching much that makes mimics of men. In theology, especially, even fundamental institutions teach the traditions

of men in place of the revelation of God to a degree that is appalling. This booklet is sufficient proof, for it appeals throughout to the opinions of men, seldom to the Word of the living God.

I learned Greek in this way: Griesbach's Greek text with lexicon was in my coat pocket at all times, and many were the opportunities for referring to it. In fact I had to stop using it on the street cars (trams), to and from work, because it affected my eyesight. Much was accomplished in the early morning, between five and six o'clock, but even more time was found in the evening after seven. For years I conducted a Bible reading in a neighbor's home, but the load became so heavy that I had to give it up. My duties as superintendent of a printing plant, which at one time employed as many as forty people, also became more than I could manage. By three o'clock in the afternoon I was worn out. So I determined to demote myself and take more mechanical work in the same establishment. This brought down the scorn and derision of some of my fellow workers, who deemed me "cracked." They thought that no man in his senses would deliberately take lower pay and a subordinate position in the same shop where he had been boss. Where was my pride? Finally I lost my position when the plant was sold into the hands of men who despised my "religion," and I rejoiced that now all my time was "spare time." Thus it has been for many years.

My formal study of Greek pursued the usual lines at first. After attending a class in the Los Angeles' Bible Institute, I bought a number of school text books and devoured them. Then I began to publish a series of Greek lessons for my friends and taught what was said to be the largest Greek class ever held in the Y. M. C. A. up to that time. But when I came to the verb, I dropped both lines of teaching. I could not conscientiously teach what seemed to be wrong, and I could not set it right without time for investigation. Then, for a year or two. I worked on the verb. I made a card index of every form, sorted them according to their grammatical elements, and studied the significance of each. Finally I set English STANDARDS for each element. This cleared up my difficulties, but it brought me into conflict with traditional teaching, and utterly destroyed the commercial value of my lessons. No money could be made by it. A young man came to me, saying that he would like to learn Greek according to my findings, as he wished to earn his living by teaching Greek in colleges. In order to test him, I told him that my findings would be an obstacle to his ambition. Alas, he put living first, instead of dying.

I was foolish enough to gather this good-size class in Greek before I had thoroughly tested my own knowledge of the verb. My conscience would not allow me to continue when I was

convinced that the text books were unsatisfactory on some points. *Then it was that I ceased to be a scholar* and became a drudge. God gives to the drudges (2 Co. 9:9). For some years, with the help of friends, I made a card index of every single Greek word in the Sacred Scriptures, with all their variations, and segregated these strictly according to their form, in order to be able to study *the facts themselves, scientifically.* I have this index yet, if anyone wishes to verify my story. The results are published in the complete edition of the Concordant Version.

Which is the better way to get a real grasp of the Greek verb — memorize the traditions of men, or laboriously, patiently, build up an apparatus for its investigation on truly scientific lines, segregated according to the actual forms, and then test every occurrence? As *scholê* means *leisure*, this method is not "*scholar*ship," for it demands *work.* It is a tedious, toilsome, trying task.

When I came to publish my Greek text, I found that my working days were not over. There was not nearly enough money to have the printing of the version done in the usual way. The factory refused to make the matrices for the Greek type, so I toiled and sweated over these. The printers wanted twenty-five dollars for the composition of a single page of Greek, with super- and sublinear. That would come to nearly twenty thousand dollars for this part alone. So I started to set it myself, by hand. But it proved too much, so I hired an old-time compositor to do part of the work. Yet I set every line of the superlinear and made up every page, doing all the correcting. I figure that we saved more than ten thousand dollars in this way. So, even after I stopped working for others, I had to do much of my studying in spare time. I found my new boss a hard taskmaster, until the work was completed. When the last edition was put through the press, I had worked so hard before, in preparing the concordance for printing, that I was unable to work more than half a day at a time, and felt so utterly spent that I considered my end had come. Not till then did I take a long rest, making a trip to Palestine, to check my work on the ground.

It is news to me that I was ever guilty of "maintaining a printing establishment." On the contrary, I made up my mind to keep out of business, as this would distract from my real work. With the exception of one job which I did in a friend's establishment, I worked for wages or a salary, not for myself. Only when it became necessary to do the composition of the version and such work, did I buy my own material, thus saving the work many thousands of dollars. But that was not in my *spare* time. That was after I gave *all* my time to the work.

I have examined the "revolutionary progress" which is being made in "New Testament Research" by scholars in the last fifty years. The reason that it is so "rapid" is that it is

down hill. The greater part of it is destructive and deadly. My spiritual instinct is enough to keep me at a distance from it. The smell of it nauseates me. On the other hand I have been in close touch with those movements which have recovered much evidence, such as Deissmann's studies in the *Koinê*, and those which have advanced in the correct cutting or partitioning of the Word of truth. Many of my friends have made tremendous advances in the knowledge of God.

"AN UTTERLY LAZY MAN"

This admission should be noted, although we do not consider the "sublinear" any solution to the problem. Many words in the English language have more than one meaning. Thus we speak of a library table, a multiplication table, a time table, a table of contents, of setting a good table, etc. Webster's *New International Dictionary* gives seventeen meanings for the noun "man," and ten for the verb "man." It is ridiculous to think that the same word always meant the same thing in the Greek language. Weymouth says in the Introduction to his translation of the New Testament: "An utterly ignorant or utterly lazy man, if possessed of a litle ingenuity, can, with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title-page" (p. 10). And again: "Obviously any *literal translation* cannot but carry idioms of the earlier language into the later, where they will *probably not be understood* . . . and a *literal rendering* into English cannot but *partly veil*, and in some degree *distort*, even if it does not *totally obscure* . . . it follows that the reader who is bent upon getting a *literal rendering* . . . should always be on his guard against its strong *tendecy to mislead*" (p. 11, *op, cit.*). We shall show the wisdom of these words from the Concordant Version.

I have just told a neighbor, who was once in my Greek class, that it has been intimated that I must be an "utterly lazy man," despite the fact that I could find so little time to have fellowship with him. He laughed and said, "Send 'em to me! *I'll* tell them whether you're a lazy man or not!" I am so busy that I write such things as this in the wakeful hours of the night. It is now sixteen minutes past four A. M. Besides the daily duties that I cannot evade, I must read proof and check the proof reading of five or six assistants who are working on the new international edition of the version. I also insert the corrections, and the corrections of the corrections, and the corrections of the corrections of the corrections in the type, and "make up" the pages. Some of the twenty-five thousand or so typographical corrections demand special work, and some I correct in the type myself, by hand, to save expense. True, I cannot work as long as I once could, but I keep going until I am exhausted almost every day. Yet I have arrived at an age when it is not considered a disgrace to be "utterly lazy."

When I was superintendent of the manufacturing department of a printing plant I "broke in" new "hands." The usual way was to commence as the "devil" and learn the business the dirty and drudging way. This made good workmen as a rule. But they began to teach printing in the schools

later on, so I tried one of these "scholars." Never again! The young fellow had learned so much impracticable theory, and it had made him so superior to his fellows, that he was a liability, and was dismissed. I understand that they are much more practical now. A printing plant must produce *results* to exist. I fear if this test were applied to other branches of learning, our colleges would have to shut up shop. Theory is good; so is knowledge (if it *is* good!); but a ton of it is not as productive as an ounce of practice. Knowledge inflates: work flattens. One makes you marvel at how much you know: the other makes you amazed at your ignorance. My experience compels me to discount all second-hand scholarship.

I work when I sleep! That sounds too silly to seriously consider, yet it is the secret of many of my discoveries. In the evening I am usually too tired to do any original thinking, so I only gather the material together in my mind, and make no effort to arrange it or think it through. But, in the morning, a miracle seems to have taken place. It is all arranged in order, and the answer to the problem is plain. While we sleep and are unconscious, life does not cease. The heart, the lungs, the digestive and other organs function as before. And, strange as it may seem, the mind functions better than when we are conscious, perhaps because we are not distracted and do not interfere with its normal operation. At any rate, I have found this of great value, and feel especially pleased with it, because I really should not claim any credit, for, as we say, "it comes to me." Indeed, all that we have which is really worth while is graciously granted to us by God. I have taken special pleasure in His assurance that He gives to the *drudges* (2 Cor. 9:9). My progress has been by means of Daily Drudgery. That is the only claim I have to the degree of D. D.

We make tools such as card indexes, concordances, loose leaf books, especially for our work. A properly equipped manufacturing plant can accomplish ten times as much as one without such advantages, and do better work. A lame man can get ten times as far in an automobile as an athlete on foot. He doesn't take any credit to himself for doing it. Neither do we, although we have made much of our apparatus ourselves, even as I helped build the first motor truck on the Pacific coast for my own use. Indeed, it would be a disgrace if we did not make exceptional progress with such helps. Samples of the actual apparatus used will be available when our portfolios are ready. Transparent pockets will contain a specimen of each kind of apparatus used. The process of producing the Concordant Version will be shown by samples of the actual tools used during its compilation.

I have many assistants. I do only a fraction of the drudgery myself. Indeed, it has come to the point where I avoid

doing anything that can be done by another. And often it can be done better by someone else than I could do it. Right now I have seven assistants reading proof on a new edition of the version. One reads by copy. Another compares the proof with the sublinear. A third checks the verse numbers, the references, the figures of speech, and the grammatical signs. A fourth takes the other signs. A fifth sees that the emphasis is properly marked. A sixth looks after the words not in the Greek. A seventh reads from the outsider's viewpoint. There may be an eighth to see that the wording and punctuation is clear. I read by copy, see that the lines to be corrected are again marked for emphasis and light-face type, (this involves at least 100,000 operations), examine the work of all the others, investigate suggestions for improvement, and help with the mechanical work, to reduce the cost. Most of my helpers are specialists, engaged on only one or more details. Why shouldn't we be able to accomplish more than one man by himself? Of course I must see that my magazines also appear on time. I pay very little attention to the Swiss magazine.

In order to test my version I had a complete concordance typewritten, in which every form of every word is segregated, so that I could check my renderings for future editions. Everyone who sees this work, and considers the magnitude of the task; is convinced that my *assistants*, at any rate, were not lazy. Those who see the Hebrew text with its sublinear are astonished at the tremendous labor involved. And it was no small job to go over the concordance and check each rendering by its remote contexts. What other version has gone to this length? Concordances of the Authorized Version have been made, but they expose its inconsistencies, though few scholars dare to point them out. *I made mine in order to expose my errors and to improve wherever possible*, even though I knew that those who did not possess this tool would misunderstand my efforts and belittle the results.

But the "utterly lazy" man to whom reference is made, as I understand it, pays no attention to the idioms of language. So I will need to give facts on that subject. I have spent months of my main time on the idiom of the Greek article alone, classifying the various usages. This has been published. A long period was principally devoted to the investigation of every occurrence of the genitive and dative cases also, and their consistent rendering into English. I marked almost all occurrences in my own concordance and made a card index of the idiomatic usages, which I have in my possession. I also checked and revised the middle voice and the complete state ("perfect tense"). These have been improved a little in the international edition, as a result of these studies. In its introduction I discuss idiom at greater length than anything else, and more comprehensively than any other version I have come across. I could have translated the whole work with

less effort (by Weymouth's lazy man's method) than I have devoted to English idiom alone. And I have investigated the idiom in another language as well, in order to safeguard the English version. May God forgive me for this boasting! Although it seems necessary, I am ashamed of it. Those who understand the Version do not need it. I pray that God will use it to help those who are prejudiced against it, and muzzle the mouths of those who ignorantly or maliciously attack it. In the pages that follow I would like to avoid further reference to my drudgery, but, as the personalities are scattered throughout the criticism being criticised, this will not always be possible. If the reader is disgusted with this chapter he may rest assured that the worst is over. We will try to confine ourselves to the subject and forget the abject instrument that God has used to work His will.

THE CONCORDANT GREEK TEXT

It was an accepted canon before the days of Galileo that, the heavier the weight, the faster it will fall. But that did not make it so. A single experiment exploded the canon. I wonder if any professor has ever put *conflation* to the test? I have spent a large part of my life doing practically the same work as the scribes, and I have had many men under me doing this very work. Just now I am correcting proofs on a new edition of the version. Of about 25,000 typographical errors, there were probably a hundred times as many omissions as additions. Would not such a wealth of experience give me the right to my own opinion? I am not convinced by what the theorists say, when I am daily confronted with facts that prove the opposite. All my assistants, likewise, consider the theory absurd. Can I not be forgiven if I lose faith in "canons of criticism" which have a show of wisdom, but which utterly fail in actual experience? I have carefully considered the arguments of a number of scholars whose theory is that the transcribers of the text were inclined to add to it from outside sources. There are some scholars, however, who do not subscribe to this. There is one fact that seems to have escaped them all. There are two classes of manuscripts, those written by private persons and those made by professional scribes. The former think of what they are writing and may give their copy a turn to suit their ideas, even though they do not mean to do so. Those that I have examined were very inferior, especially as to spelling. But the public texts, such as are used by us, were written by men whose *business* was to *copy*, not by theologians who were interested in the sense. Their errors are mechanical rather than intentional. Prolonged acquaintance with their work, especially during the compilation of the Concordant text, has confirmed this. The public letter writers of the East are in another class. They must furnish many of the ideas and the embellishments, not

merely copy what is already written. I have received letters from them. They first told me that I was "well-born"! I know that one cannot be too careful in the choice of parents, but I was not aware that I had done so. The copyists were very different. My neighbor, who copies legal documents, assures me that he agrees with my position. He would not think of adding to them, but it is impossible to avoid an omission once in a while.

I make no claim to special scholarship along this line, but I do insist that, during half a century, I have had *practical experience* in copying manuscripts and in correcting copies made by others. This utterly contradicts the theory of the scholars. Others in my trade are also convinced that additions are rare, omissions (commonly called "outs") are frequent. Possibly the additions in modern practice are not more than one per cent. No one with my experience can accept a theory of scholars which is so contrary to the very trying impression which an "out" produces on a printer. If a single word, or even a letter, is omitted near the beginning of a paragraph, it may be necessary to reset all the rest of it. I have spent many hours during the last few weeks trying to make such adjustments as will obviate this. An addition, on the contrary, can easily be corrected, as a rule, by putting more space between the words, or, in this edition, by inserting a reference.

PREFERENCE FOR CORRECTIONS

In this case the critic practically admits that my principle is correct. Only in those comparatively rare cases where I *did not apply it*, he insists that I am wrong! All of the major readings, which involve a difference in doctrine, were given special study. They are discussed at length by scholars, such as Dr. Hort and Dr. Scrivener, who often disagree, and by critics such as Dean Burgon, who is sometimes disagreeable, so that I had a wealth of evidence, and could consider the arguments of both sides.

As already explained, I carried a copy of Griesbach's Greek text in my pocket for years, in a special leather binding of my own, so that I could refer to it whenever occasion arose, at meals, on the street car, as well as in my study. Later I bought other texts, several of Westcott and Hort's, and studied their critical notes. To avoid being one-sided, I bought Scrivener's Introduction. I discovered even at that early date that scholars disagree, and that the "assured results" of one school differed from those of another. Of making texts there seemed to be no end, for new ones continued to appear. Later Weymouth came out with his "Resultant Text," which combines the results of most of the scholars before him, for he unites them into one, and records their variations in the margin. This text became the basis of my studies for years.

Although the Concordant Greek text has been under con-

stant fire for more than a decade, I have not found it necessary to make as many changes as would fill a single line. In Europe, because it gives a record of every letter of the ancient manuscripts, and the accepted Greek does not, it was challenged. In disputed passages, we made tracings of the photographic copies, and, in every case, convinced its critics of its correctness. Westcott and Hort's text, on which I first intended to base my work, is now out of date. Rotherham used Tregelles' text first, then changed to another later. Were he living, he would probably change again to the latest "accepted" text. How thankful am I that I did not build upon the shifting sand of purely human judgment and conjecture! I give more than my text. I give sufficient evidence that each reader may use his *own* judgment, and form his *own* text, in case he thinks he is justified in doing so.

Little does the public realize how unsafe is popular acclaim. During the decade I was in Europe, Nestle's Greek text was the last court of appeal. Nestle was a great man, whose labors in this field probably exceeded those of any other scholar, yet he was treated like a hack. In making "his" text, he was given no liberty to exercise his judgment. He was compelled to combine Tischendorf with Westcott and Hort. When these disagree, then Weiss decides. Where all three disagree, one of the two nearest readings was to be chosen. Later it was compared with the Resultant text, like the Concordant Version. He had to comply with the rules laid down for him by his employers. He, himself, complained and insisted that the result was contrary to his own judgment. Counting noses does not settle Greek texts. Yet, because of his reputation, and because the edition was very handy and cheap, it soon displaced others, especially in the schools in which the next generation was being trained.

INTERNAL EVIDENCE ALONE

Once more we are in practical agreement, and the Concordant Version Greek text would have been commended by a critic who was not actuated by the basest of motives. Once more the criticism is founded on deliberate and malicious falsehood. I did exactly what he claims is correct. Having the readings of many editors before me, in most cases I deferred to *their judgment*, based on many manuscripts, the versions and the writings of early ecclesiastics, when they agreed and there was nothing in the manuscript to hinder. This took care of most of the readings. In no case did I ignore the judgment of an editor, even when I could not accept it. On the contrary, the *critic* ignores all but the "commonly accepted," or popular, school of criticism. This is fatal. Christ is not commonly "accepted" today. Shall we, therefore, reject Him? The best scholarship is not popular because Christendom is apostate. Shall we reject unpopular scholars? The

spirit of truth demands that nothing be based on popular acceptance. The critic is on a false and fatal road. I *consider* what is "accepted," but that does not influence my decisions, though I know very well that allowing it to do so might fatten my pocket-book.

The *criticism* is not only unreliable, but false and malevolent. It is not only unsatisfactory, but detestable. In other spheres his misrepresentations would lead to a long jail sentence and a large fine. I submit this to the candid considerations of all concerned: *If it is necessary to utterly falsify the facts before condemning the Concordant Greek text, is not this the highest commendation it can get from a critic?* Thanks for his help! May he be used to introduce the version to many whose spirits will burn within them when they learn of his perfidy, and examine the work for themselves!

Elsewhere, the critic practically throws cold water on his own fiery accusations by insisting that "the present-day critical texts . . . differ but little"! The "whole residuary variation . . . can hardly form more than a thousandth part of the entire text." In that case, why pick upon the Concordant Version for a mere pecadillo? It also differs but little. But other translators did not think these differences negligible. Weymouth, a criminal like ourselves, put much labor into a text of his own, and then, more depraved than ourselves, published his English Version without the Greek in all his editions in order to leave his readers "at the mercy of his translation"! Rotherham not only committed this crime, but changed the textual base of his work at the cost of much labor. First he followed Tregelles, a man, as our critic justly remarks, "whose jealousy for the verbal accuracy of the Scriptures cannot be called into question," who, morever, "agrees in all essentials with the principles of Westcott and Hort." Then he, in his ignorance (?) changed over to Westcott and Hort. He, also, published editions without the Greek text (which he might have pirated) in order to deceive the ordinary reader! And so with other translators. I am pleased to have such companions in crime!

Absolutely no evidence is given to support the charge that "the author's *judgment based on internal evidence* determines in the case of differences in the readings." *This is not true*, and I, as the one who did the work, ought to know far better than a hostile critic in a matter so intimate. But I will not put my word against his. *I will produce evidence.* In 2 Cor. 6:11 my Greek text reads THE MOUTH OF-US HAS-UP-OPENED TOWARD YOUp CORINTHIANS THE HEART OF-YOUp HAS-*been*-BROADENED NOT YE-ARE-*being* CRAMP-SPACED IN US YET IN THE COMPASSIONS OF-YOUp. The internal evidence seems so strong that OF-YOUp ([*h*]*umōn)* should be OF-US that, in my version, I print it as follows: your our, showing that the "our" is not in the Greek. which has "your." I am convinced that my Greek

text is wrong, judged by internal evidence, *but I do not change it because I cannot find sufficient external evidence!* I am much more insistent on this point than Westcott and Hort, for they have no rule of precedence, except that "documentary attestation has been in most cases allowed to confer the place of honor as against internal evidence." *(The New Testament in the Original Greek,* page 17) *I pass on this evidence to the reader, not only in my Greek text, but in my International Editions also.*

Westcott and Hort laid so much stress on one point that they printed it in small capitals: KNOWLEDGE OF DOCUMENTS SHOULD PRECEDE FINAL JUDGEMENT UPON READINGS. No one man can be thoroughly familiar with thousands of documents like those of the Greek text. A number of men can. Westcott and Hort were hindered by "engrossing occupations of other kinds," so had only their spare time to devote to such work. (This was, of course, not *American* spare time!) We may be sure that they did not personally examine all the sources of the evidence that they used. They depended upon others for this. Their judgment as to the worth of all these is recorded in their text, margin and notes on select readings. I had profited by their labors, and the actual collations of others before I began my text. I determined to become thoroughly familiar with the very best texts, so that I could form a correct judgment as to their value. No one who has seen what I have *done* with these can doubt my acquaintance with them. In compiling my own text I first entered above each line of the Resultant *every single letter* in Sinaiticus, Vaticanus and Alexandrinus which differed from it. Later I studied these, comparing with this evidence that of the editors. I went further than anyone else, so far as I am aware, in my studies of the correctors of Sinaiticus, for one of them seemed to be an *editor*, rather than a mere corrector. If so, then the Concordant Version has profited by the work of an editor ever so much earlier and more reliable than any other edition of the Greek text yet produced!

MEAGER PREPARATION AND BOASTFUL CLAIMS

II. MEAGER PREPARATION AND BOASTFUL CLAIMS. A man who undertakes such a stupendous and superlatively important task as the preparation of a text of the Greek New Testament and the translation of it would presumably be a highly-educated man. Is that the case with the author of the Concordant Version?

We have already referred to his own statement that he studied New Testament Greek for a short time with Mr. Stiles in Los Angeles. According to his own testimony, this is all the training he has had in the Greek language except what he learned by private study. There is no sign that he is acquainted with the Greek language as a whole, nor that he thinks it important to have such a knowledge for his task. Indeed, the author claims that his work is not based on "the authority of scholars" (p. 7), but rather on

"a method of translation based on the denial of human ability to sound its depths or scale its heights" (*ib.*).

Now there is abroad today an exaggerated regard for "scholarship" in the field of Biblical interpretation. Multitudes of unlearned people bow unquestioningly to the "conclusions" of modern scholarship when the conclusions do not at all depend upon scholarship, but on the doctrinal presuppositions of the scholar. This fact we heartily deplore. But there are tasks, nevertheless, that require adequate educational preparation. When God wanted leaders for the most outstanding places in the Old Testament period. He chose Moses, a man learned in all the wisdom of the Egyptians, and in the New Testament period He chose Paul, who had sat at the feet of the greatest teacher of his nation. It would seem that the selection of a Greek text and the translation of that text is one of the tasks for which a man should be adequately trained. How unfavorably this author compares in this respect with the twenty-four greatest scholars of Great Britain who prepared the English Revised New Testament, and with the scholarship that gave us the American Revised Version! A recent scholar says that the latter "embodies the ripest scholarship of Great Britain and America" (Price, *The Ancestry of Our English Bible*, pp. 289, 304).

In spite of these limitations the author sets out to make his own "standards for the Greek verb." For this purpose the "accepted grammars would not work" (p. 59). We shall show later that they evidently *did not* work to any large extent in the preparation of this volume. Not only so, but the lexicons also did not *work*, for the author very radically departs from the meanings of words in both classical and New Testament Greek in some instances. So confident is he of the importance of his work that he says, "If true, it should be welcomed with open arms and published in every periodical, our grammars should be corrected, and our versions revised" (p. 33). But since he also says that "if it is false, it should be condemned unsparingly," we have his permission (!) to examine it minutely. We may summarize this point by asking. What shall we think of a man who dares to set aside all the accumulated knowledge of Greek scholars, classical and New Testament alike, as to both grammar and lexicography, and presumes to be able to attain to assured results by his own independent study?

Notice the boastful claims concerning this work. We read: "The Concordant method places the work of translation on a permanent systematic and scientific basis" (p. 5). Again: "This plan gives the Scriptures to the people, and removes the necessity of relying on human learning or authority in matters of the gravest moment, where it is of supreme importance that they procure the counsel of God, unclouded by the creeds and traditions which corrupt the current texts" (*ib.*). And again: "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 Version proposes to provide him with all the essential facts so that every point can easily be tested and the translation of any passage verified" (p. 7). And once again: "It redounds to the glory of God and conveys and displays the surpassing excellencies of His holy word as no other version has even assayed to do" (p. 60).

FUNDAMENTAL PRINCIPLES

Our critic's main object is to expose the fundamental principles on which the Concordant Version rests. He not only does *this* here, but also exposes the fundamental principles on which *his criticism* is based. We found all upon the fact that God's Word is inspired and far beyond the capacity of any mortal (including ourselves) to fully comprehend. But our critic bases all on the fiction that scholars are fully com-

petent to understand God's revelation and are unanimous in their interpretation of it. *He would interpret and translate accordingly. We translate first and interpret accordingly.* He insists on human omniscience; we acknowledge human ignorance. He supports his position by the fetish of "authority," just as if almost all past authorities had not been superseded, and as if the present authorities did not disagree, and as if the popularity of "acceptance" of authorities makes them infallible, when God's purpose demands that the majority be opposed to Him and therefore wrong. We build upon the *evidence* supplied by God Himself in His Word.

There are quite a few versions made according to his plan. Almost all the "modern" versions are like that. I will not mention or refer to any in English, as that might give offense. There is one on the continent of Europe, made by a very learned man, recognized as far above a mere university professor, seeing that his large lexicon of the Greek is considered the very latest and best. I know, for I used it frequently. His version was very popular when I went over in 1931. Indeed, when I visited my sister, the first book she showed me was this new translation. I glanced at the first few verses of Ephesians and said: "This is not a translation at all!" Later, whenever I said this, people replied, "But it is so easy to understand!" For them, it *was.* Without bothering with his own lexicon, this man had simply restated everything in everyday language in line with the teaching and tradition of the church! No wonder they could understand and appreciate his work! It was inspired by the church and the scholars. Yet he seemed to be a sincere believer in Christ.

"The doctrinal presupposition of the scholar" would be a good summary of this whole criticism. Real learning is another matter. Those who are influenced by this criticism will not be moved by the actual knowledge displayed, but by the B.D., Ph.D., D.D., after the author's name, and by his reputation for orthodoxy, or the traditions of that part of the church to which they belong. As we will see later, his scholarship vanishes when confronted with simple facts. He turns the dative case into a genitive when his interpretation calls for it. I have persistently denied all title to "scholarship" because I do not wish to be reckoned with a class which, like those learned in the law in our Lord's day, refuse to enter the door of knowledge themselves and hinder those who wish to enter. The scholars of those days opposed Him and sneered at His disciples.

I do not pit my ignorance against the scholarship of the ages, but introduce a scientific *method* in place of chance. I make rules to regulate and guide my mental processes. I refused to deceive myself into thinking that I had "defined" five different words when I used only one word to do so. And I do not blind myself into accepting a "definition" of one

word by giving it a dozen English equivalents. Anyone who will use a real concordance like Wigram's, or even the "*discordances*" of Young and Strong, will see that our popular version is made by rule of thumb. The same word is rendered "pour out" and "fill" (*kerannumi* Rv.14:10, 18:6). The same word *loose* and *bind* (*rthq* Ecc.12:6, Nah.3:10). The same animal is a *dragon*, a *sea monster* and a *serpent (thnim)*. Another is a *mole* and a *swan* (*thnshmth*)! Hundreds of words with five or more unnecessary English equivalents, each of which are used again for as many Greek or Hebrew words! Confusion confounded! I am merely doing a job of dirty housecleaning! I am merely clearing away the wire entanglements which impede our progress in the knowledge of God.

It takes no "scholarship" at all to see that the accepted grammars and lexicons are quite inadequate for the compilation of a consistent translation, which seeks to carry over into English all the distinctions of the original. It takes a grain of common sense and a good concordance. On a train in Denmark I had a talk with a professor of theology, and he assured me that each Greek word had at least twenty different meanings. I have seen words "defined" in continental lexicons by whole columns of equivalents, yet these same words were used elsewhere to "define" dozens of other words. Such definitions do not define. They make you dizzy. They do not distinguish between *meaning* and *usage* and *figures*. They are not nearly so good as Webster. The best of them does not draw a clear line between each Greek term such as is imperatively necessary in a concordant version.

THE REVISIONS

Far be it from me to disparage the work of the British and American revisers! On the contrary, I have not only used it myself and commended it to others, but, in an examination of a test passage (Ro.3:19-28—see our pamphlet, "Seventy and Seven") I have acknowledged that the American Revision has anticipated about half of the improvements in the Concordant rendering. Yet how many heart-aches have been caused by this monument to modern scholarship! Men like Dean Burgon, whose scholarship cannot be questioned, denounced them scathingly in his book entitled *The Revision Revised*. Today scholars acknowledge its practical failure, and are busy preparing new revisions. If anyone wishes to compare the Concordant Version with the Revision, he will get to the heart of the matter if he will test their attitude toward the inspiration of the Scriptures as expressed in 2 Tim.3:16. The Revisers question it by their discordant rendering, "Every scripture inspired by God is also profitable." Why should they go out of their way to translate this construction so absurdly different here from elsewhere? To be consistent they should have

rendered Heb. 4:13 "all things, naked, are also open." That would show that some things are not naked and open in the sight of God. Learned men make themselves ridiculous when they seek to destroy faith in the Word of God. The answer is that their *hearts* were not right with God. Their scholarship, like most of it today, was rotten at the core. Genuine believers feel this, hence have little heart for their work. I thank God that He has preserved me from this sad fate!

MOSES AND SAUL IN GOD'S SCHOOL

The examples chosen to show that educated men are needed by God are most unfortunate! Both Moses and Saul of Tarsus were sent to the back side of the desert in order to get their real education, and to rid themselves of the wisdom of the world and the traditions of religion. Did the training he received in Egypt fit Moses to deliver Jehovah's people from bondage? It equipped him to murder one of the Egyptians! It took forty years in the university of loneliness and isolation to sweat the pride out of him before he was fit to be God's man. Saul's scholarship taught him to reject Christ and murder His disciples. He was not put into God's service until he had spent three years in Arabia, in the school of God. Can it be that our critic has never been to this "finishing" school? He acts like Saul in this criticism, not like Paul, and he seems to commend the wisdom of Egypt, by which Jannes and Jambres *withstood* Moses after he became a man of God. How Darby and Grant would suffer to see one of their publishing houses, devoted to the dissemination of the truths they recovered, backslide and advocate the wisdom of Egypt and of the Jewish rabbis who crucified Christ; turn back to help in the murder of the reputation of a slave of God who, like themselves, will have none of this world's wisdom!

What is *real* scholarship? Does it consist in learning by rote the opinions of other scholars? That, alas, is the depth to which "scholarship" has sunk. In this criticism we are continually reminded that so-and-so (a great "authority") says this, and such-a-one ("an accepted scholar") says that. We do not dispute this. What of it? If this scholarship were a bit broader it could, in almost every case, quote still another scholar, equally authoritative, who insists that the reverse is true. A Fundamentalist says this, and a Modernist says that. And, as a matter of fact, even candid Fundamentalists acknowledge that the Modernist usually excels in scholarship. Pseudo-scholarship, more and more, is opposing the knowledge of God. My principle task, at present, is the restoration of the Hebrew text. If I were a "scholar" I would rip it all to pieces according to the "sources" and make a profound fool of myself. As it is, I know the Source Who inspired it, so I am constantly marveling at the literary excellence of His handiwork, instead of exposing its imaginary mistakes and pitiable patchwork. Not long since this very critic registered

his opinion that another scholar, who claims to be far above him in scholarship, was mistaken in an elementary question of Greek grammar. How dare he disagree with an older and more experienced scholar? Yet he gave conclusive evidence that he is right.

Scholarship is no longer the same thing as knowledge. It is only the camouflage. Had I spent a few years in my youth in a theological "cemetery" (as my friends miscall it), I would have been a scholar, and would probably have buried in it the dead body of my faith in God and His Word. As it is, I thank God that, when attending high school, I did not take the classical course which included Greek. I was a religious unbeliever then, so was not much interested in God's Word. Soon after, when I came to a knowledge of God, I wished, for a while, that I had taken Greek. But I thank God that He kept me from it. When I did attend classes, I soon saw how shallow the instruction was. Just memorize the textbook. The only real benefit I derived was learning to "sing" the endings of the verbs. I can hear the class yet:

ō, eis, ei, omen, ete ousi!
Subjunctive, *ō, ês, ê; ō men, ête, ōsi!*
Future, *sō, sês, sê, sōmen, sête, sōsi!*

And so forth. This helped me to memorize where memory is almost indispensable.

UNIFORMITY AND CONSISTENCY

III. Erroneous Conception of Uniformity in the Translation of Words. We have considered the author's text and his boastful claims for his work. Let us examine the finished product and see how it commends itself to good common sense. We begin by noting his insistence that "wherever possible, each word in the original should be represented in translation by only one English word" (p. 8). This we would grant in a general way, but the author carries this principle to ridiculous lengths. Sometimes he makes it he says: "Every word in the original should have its own English appear as if that can and ought always to be done. For instance, equivalent" (p. 12). And: "With the slight exception of occasional idiomatic usages, each English word in the Concordant Version does exclusive duty for a single Greek word. Hence, a word absorbs no false nuances, no deceptive coloring from alien context, but stores up the evidence of each passage to enrich the thought in all the others" (*Lexicon and Concordance*, p. 4).

1. Admitted impossibility of always adhering to this principle. It is almost surprising to note, after such a statement of principle, that the author says: "There is one case where English usage demands as many as eight synonymns for a single Greek word" and concerning another instance: "English uses five specific terms where Greek is content with one" (p. 47). An examination of the Version shows that there are other words that have not always been rendered by the same English word. And concerning connectives he says: "As the Greek connectives cannot be consistently rendered into idiomatic English, the student should always consult the sublinear" (*Lexicon and Concordance*, p. 10).

Never have I made it appear that a uniform rendering *can* be used in a *version*. It *has* been done in the *sublinear*,

where it belongs. Both by word and example, I have insisted that what *should* be done *could not* be accomplished. There has been more criticism because I did *not* carry this to ridiculous lengths than from those who think I have. After misrepresenting our position, no wonder our critic is surprised to note that we distinctly state otherwise and even give extreme examples. Instead of acknowledging his false charges against us, *and his practical agreement with our procedure*, he viciously continues to drive home his attacks as if he had not disproved his own assertions. This he continues in his correspondence.

A Greek word may demand many English equivalents in a *version*, but this does not prove that it has many *meanings*. It may simply be a matter of *usage*. The Greek word BESIDE-CALL *(parakaleō)* will illustrate this. No single English word seems to serve for all of the occurrences. The Concordant Version uses *entreat* and *console*. In Mt. 18:29 the slave *entreated* (not *consoled*) saying, "Be patient with me, and I will pay you all." Certainly it does not "mean" *console* here! In 2 Co. 1:4, however, the God of pities and *consolation consoles* in every affliction. Here we could not use *entreat*. But, when we were commencing on the vocabulary of the German version, a Swiss brother called my attention to the word *zusprechen (to-speak)* as an equivalent for this word. We tested it and found that it covered every case where we use *both entreat* and *console!* If we "reason" from the English language. an Englishman can prove that this Greek word has two or three "meanings," but a Swiss would deduce the opposite, for his language has a single word whose *usage*, as well as sense, corresponds with the Greek.

Let us set forth the actual facts as to this word. The literal "meaning" of BESIDE-CALL is to *call* so as to be *beside* (Ac. 28:20). Paul sent out a call for the Jews in Rome to come to his room. Only this should be called its *meaning*. *Figurative usages* arise from this meaning. If we wish to entreat or console or speak with anyone we may call them to our side, hence this action is used to suggest what we say. In Switzerland the same kind of a figure is used, but there the action is *speaking*, not *calling*. In fact we use this in English also. We may say, "I will *speak* to him about his duty," when we mean that we will *entreat* him to *do* his duty. So we may conclude that the literal *meaning* is always CALL BESIDE, the figurative usage is always entreat-console *(Zusprechen)*. The fact that it is used literally and figuratively does not prove that the Greek word has more than one *meaning*. The *use* of several English words by no means proves that the word has many meanings.

English dictionaries and Greek lexicons have the same fatal failings. They do not distinguish between the *meaning* and the *usage* of words. They do not segregate the *figurative*

from the *literal*. As a result, the definitions are sometimes so indefinite that their meaning is lost in a London fog. This may be true also of those who seek to derive the meaning from the contexts in a concordance, under the mistaken notion that this is the concordant method employed by us. A case came up recently. An earnest student, studying the word *dead*, found that, in one case, it was applied to the living. She who lives in pleasure is dead (1 Ti. 5:6). He came to the conclusion that death is a form of life! The metaphor mislead him. This passage is a *figure*. She is *like* the dead *in some respects*. is the literal. What would we think of a farmer who feeds his stock with human flesh because the Bible says that "all flesh *is* grass"? He would starve if he reasoned like a theologian.

In reasoning against the principle that each Greek word has a uniform meaning we are told:

> Many words in the English language have more than one meaning. Thus, we speak of a library table, a multiplication table, a table of contents, of setting a good table, etc.

May we suggest that this reasoning is utterly irrational? What is true in the English language is *not* necessarily true in the Greek, for these differ greatly, especially in their vocabulary. We call it the "English" language, but, in fact, it is composed, not only of words used by the Angles, but also by the Latins, the Greeks, the Normans, the Scandinavians, and some others.

The various *usages* of the word *table* which are given are all bound together by the literal sense of a raised flat surface. This is common to them all. By the figure of association (synechdoche) we use this meaning for all and depend on the context to determine what kind of table is meant. When the word stands alone it has only one meaning, a flat surface properly supported. This also is a faded figure, for legs are not an essential part of a table. Some have none. Leave out the words *library*, *multiplication*, *time*, *contents*, *setting*, and the word itself reverts to its common usage.

If the Greek word *table* has so many meanings, why does the Authorized Version use only three English words to express them? They translate *trapeza* (FOUR-FOOTER) by *table*, *bank*, and *meat*. The Concordant Version uses only *table* and *bank*. Should we use *meat*? The Authorized Version used this only once, in Acts 16:34, where the Philippian jailor is said to set *meat* before Paul and Silas. Now, when the Authorized Version was translated (or rather revised), the word *meat* meant any kind of *food*. They used *meat* to translate *brōma*, *brōsimos*, FOOD; *brōsis*. FEEDing; *prosphagion*, TOWARD-EATing, viand; *trophê*, NURTURE; *phagō*, EAT; as well as *trapeza*, TABLE. They translated *kreas*, which means the carcass of animals slaughtered for food, by *flesh*, the same as *sarx*, the tissue of animal bodies. We distinguish between all these as the Greek does and do not use *meat* for food and drink as figured by the word *table*.

Table does not *mean* "meat," but it may *figure* the food and drink which is set upon it. I also had a "table" set before me in Greece. I did not eat the table, as I did not know at that time that a table was meat! I am not even sure that there was meat on the table. But there was food *and* drink. I cannot recall a meal there without the musty wine which tasted as if it had been flavored richly with cobwebs. I had to swallow it, as the water was dangerous. If the jailor set *meat* before Paul and Silas, to the exclusion of other food (which I doubt), then the record would certainly have used *kreas*, the word for meat. Paul used it when he meant flesh sold by the butcher, which had been offered to idols (Ro. 14:21, 1 Co. 8:13). So do we, despite the vilifications of a decadent scholarship.

"Man" has *not* seventeen *meanings* in Webster's distionary. The meaning "devil" is merely a mistaken inference. The meaning "suitor" is obsolete. The meaning "anyone" is loose language. Almost all the rest are figurative usages. in which the figure actually depends on the noun *retaining* its literal *meaning*. "Mankind" uses a part for the whole, just as, when we use the word *sail* we mean the *ship* of which the sail is a part. But a sail does not *mean* a ship. One human does not mean *humanity*. It is the *context* which contributes the change in scope, not the word. So, the exhortation to a man to be a man does not change the meaning of man to manly. or we could say "be a *manly*." Expanded, we say, be *like* a man. So the so-called meanings, "person of consequence," "married man," "vassal," "adult male servant," all depend on the literal meaning to express a related idea by means of its setting. In a different way this is true of a chess "man," a "merchant-man"('s ship), and the obverse of a coin. Change the literal meaning of man and the proper sense goes with it. If the Greek word *anthrōpos* (a human), which occurs over five hundred times in the Greek text, has seventeen different meanings, the "translators" (they were only revisers, really) of the Authorized Version were very incompetent indeed, for they used only two, *certain* and *man*. Why, the Concordant Version is more than twice as scholarly, for it uses five words! These are *h*man, mankind, humanity, *h*person, *h*people! How long would our critic hold his job if he insisted that the Authorized Version is ridiculous, made by "utterly ignorant and lazy men," or, to stick to the evidence, men more than twice as ridiculous, ignorant and lazy as the Concordant Version staff?

ABSURD CRITICISMS

2. Absurd renderings. First, we note some absurd renderings to which our author is driven. And while we consider these, we should remember that he is exercising some restraint, for fear that he will have too much opposition. He expresses the hope that in future editions it may be possible to render *human* instead of *man*,

commissioner instead of *apostle, miss* instead of *sin, stake* instead of *cross* (p. 54). But to note some actual renderings:

Our critic now gives examples of thirteen words which he considers "absurd," and mentions five others which he would have included if we had used them. This is most revealing. *He is utterly out of sympathy with the injunction to use a form of sound words* (2 Ti. 1:13), *and derides the necessity of distinguishing between things that differ.* There is sound and sufficient reason for each one of these exclusive renderings, and we shall show why we cannot alter them without very seriously lowering the accuracy and correctness of the version. His objections are all due to superficial, unscholarly prejudice. He deems that absurd which he cannot understand or is unable to appreciate. Those who have examined the version and used it, commend us for these very "absurdities." We anticipate this human failing by postponing some desirable changes until this absurd and lazy spirit should have had time to see its own silliness.

MAN DISTINCT FROM HUMAN

English, with its tremendous vocabulary, lacks a noun to express *a human being.* Instead of being ashamed of this serious and awkward deficiency, and seeking to remedy such a grave defect, we persecute anyone who even attempts to cure this eyesore. I am not seeking a martyr's crown by pressing minor improvements which may cause the rejection of far more important betterments, so I am trying to lead up to them gradually. In this case, I have distinguished the word man (a human being, not an animal or a spirit, including women and children as well as men) by putting a small, high *h* before man, in the latest edition, in order to suggest the word *human* (being). The word man, *not a woman or child,* is left without this mark. It is absurd to cling to one term to express both. Women are almost excluded from divine revelation in our popular versions if we hold *man* to its strict significance. Other languages, even cognate ones like Dutch, have two terms, as in the Greek. If it is absurd to clear up this confusion in our popular versions, then sound sense is insanity.

The choice of the word "man" to show that Greek words have many "meanings" is most unfortunate. I will use it to show the reverse. "Man," in English, *has* two "meanings," (1) an adult male of the human species and (2) a human being. But the Greeks have *two words* for these *two meanings*: (1) *anêr*, an adult male, (2) *anthrōpos*, a human being. English is defective here. Greek is not. I have found it necessary to put a small high *h* before *h*man when it stands for *anthrōpos* in my International Edition, to distinguish it from *anêr.* What English needs is another word for a human being, not an animal or a spirit. I have suggested and used human, and humanity or mankind, when it is used figuratively for

all. (I have just received another criticism by one who thinks I am doing wrong not to use *human* for man always, when it is *anthrōpos* in Greek. I can only plead guilty and hope that I will be allowed to do this after Goliath has been dealt with.)

APOSTLES ARE COMMISSIONERS

For years I was mistaken as to the meaning of the word *apostle*, and I argued that it denoted *one sent*, according to the leading scholars, so that anyone *sent* was an *apostle*. I was shaken in this idea when I analyzed sacred Greek into its elements, and found that it was *not* composed of the element SEND, but PUT. Then I found that the verb differs from mere sending in that it includes authority for the execution of a task, which we express best by our word *commission*. *Apostle* is a transliteration of the Greek *apostolos*. It has gathered many a theological barnacle of which we were well rid. But we can only prepare the ground for this improvement.

SIN DENOTES MISS

The word *sin* imparts a confused and erroneous idea to most minds. Very few can distinguish clearly between it and *evil*, *wrong*, *transgression*, *trespass* and *offense*, distinctions which are vital to an apprehension of God's revelation. Sin means *miss* the mark, *mis*take. In the Greek Scriptures the Authorized Version uses sin for two stems. Besides *hamartia* (miss or sin) and *hamartēma* (miss-*effect*, penalty of sin), it represents *paraptōma* (BESIDE-FALL, offense), which suggests quite a different thought and has a very special usage, corresponding to our word *offense*. In the Hebrew Scriptures the Authorized Version *sin* represents at least four distinct stems, *ashm* and *ashme* (GUILT), *oun* (DEPRAVITY), *phsho* (TRESPASS), as well as *chta*, Chaldee *chti* (MISS, sin). *This* is not only absurd, but a *sin*, for three of these words have closer English equivalents than *sin*, even though they are related to it in signification. We were taught that a good author always uses synonyms with nice discrimination. Surely the best of all Authors has done this, and His distinctions should not be ignored and despised.

THE "CROSS" WAS A STAKE

When I first discovered that the word *stauros* stood for a plain stake without a cross piece or any other fancy addition, I used *stake* in the version and submitted it to a friend who was somewhat in sympathy with my work. But this change so incensed him that I withdrew the rendering. He seemed to think that I was cutting out the great truth of the cross, although I was only clarifying and emphasizing it. The "cross," with its ornamental shapes, its artistic forms, especially when made of precious metal and adorned with gems, suggests the exact reverse of the shameful ignominious stake. To me the word is spoiled by association with false religion. It

is a symbol of apostasy, of pride, in place of a degrading and dreadful death which puts an end to the flesh and prepares us for the uttermost grace of Paul's epistles. But I bear with it, and point out the better rendering to those who have been initiated into the deep lesson of their own shameful end and their glorious place in Christ.

BOY

Matt. 12:18: "Lo, My Boy, Whom I prefer." Jesus is called "Boy" many times, as in Acts 3:26: "To you first God, raising His Boy, commissioned Him to bless you"; Acts 4:27: "For of a truth, in this city, were assembled against Thy holy Boy Jesus," etc.; Acts 4:30. The Greek word (*he, ho pais*) is either masculine or feminine. In Luke 8:51 the Concordant Version itself uses the word "girl."

One of the weaknesses of the English language and all its versions of the Scriptures, is the failure to distinguish between five different Greek stems, all of which are rendered by *child* occasionally in the Authorized Version. These are *brephos*, BABE, *nêpios*, YOUNG-sayer, minor; *pais, paidion, paidarion* (from the stem HIT) boy, girl or page, little boy or girl, lad; *teknon* (from the stem BRING-FORTH), offspring, child; and [*h*]*uios*, SON. The most absurd, perhaps, are such phrases as "the *children* of Israel," yet who objects to it? The word *son* involves position, maturity and dignity, as distinct from *child*, and need never be confused with it. The word *minor*, as opposed to *mature*, can always be distinguished. The Authorized Verion obscures this by rendering it *babe, child*, or *childish*. The word *babe* the Authorized Version unnecessarily renders *child, infant*, and *young child* as well. But it seems impossible to maintain the distinction between *child*, considered on *offspring*. and *boy, girl*, as old enough to be *disciplined* and to *serve*. The Authorized Version seeks to do this at times by using *servant* and *maid*, although these clearly suggest other Greek terms. They use *servant* for five other stems, *slave, attendant, domestic, boy*, and *deputy*. David is called a *servant* (Lu. 1:69, Ac. 4:25), but our Lord is called a *Son* once (Ac. 3:26) and a *child* twice (Ac. 4:27, 30). I was quite shocked to find that they referred to Him as a *child* when He stood before Herod and Pilate. I would never use the phrase "Thy holy *child* Jesus." It smacks of irreverence and sacerdotalism. Now that I am older I sympathize with the translators. In their day the word *child*, or *childe*, was used also as a kind of title for a youth of noble birth, as Childe Harold, Childe Rowland, so gave quite the opposite impression to that which I received.

But the Greek does not suggest either childishness or nobility, but was used of the centurion's *slave* (Lu. 7:2, 3, 7). To this day officers in some armies have body-servants who are called the equivalent of our *boy*, though they are mature men. I have met them in Europe and in Iraq. *Boy* is used for grown men frequently in English. A friend of mine is continually addressing a company of elderly people as "boy."

When I came to California in 1885, the Chinese house servants were all "boys" up to the day of their death. In China a "number one boy" has other "boys" under him to do all the housework. In Africa the negro laborers are all "boys." The word occurs frequently with precisely the same *usage* which it has in Greek. We know of no other which is nearly so good, and which, at the same time, has the other usages of the word in the Scriptures. If a better can be found we will gratefully accept it. Just what our critic intends by saying that it has the feminine form also, is very vague. Surely he does not wish us to translate "Thy holy *girl* Jesus"! Would that be less "absurd"? But what else can be meant by his comment?

In the complete edition I have the following note: (Acts 3:26) The term "Boy" is used here with all reverence, for want of a better. The difficulties encountered in its translation are apparent from the variety of renderings in the common versions, all of which are better fitted to some other Greek word. They use *child*, son, servant, young man, maid, etc. It is used of the boys under two years of age in Bethlehem (Mt. 2:16). It is used of Jesus when he was twelve years old (Lu. 2:43). It is quoted from Isaiah when he spoke of Him (Mt. 12:18). It is applied to Him four times in this book (3:13, 4:27-30). It is a word like our "boy" or "girl" which may be applied to a child or a young servant.

Does not this call for loving sympathy instead of caustic comment?

EMIT OR UTTER

Matt 13:35: "I shall be opening My mouth in parables, I shall be emitting what has been hid from the disruption." Thayer rejects the classical meaning of *ereugomai*, "to spit or spue out," and defines it as "to pour forth words, to speak out, utter."

The Septuagint uses *ereugō* for three Hebrew words, two of which are *not* confined to the emission of sound. It stands for EMIT *(nbo* Ps. 19:2 "day *uttereth* speech," which is also used in Pr. 1:23 for "*pour out* my spirit," and Pr. 15:28, "evil things," and in Ecc. 10:1 "ointment . . *sends forth* a stinking savor"); for ROAR *(shag);* and for TEEM *(shrtz* Lv. 11:10 "all that *move* in the waters"). Here there is no suggestion of sound at all. The word *emit* or BELCH is used in the inspired text with the figurative force which it possesses in the Septuagint and elsewhere. It is a *sudden, forcible* utterance, an *eruption.* The word occurs only once.

Here is how this word should be criticised *constructively:* "Emit" is right so far as it goes, but it is not sufficiently violent and sudden, as is shown by it elements and usage in the Septuagint. Therefore it should be changed to *erupt* or the like, as it is in the German Concordant Version. Then I would have the pleasure of replying, A thousand thanks! I will be delighted to make the improvement. You will get your reward in that day!

For several years I bowed at Thayer's shrine, but I finally came to the conclusion that he was not inspired. He, in common with almost all scholars and lexicons, confuses the *meaning* of words with their *usage*, especially in figures of speech. This is a case in point. The *meaning* of *ereugō* is BELCH FORTH, without regard to that which is erupted. Literally it applies to food, vomit. But figuratively it may apply to anything which is violently ejected, even sound. The word *utter*, like *emit*, fails to cover the explosive character of the discharge. It intrudes into the realm of another Greek word, *phthe(n]g-gomai*, which is an exact equivalent of *utter*, as in 2 Pt. 2:16: "A voiceless yokebeast *uttering* with a human voice." See also verse 18: "*uttering* pompous vanities and Acts 4:18: "not to *utter* aught." It, not *ereugō*, is limited to the emission of sound.

CARAVANSARY OR DINING ROOM

Mark 14:14: "And wherever he should be entering, say to the householder that 'The Teacher is saying, 'Where is My caravansary, where I may be eating the passover with My disciples?' " The word *kataluma* means, on the one hand, "an inn, lodging-place"; on the other hand, "an eating-room, dining-room."

There is something incongruous in this passage in the usual rendering. First it is called a *guest chamber*, then a *large upper room*. By suggesting that it should read "eating room" here, the popular versions are also criticised. But the word literally means a DOWN-LOOSE *(kataluma)*, the place where travelers loosed their gear in order to rest and refresh themselves, a khan, but quite different from an English inn or hostelry, with all its association with food and drink. It was probably used also of that part of a great house where guests were received. But the most important point is totally eclipsed in these versions. *Our Lord ended His career in the same sort of place outside of which He began it. He was homeless to the last.* He was born in a manger because there was no room (not in the "dining room!"—but) in the caravansary. Babes are not supposed to be born in a dining room. There is absolutely no necessity for giving this word two different meanings. Every caravansary would have a place to eat. In modern language, our Lord was born in a stable connected with a hotel. He ate his last supper in a hotel with a dining room, or in the guest room of a great house.

The word caravansary *(kataluma)* occurs only in connection with the entrance and exit of our Lord from this world (Mk. 14:14, Lu. 2:7. 22:11) in the inspired record. In the Greek version of the Hebrew Scriptures, it is loosely used to translate five different Hebrew terms. It stands for TENT *(auel*, 2 Sa. 7:6, once out of more than 400 occurrences), for LODGE *(lun*, Jer. 14:8, "tarry for a night"), and LODGING *(mlun*, "inn"), for ROOM *(lshke* 1 Sa. 9:22, "parlour"), for TABERNACLE *(mshkn*, 1 Chr. 17:5, once out of more than a

hundred occurrences), for HOMESTEAD *(nue,* 1 Chr. 17:7, "sheepcote"), for booth (OVERSHADOW, *suke,* Jer. 25:38, "covert" once out of about thirty occurrences). In these, diffuse as they are, there is no suggestion of eating. The only basis for this idea seems to be the single context of our Lord's last dinner. But that is no more than in all of these cases, for probably eating was also done in the tent, the lodging, the room, the tabernacle, the homestead and the booth, for which it stands in the Septuagint. Shall we therefore change all these to dining room also? The dining room of a hotel is not the hotel, and most owners of a hotel would resent calling their establishment by such a name.

DOCTOR, NOT MASTER

Luke 9:33: "Doctor, it is ideal for us to be here." The word here translated "doctor" means "a superintendent or overseer; a master."

This time we will put the "authorities" in a ring and let them fight it out themselves. Bagster's Analytical Lexicon says that, in the N. T., *epistatês* is the equivalent of *teacher,* or *Rabbi,* and means *master* or *doctor. The critic loses this round.*

Grove's Greek and English Dictionary gives the usual equivalents and adds, "Or, (Fr. *epistamai* to be expert) *expert,* skilful." *The second round is in our favor.*

Liddell and Scott also give two distinct usages, including skilful, well versed. *The third round is ours.*

Funk and Wagnall's College Standard Distionary, 1941, a modern work, says: "A person of great learning, and qualified to instruct." *The fourth is ours.*

The Expositor's Greek Testament says: "A Greek term for Gentile readers instead of Rabbi." *Five!*

Now for the knockout! A Greek Lexicon to the New Testament, by T. S. Green, should settle the matter for all scholars who want "authority." He says it is *"equivalent to didaskale, or rabbi,* MASTER, DOCTOR. Take the count, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10! Our hand is raised by the referee in token of our victory! But this doesn't seem right, as I have no hand in the slugging! So I must forego the victory! I won't go in the ring, for they always hit me below the belt.

The fact is that the verb ON-STAND, in its middle form, took on a different figurative meaning than it has in the active. Actively, it denotes *stand by,* as, in Lu. 2:9, "a messenger of the Lord *stood by* them." The noun derived from this means *one who stands by,* figuratively an *overseer.* But in the middle voice, *epistamai,* the figure takes a different turn. It denotes *be adept, be versed* in anything, as in Acts 26:3 (C.V.), where King Agrippa is called "an expert," *versed* in all, "both the customs and questions of the Jews." See also Ac. 10:28, 15:7, 18:25, 20:18, 22:19, 24:10, 26:3, 26, 1 Ti.

6:4, Ja. 4:14, etc. So the noun may take this sense also. We might address our Lord as *adept*, if this title had not been ruined by association with false philosophies.

We have never seen a prize fight, so we apologize in advance for any mistake in the description. But we did see a "free for all" on board the Leviathan on our way to the Holy Land. The contestants were all blindfolded and struck at each other unmercifully. No decision was reached. All were damaged. I took no part. So, I stand at the side lines when scholars disagree disagreeably. They have no right to injure me, for I am not qualified to fight. This is the privilege of "doctors," D.D.'s and other D.'s.

We, today, use the title "doctor" in the same way. Like the Greek, it has more than one usage, and, though most often applied to a doctor of *medicine*, a physician, it is popularly used for anyone who has this degree in the learned professions. Our critic is a triune "doctor," for he puts B.D., Ph.D., and D.D. after his name. I have difficulty in preventing some of my friends from fastening it on me. It is used only by Luke, who was himself a "doctor," or physician, so he records this special term of honor and respect accorded to our Lord. The English word *master* gives an entirely different thought. which is expressed by the Greek *kurios*, and usually rendered *Lord* when applied to Him. When "master" is used as a learned title, it is one degree lower than "doctor." It is an insult to call our Lord a "Master" in this sense, as though He were inferior to other learned men of His day. Our critic places himself above Him, in refusing to accord Him the degree *Doctor* (which he has) and giving our Lord the degree *Master*, which is lower.

THE MEANING OF EXALT

John 3:14: "And, according as Moses exalts the serpent in the wilderness, thus must the Son of Mankind be exalted." Surely the words "exalts the serpent" give a very erroneous idea as to what Moses did.

Webster's dictionary defines *exalt* as follows: 1. To raise high; to elevate; to lift up. I also was taught that this refers to the cross and, at first, rendered this "raise on high," because its stem denotes HIGH, and thought that *exalt* was limited to figurative elevation. But I found that all the other occurrences (Mt. 11:23, 23:12, 12, Lu. 1:52, 10:15, 4:11, Lu. 18:14, 14, Jn. 3:14,14. 8:28, 12:32, 34, Ac. 2:33, 5:31, 13:17, 2 Co. 11:7, Ja. 4:10, 1 Pt. 5:6), with the exception of Jn. 8:28 and 12:32, 34, which also speak of the elevation of the Son of Mankind, were best rendered by the word *exalt*. Indeed, they are so rendered in the Authorized Version, except Ja. 4:10, which is discordant, for God will certainly not *literally* "lift up" the humble! Not far from where I lived for a long time, was Rattlesnake canyon. We used to carry a stout stick

with us when we went walking in order to kill any poisonous reptile that crossed our path. We certainly did not "lift up" any serpents until they were dead! To us this would savor of a foolhardy act. It is a thought that should not intrude into this context. Besides, the Authorized Version translates six other words by *lift up; airō*, LIFT, hoist; *anakuptō*, unbend; *anistêmi*, rise; *anorthoō*, erect again; *egeirō*, ROUSE, raise; *epairō*, ON-LIFT, elevate. The last of these would be more appropriate if Moses merely put the serpent on a pole. But even "elevate" can be used in a figurative sense like "exalt," as when every height *elevates* itself against the knowledge of God (2 Co. 10:15). With these facts before me, I studied the contexts of those passages which seemed to suggest that the Son of Mankind would hang on a cross.

The context concerned with the Son of Mankind's exaltation is as follows (Jn. 3:13): "And no one has ascended into *heaven* except He Who descends out of heaven . . ." This is the thought that introduces the verses that follow. *This should govern our interpretation of the sign of the brazen serpent.* Long have we allowed the similarity between the pole of Moses and the stake on which our Lord was crucified to mislead our thoughts in this passage. Now we have difficulty in returning to the true trend. God gives His Son *from heaven*, not *to* the cross, though that is wonderously true as well. In John 3:14-16 they are directed to the *ascended* Saviour for eonian life. The Son of Mankind must be *exalted to heaven*, after He was *abased* on the cross. The same is true of John 8:28: "Whenever you should exalt the Son of Mankind, then you will know that I am, and from Myself I am doing nothing, but, according as My Father teaches Me, thus I am speaking." The Jews did *not* come to this knowledge when they *crucified* Him, but will know Him when they *exalt* Him. Only once, in John 12:32, is His death spoken of as an exaltation. But even here it is viewed as a step toward heaven, "out of the earth." This should not intrude into the other contexts. *Exalt* is the correct meaning and usage of this word.

ROUSE, NOT RISE

I Cor. 15:14-16: "Now if Christ has not been roused, consequently our proclamation is for naught; your faith also is for naught; Now we are being found false witnesses also of God, seeing that we testify in accord with God, that He rouses Christ, Whom, consequently, He rouses not, if so be that the dead are not being roused. For if the dead are not being roused, neither has Christ been roused."

It is difficult to find anything that even *seems* to be absurd in this passage, so we guess that the one notable change from the Authorized Version, the use of *rouse* for the usual *rise* is criticised. As usual, it ought to be commended. The Authorized Version itself acknowledges that *egeirō*, the word used here. means *awake*, for they are forced to be more accurate when it occurs in the same context as the *real* word for *arise*.

In Ephesians 5:14 they translate, "*Awake* thou that sleepest, and arise from the dead. . ." We render it practically the same. "*Rouse*, O drowsy one, and rise from among the dead . . ." This shows the difference between the concordant method and others. We *always* keep in mind that there is another word for arise, not only when it comes so close that it does not sound well to repeat it. Anyone whose eyes have been opened to see that *rise* refers especially to the *body*, *vivify* to the *spirit*, and *rouse* to their combination, the *soul*, in the return from death, will *demand* that rouse be used correctly, as in the Greek, and will *denounce* any departure from it. The subjects with which it is associated, death and its return. have been effectively camouflaged by our discordant versions, so that the light of the Scriptures has become darkness. Those who use these versions have grave difficulty in finding the truth. If this rendering is deemed "absurd," we hope that there are many more like it!

THE DATIVE CASE IN GREEK

Eph. 2:8, 9: "For you have been saved through faith for grace, and this is naught of yours: it is God's oblation." The phrase "for grace" is unjustified in this context; for Paul is here stating the source and condition of our salvation and not the aim. The words rendered "God's oblation" (*theou to dōron*) mean, "as the A. V. renders them, "gift of God." The word "oblation" means "anything offered or presented in worship or sacred service; an offering; a sacrifice."

The Greek word here *(chariti)* is in the dative case. Webster is reliable authority that, in English, the dative is expressed by *to* or *for*. We use *to* for our standard, so that our sublinear is TO—[THE] GRACE. It tells *where*. Examples are: persuaded them to remain in the grace of God (Ac. 13:43); given over *to* the grace of God (Ac. 14:26, see 15:40; thanking . . . *for* the grace of God (1 Co. 1:4).

See also 2 Co. 1:12, 8:7, 19, 2 Th. 2:16, 2 Pt. 3:18. These make it very clear that the dative is *not* used of the *source*. All of the "authorities" I have ever seen give the *genitive* as denoting the source, *never* the dative. I would never let a pupil of mine pass out of his first year in Greek, who made the dative the source. This mistranslation arises from false teaching based on faulty versions. It is a vicious circle. We are taught what a passage means, then we force this into the Greek and enforce it with our "authorities," even if it is ridiculously absurd. I freely admit that I also was once mistaken as to this passage, for I was misled by what had been drilled into me by the "Plymouth Brethren." But gradually light has come. It first dawned on me while studying this very passage, and gave me one of the great thrills of my life. We are all taught that we are saved by faith, which is quite true. But it is not the special truth in Paul's epistles. In fact a part of the darkness of many believers who have merely tasted of God's grace arises from this perversion, which gives them the

idea that grace is the *source*, but not the *sphere* of salvation, that is, we *were* saved *by* (genitive) grace in the past, but we are not at present saved *in* grace, but must supplement the former grace by present works. My complete concordance fully opened my eyes to this. There, while I had translated the dative correctly in some cases, I had changed to *by* when justification (Ro. 3:24, Tit. 3:7), God's gratuity (Ro. 5:15), and salvation (Ro. 11:6) were in view. Only Ephesians 2:8 *was free from this error!* There I had *for*. As *in* is the only connective which is always in the dative, I now have made a rule to use it in such cases. This is a real improvement in the latest revision. We are justified and saved, not only *by*, but *in* grace. May God enable His saints to revel in this grand and glorious revelation!

OBLATION, NOT GIFT

Nine distinct terms are translated *gift* in the Authorized Version. If it is not scholarly to discriminate between them, then we are not scholars. and we apologize for our temerity. These words are, according to our vocabulary, votive offering *(anathema,* UP-PLACE), gift *(dōma,* GIVE-*effect)*, giving (*dōsis,* GIVING), gratuity *(dōrea,* GIVE-GUSH), gratuity *(dōrêma,* GIVE-GUSH-*effect)*, oblation *(dōron,* GIVE-GUSH), parting *(merismos)*, grace *(charis)*, and gracious gift *(charisma)*. It will be seen that *oblation* has an added element beside that for GIVE. It is a special kind of gift. The key to the meaning and usage of *oblation* is found in the Septuagint. It is, indeed, used there for sixteen Hebrew words, but much oftener for *qrbn* than any other, that is, over sixty times. Now *qrb* means NEAR, and the *qrbn* ("corban") is the *near-gift*. A talented Jew has made a very literal, yet fascinating German translation out of the Hebrew, and he calls this the *near-offering*. On several occasions the Authorized Version renders it oblation (Lev. 2:4, 5, 7, 12, 13, 3:1, 7:14, 29, 38, 22:18, Nu. 18:9, 31:50). There can be no doubt that this particular offering is intended. The "corban" of the Hebrew is the *dōron* of the Greek, and both should have the same English name in order to tie them together, I would rather call them the *nearing-gift*, as we have done in another language. But English has the term *oblation*, which has been used of this offering in the Authorized Version for hundreds of years, so it seemed wisest to take advantage of these facts. To call it "gift," seems flat, stale, and unprofitable. It robs this passage of its point. Elsewhere the oblation is offered to God. Here God seeks to impress us with the transcendence of His grace by turning the tables. Salvation is *God's* near-gift, the present He showers upon us in order to be near us! What magnifical grace! Our critic would hide it from us. To him it seems absurd!

GUEST AND HOST

Eph. 2:12: "That in that era you were apart from Christ, being

alienated from the citizenship of Israel and guests of the promise covenants." In Romans 16:23 the Concordant Version is forced to render the word here translated "guests" as "host," *i.e.*, "Gaius, my host."

If we had translated "Gaius, my guest" our critic would have cause to complain. Are there so few faulty renderings that, in a list of thirteen, the only thing wrong with one of them is that it is right? This is, indeed, absurd! It arises from the lack of discrimination between *meaning* and *usage*. The stem *xen* means LODGE. The noun *xenos* is one who is LODGED (a *guest)* or one who LODGES others (a *host)*, according to the context. As a matter of fact the word *lodger*, in English, is both "one that lodges" and "one that provides lodging" according to Webster's dictionary, and so is just like the Greek word. The latter sense is now obsolete. This should show us that, even if we must use several words to make an idiomatic rendering in English, that does not prove that the Greek word has more than one meaning. In making a version in another language, we found cases where one word would do where English uses two. In Hebrew learn and teach are only variations of one word, which changes its form slightly, but *means* to impart knowledge, whether to get it or give it.

UNSEEN OR HADES

Rev. 1:18: "And I have the keys of death and of the unseen." Luke 16:23: "And in the unseen, lifting up his eyes, existing in torments." Matt. 16:18: "The gates of the unseen shall not be prevailing against it." It seems strange that "the unseen" has "gates" and is opened by "keys." The Greek word is *hadés* in all these cases.

According to Webster's dictionary, *hades* is the place of departed spirits. According to the Scriptures, at death, the spirit returns to God Who gave it (Ecc. 12:7). Consequently *hades* must be with God! When our Lord died He committed His *spirit* into the hands of His Father (Lu. 23:46). It was not His spirit, but His *soul* that went to *hades*, or *hell* (Ac. 2:27). His body was preserved uncorrupted in the tomb. So, scripturally, His *body* was in the *earth*, His *soul* was in *hades*, and His *spirit* was with *God*, His Father. We once challenged anyone in an audience to show us a single place in the Bible where the *spirit* is associated with *hades*. To my consternation a brother found it in the introduction to the Revised Version! I hadn't counted on that. But it was nowhere else. The word *hades* has become absurd. Ancient mythology and modern theology have so corrupted its usage that it no longer is a sound word. In Greek it has to do with the soul. In English it is connected with the spirit.

The only satisfactory and scientific way to recover its meaning is to combine the equivalent Hebrew *shaul* with the Greek *hades*, get their basic significance and study their usage in every single passage in which they occur. As this is fully

discussed in our pamphlet, "What is the Soul?" and other works, we will merely state our conclusions briefly. *Shaul ("sheol")* comes from the stem *shal*, ASK. *Hades* comes from UN-PERCEIVED. Their general sense is the same, though looked at from different standpoints. They denote that part of the universe with which we are not acquainted (ASK) and which we cannot see, feel, or hear (UNPERCEIVED). Our term *unseen* is the best equivalent for both. It is not limited to the soul before life and after death (the wicked shall *re*turn to "hell" Ps. 9:17), but includes the invisible powers which are beyond our ken. In a figure it is used of the wicked forces of evil which seek to destroy the "church." The "gates" are another figure for the leaders of the unseen hosts, for in the gates the judges and governors had their seats. *Unseen solves* all the difficulties which *hades introduces.* Is that absurd?

LAMB OR LAMBKIN

Rev. 5:6: "A Lambkin standing, as though slain." The word "Lambkin" occurs a good many times in the Revelation and in John 21:15. He translates the latter, "Be grazing my lambkins."

The regular word for LAMB in Greek is *amnos*, as will be seen by consulting the occurrences: Lu.10:3, Jn.1:29, 36, Ac. 8:32, 1 Pt.1:19. There is another word *arnion*, which Bagster's Analytical Lexicon defines as "*a young lamb, lambkin, lamb.*" The last name is a concession to the Authorized Version, which never distinguishes between it and *amnos*. Another lexicon, which includes classical Greek, has "(dim. of *ars* a lamb) *a young lamb, lambkin, kid.*" What *shall* we use? Shall we hide from our readers that it is *not* a lamb merely, but a *young* lamb? Shall we call our Lord "young Lamb" or "Kid"? In what way are we *misleading* the saints by this rendering? What makes it *"absurd"?* On the contrary, it is full of significance and spiritual value. Just as the *wife* of Jehova is rejuvenated into the bride, so the Lamb is transformed into the *LAMBKIN.* He does not age and decay, but renews His youth in the days of His future glory!

ORIENT OR RISING SUN

Rev. 7:2: "And I perceived another messenger ascending from the orient, having the seal of the living God." The word translated "orient" is literally "the rising of the sun."

That the words (plural) translated "orient" literally read "RISING OF-SUN" is clearly stated in the sublinear, so cannot deceive anyone. Again, an "authority" defines the first word as *"the east; the eastern parts of the world,* which is the orient." [I hastily accepted this change, altering my records accordingly, and heartily thanked my critic for calling my attention to this "absurdity." But, when I altered Rev.16:12 to agree with it, I found that my *correction,* rather than the version, was in error.] A study of the parallel passage, Rev.

16:12, where we have "rising of-sun" again, makes it plain that the word orient is correct, and that sunrise might be misleading since Japan uses this symbol today and is called the sunrise kingdom. In the past all kingdoms in the direction of the rising sun, that is the East, were known by this phrase. Japan has only one "king," but this includes all kings east of the Euphrates. If this phrase should be rendered orient in 16:12, then it should be the same in 7:2. That it does not include kings west of the Euphrates is self-evident from the context.

DISMISSED FOR LACK OF EVIDENCE

Rev. 17:5: "And on her forehead is written a name:
Secret
BABYLON THE GREAT
THE MOTHER OF THE PROSTITUTES
AND THE ABOMINATIONS
OF THE EARTH

Is it not "absurd" to quote this and not indicate what is the matter with it? That, indeed, is the only absurdity we can discover.

THE SUBLINEAR

Note also a few samples of the sublinear renderings:

Acts 10:47: "No-any the water is-able to-forbid any of-the no to-be-dipized these."
1 Cor. 15:17: "If yet anointed not has-been-roused vain the belief of-you is still ye-are in the misses of-you."
Eph. 5:26: "That her He-should-be-holyizing."
2 Tim. 1:10: Yet now thru the on-appearance of-the saviour of-us anointed Jesus down-un-acting indeed the death enlightening yet life and un-corruption thru the well-message."

So many consider the sublinear of the C.V. as far beyond anything else as a help in studying the Scriptures that it is hardly worthwhile to defend it. A few lines like this may be held up to ridicule, but just the opposite effect is produced on those who use it intelligently. If the reader of these lines will only examine it (not this mutilated reprint), he may find the same delight that it has brought to others. In it the words are English, but the expression is exactly like the Greek. Why does the critic spell "saviour" with a small s, and "Jesus" with a capital? In the sublinear it is SAVIOUR and JESUS. Is this another subtle attempt to injure us by giving the impression that we are lacking in reverence for our Saviour? Why is anointed put for our ANOINTED?

MISLEADING RENDERINGS

3. Misleading and erroneous renderings. Many of the preceding examples are not only absurd but also misleading. But we desire to point out a few renderings that are particularly so.

Mark 14:21: "Ideal were it for Him (note the capital, *i.e.*, Jesus) if that man were not born." Exactly the same words occur in Matt. 26:24. Such a thought as this is absolutely foreign to the context.

The "context" referred to is, we fear, the "doctrinal presuppositions" of the critic. It needs no Greek scholarship,

but only a snip of sanctified sense to connect "that man" *(tō anthrōpō ekeinō* to-THE human that) in one sentence with "that man ([*h*]*o anthrōpos ekeinos* THE human that) in the next. Translators who have been caught off their guard have rendered it correctly. Luther actually translates it one way in Matthew and the other in Mark! So do Schlachter (Miniatur Bibel), and Van Ess, the first a continental Protestant and the other a Roman Catholic. Elberfeld, representing "Brethren" theology, and Menge, for the state church, change to suit their confessions. Schmoller, the compiler of a Greek concordance and the Parallel Bible, gives it "Good were it for Him if that man were not born," practically as in the C.V.

The American Revision recognized this error of the A. V., but dared not correct it in their version, for they feared to face the consequences. Nevertheless they were courageous enough to put in their margin, "Gr. *for him if that man.*" Of course *for him if that man* is not Greek. It is English. In fact it is exactly like the C. V.! The great "authority" of the American Revision Committee, which many place above that of the British, is back of our rendering of the Greek! *They must be "misleading and erroneous"!* I have no hesitancy, therefore, on the ground taken by the critic himself (that of an authority) in exposing him as not only erroneous and misleading, but as a deliberate and malicious corrupter of God's Word, who will not have the truth when it is put before him, who misuses the confidence of the people in order to keep them from the truth. He knows, or ought to know, how the Greek reads.

A favorite distortion, with those versions which translate *that man* correctly, is to change *for Him* to *he.* Thus the Emphatic Diaglott, although it has an interlinear "good it was to HIM, if not was born the man that," changes this to "Good were it for that MAN if HE were not born." The Greek *auto* (to-Him) *cannot* be the subject of *born.* We cannot say "to him was born." If we do, we change the sense entirely, as if Judas had a child. So, also, the Greek [*h*]*o anthrōpos ekeinos* (that man) must be the subject of *was* [not] *born,* for its form in Greek demands this, being in the nominative case.

The word *that* alone should settle the matter, for it denotes *another* person, not the same. The usual rendering demands that the Greek have *autos* (SAME, *or* he) in place of *ekeinos* (that). Anyone, no matter what his reputation for scholarship, or the number of degrees to his name, who seeks to force this false rendering on his dupes automatically brands himself as utterly untrustworthy and apostate. May God deal with him in His grace!

This rendering is foreign only to the context of tradition and is a deliberate falsification of the divine records due to the hardness of men's hearts. Here some of the scholars (not

all) show the spirit that is in them and give us an example of those of whom it is written: "The venom of asps is under their lips" (Ro.3:13). They insist on kicking a man when he is down. Any "scholar" who is able to check this by the Greek, and yet clings to the false rendering, places himself outside the pale of humanity. This text is a test of all who claim to believe God or the inspiration of the Scriptures. To make it as clear as possible we repeat the facts already given, in different words. The usual rendering reverses the grammar. It alters *to Him*, to *he*, and *that man* (nominative, the subject) to *for that man* (the dative, or indirect object). The Greek is very clear. Literally it reads: Ideal were it *to* Him (not *he*) if not were generated the human *that* (not *for that)*. Have you had a little Greek? Check it for yourself, unless you are afraid of being cast out of the synagogue. If you are, leave it alone, and do not commit the worst of all sins, the deliberate falsification of the divine records. This may qualify you for a professor's place in the theological schools of the day — even in that of the fundamentalists — but it will go hard with you in that day when you give account in the presence of our Lord Jesus Christ. This passage is a test. If a translation has this wrong it trades in tradition, and is not a transcript of the Word of the living, loving God. We hereby implore all teachers of Greek, who have hitherto corrupted this text in order to cater to tradition or to hold their place and influence, to *fear God, not man*, and refuse to further countenance this fearful fraud.

INTERPRETATION IS NOT TRANSLATION

John 5:4: "A messenger of the Lord at a certain season bathed in the pool and disturbed the water." Matt. 1:20: "A messenger of the Lord appeared to him in a trance." Matt. 4:11: "Then the Slanderer is leaving Him, and lo! messengers approached and waited on Him." Matt. 24:31: "And He shall be dispatching His messengers with a loud sounding trumpet, and they shall be assembling His chosen ones from among the four winds." Mark 12:25: "But are as the messengers which are in the heavens." The rendering in Matt. 4:11 can easily be interpreted to mean that certain human beings came and waited on Christ. The same kind of interpretation can be put on a number of the others also. See Hebrews 2:5.

A "misleading and erroneous" practice is to *interpret* instead of *translate*. This the Authorized Version and others do when they render the Greek *aggelos* both *angel* and *messenger*. The ordinary reader thinks that they are distinct terms in the Greek, and that an angel is a heavenly being having a different *nature* (Hb. 2:16, A.V.) from mankind. But one who thinks keenly will wonder if the "angels of the . . . churches" (Rev. 1:20) are really such beings. He will be puzzled by such scriptures as "the word spoken by *angels* was steadfast" (Hb. 2:2). What words are these? If he consults a concordance he will probably come to the conclusion

that these "angels" are *men*, for the word *aggelos* is used of men just as well as of "angels." John the Baptist is called an "angel" (Mt. 11:10. Mk. 1:2, Lu. 7:27). So are his messengers (Lu. 7:24). Our Lord sent "angels" before His face (Lu. 9:52). We humbly acknowledge that we *are not always certain* when this word refers to angels and when to men. We once thought we did, but about forty years of constant activity in translation and interpretation (our English magazine is over a third of a century old) has gradually changed our interpretation, so that we are now certain that we were once mistaken in some passages where we had followed the *interpretations* of our venerable Authorized Version. *They* (not *we*) *are misleading and erroneous. We do not interpret, we translate.* If others misinterpret our rendering, that is because they have been misled before, by reading other versions, not by reading ours. They would have the same problem if they used the original Greek. It is evident that the "messengers of the churches," John the Baptist and his messengers, and others, were *not* "angels." The Authorized Version is wrong. My interpretation *and God's revelation* make it clear that in these and all other occurrences *messengers* are meant, so the Concordant Version is correct.

GUEST AND OPPORTUNITY

Act 17:21: "Now all the Athenians and the repatriated guests had opportunity for no other thing than to be telling something or hearing something newer." Both words, "guests" and "opportunity," misrepresent the thought of the context.

The Greek word for repatriated is practically ignored in the Authorized Version. The Revisers add *sojourning*. But the word means "*to be at home among one's own people*" (Bagster's Analytical Lexicon). Scholars have tried to reverse this sense in what they call the "New Testament," but that is unwarranted, and due to ignorance of the situation in Athens. As is the case in England today, many of the Athenians went abroad to the Greek colonies for a large part of their career, but later came home to end their days. They were *repatriated*, or resumed their citizenship in the fatherland. As they were either pensioned or had sufficient means to live, they had nothing much to do except to hunt for news, much like what was called the "Spit and Argue Club" of Long Beach, in Southern California. The word "guests" may not be the best rendering here. We may change to lodgers, which is the primary meaning of the term which was used for strangers, guests, and hosts.

That *have opportunity* is the meaning of *eukaireō* is clear from its other occurrences. Our Lord's disciples were so busy at one time that "they *had* not even an *opportunity* to eat" (Mk. 6:31). Apollos, Paul said, would come to the Corinthians "whenever he should *have* an *opportunity*" (1 Co. 16:12). This is the *sense* in Acts. Literally it is a WELL-SEASON. The

idiomatic rendering into English has caused translators considerable difficulty. The Authorized Version has "spent their time," which is a very loose rendering. That the Revisers were not satisfied with it is shown by their margin *had leisure*. But this is just as free. The word SEASON means more than mere time. It includes circumstance. These men not only took the *time*, but they took advantage of Paul's presence and led him to the Areopagus to hear the latest. Paul's sojourn was their opportunity to learn about this novel doctrine. We have not expressed it well, but at least we have indicated the true thought. We will try to improve the idiom.

THE RECONCILIATION OF ALL

Col. 1:20: "And through Him to reconcile the universe to Him (making peace through the blood of His cross), through Him, whether on the earth or in the heavens." A note here reads as follows: "The universal reconciliation cannot be fully accomplished until the close of the eonian times, when all sovereignty and authority and power and even death are rendered inoperative 1 Cor. 15:24-27) and when all mankind are saved (1 Tim. 4:10) and justified (Rom. 5:18). This takes us far beyond the new earth portrayed at the end of the Unveiling of Jesus Christ, for there He still reigns, many of mankind are still lost, and death is not yet abolished." Here the author teaches the restoration of all the lost.

What utter disregard for the meaning of words! I have always opposed "the *restoration* of all the lost." I believe in "the *restoration* of all which God speaks through the mouth of His holy prophets from the eon" (Ac. 3:21). GOD says nothing about this in Colossians 1:20. Neither do I. Paul teaches plainly that all that is estranged, whether in heaven or on earth, shall be *reconciled* to God. Thus *peace* is made through the blood of Christ's cross. Years ago a noted Bible teacher came to the Bible Institute in Los Angeles, and, after reading this passage, informed his astonished hearers that there were people in the city who believed Colossians 1:20 *just as it stands!* Then he warned them against me, and "explained" it, lest they also should commit the atrocious crime of *believing it as it stands*. God does not say that He is going to *restore* the universe. He is going to *reconcile all* who are at enmity with Him. God does not say that He will *restore* all mankind. He says that He will *save* them 1 Ti. 4:10). He will *justify* them (Ro. 5:18). This is far, far more than *restoration*, which is limited to the promises in the Hebrew prophets, and to the eonian times. This salvation, justification, and reconciliation does not take place until after the eons—after the misleading "forever" of the Bible. As there seems to be no criticism of the version here, but only a distortion of the marginal note, which appears only in the Complete edition, we take it that the version is correct. To avoid the prejudice aroused by the word "universe," later editions will have the word "all," which means the same in

this context, but cannot be criticised on any grounds whatsoever.

AGE AND EONIAN

This leads us naturally to one of the major errors of the Version, namely, the rendering of the Greek words *aiōn* as "age" and of *aiōnios* as "eonian." It is needless to give the many references in which these words occur. The author's meaning is perfectly clear from his comments on John 6:47. He renders the verse thus: "Verily, verily, I am saying to you, he who is believing into Me has eonian life." He comments as follows: "This passage should be studied carefully in order to correct the erroneous impression that believers have 'eternal' or 'everlasting' life. Eternal may be applied only to that which had no beginning and will have no end. No one but God has eternal life. Everlasting should be used only of that which continues without intermission endlessly. Not a single one of the Lord's personal followers is alive today. None of them received 'everlasting' life. They are dead. If everlasting life permits of interruption by death now, why not in the resurrection also? All of these expressions denote definite periods of time, measured by eons, or ages. Eonian life begins in the next eon.

"Now it is evident that the Lord had no thought of a life lasting for ever. In that case how could He be *raising* him in the last day? The life here spoken of was to be bestowed in resurrection. There could be no resurrection apart from a previous death. In short, our Lord spoke in such a way that we are sure that 'everlasting' life, so-called, does not commence until He calls His own from the grave.

"As this life has a definite beginning, it also has an end. But as the end does not come until death is abolished, it changes from 'eonian' life into actual 'everlasting' life. This will be the portion of all. It is not the special privilege of the believer. The peculiar kind of life promised to faith begins at Christ's presence, when those who are His will be vivified, and continues through the last two eons, embracing the millennium and the succeeding eon in the new earth, until the eons end, and the last enemy, death, is abolished. Hence the life received in vivification is actually 'everlasting,' though never so called in the Word of God."

No exhaustive reply to the author's renderings and comments can here be attempted, but we would call attention to the following: If these words do not refer to a *present* possession, then why the repeated statement that this life *is* a present possession? Take the author's rendering in John 6:47 above. Verse 54 he translates: "He who is masticating My flesh and drinking My blood has eonian life, and I shall be raising him at the last day." John 5:24 he renders thus: "Verily, verily, I am saying to you that he who is hearing My word and believing in Him Who sends Me has eonian life, and is not coming into judgment, but has proceeded out of death into life." His comment is inadequate: "Belief is followed by eonian life, or vivification. For such there is no judgment possible, for they receive much more than is right in the gift of life for the eons." John 3:36 he translates: "He who is believing into the Son has eonian life, yet he who is stubborn as to the Son, shall not be seeing life, but the indignation of God is remaining on him." I John 5:11-13 he renders thus: "And this is the testimony that God gives us eonian life, and this life is in His Son. He who has the Son has the life. He who has not the Son of God has not the life. These things I write to you that you who are believing into the name of the Son of God may be perceiving that you have eonian life." However inadequate these translations are, they are correct in asserting that the believer *already* has this life.

This leads *us* to a major error of the *criticism*. *Not once* does the Concordant Version render *aiōn* as "age"! What

shall we say to the moral and mental state which could concoct this false accusation? Shall we excuse it as Ivan Panin once did, saying that it came out of his head backward? Ordinarily such a slip could be considered a careless oversight, liable to occur at any time to mortals. But here it is admittedly a major matter. It would be an "error" utterly inexcusable in a concordant version, whose major principle is consistency. One of the most distinctive and valuable features of the Concordant Version is the use of the *same* word for the noun and adjective when feasible. I might have used age if it had a satisfactory adjective. Others have tried to make one, such as age-abiding, without success. Because of the extreme importance of the term and the utterly false teaching derived from the usual translations, as well as the fierce opposition of traditional "orthodoxy," I determined to take an impregnable position by using *the Greek word itself* in its English form in *every occurrence.* Now the *Adversary* (not the critic really) seeks to oust me from it by this contemptible trick!

The word *age* has been confined by current English usage to periods much shorter than a scriptural eon, and suggests nebulous, indefinite time in the future. hence it is not well qualified to represent the Greek *aiōn.* It would fit the Hebrew *aulm* much better, for the clear conception of the *eonian* times presented in the Greek Scriptures was not revealed until our Lord came. *Our critic accuses us of using a word that we reject,* and of using an adjective quite distinct from it. Concordant! I know not! But why waste words? If our critic is a saint, he will do his utmost to undo the damage he has done by this false accusation. If not, I hereby turn him over (not to Satan, for he is already doing the Adversary's work, but) to Christ, for such discipline, in grace, as may lead to repentance and godly regret.

What dullards we seem to be! We translate correctly even when we evidently do not believe our own translation! That is an admission worthy of attention. It gives us intense satisfaction to know that, however mistaken we may be in our belief, *we have not altered the version to conform.* The critic does what he condemns. He changes to suit the "context." We are thankful for this commendation, for it must be sincere in such a situation.

If the critic would make a slight distinction between *having* and *enjoying,* he would never have tried to find fault. Just now, for instance, I "have" my breakfast. It has been bought and paid for, and is my property. It is all dished up, ready for me. Nevertheless I am not enjoying it. It is not yet four o'clock in the morning, and I do not breakfast until six. So I am hungry, even if I have food. Simple, isn't it! I *have* eonian life. I have not, indeed, paid for it, for the Son of God has overpaid its price on Golgotha's cross. *It is mine!* I *have* it! Why, then, am I so often weary and worn, infirm

and ill, dying, until my Lord shall come? Is *this* "eternal" life? I remember how this used to puzzle me when I was associated with the "Brethren," who made a speciality of *having* eternal life. One of my friends met a drunkard draped around a lamp post and recognized him as one of his converts. He remonstrated with him, and said, "I thought you had eternal life; and now look at you!" The drunkard retained enough of his senses to reply, "I *had* eternal life *yesterday*, but *now*—!" We knew very well that we were not so very much better than the poor inebriate. Our eternal life was not up to the standard claimed for it. Of course we kept these doubts to ourselves. The elders did not countenance anything except "the truth"! Preachers who sell salvation with a guarantee of "everlasting" life should be arrested for willful deception when any of their followers die. When the doctor and the undertaker pronounce a man dead, no preacher should be allowed to clinch his swindle by pronouncing him alive.

EONIAN SALVATION

Then also, if *aiōn* and *aiōnios* have a definite time limitation in these redemptive texts, how do we know that our salvation will extend beyond the "eons"? Heb. 5:9 he renders thus: "And being perfected, He became the cause of eonian salvation to all who are obeying Him;" Heb. 9:12 thus: "Entered once into the holy places, not through the blood of he-goats and calves, but through His own blood, finding eonian redemption;" and 1 John 2:17 thus: "And the world is passing by, and its desire, yet he who is doing the will of God is remaining for the eon."

Again, if the author's assumption is right, then how can we prove even that Christ will abide forever? Rev. 1:18, in the C. V., puts these words into His own mouth: "I became dead, and lo! I am living for the eons of the eons." Heb. 7:28: "For the law is constituting men chief priests who have infirmity, yet the word sworn in the oath which is after the law, the Son, perfected for the eon." *Cf.* 1 Cor. 15:23-28.

Indeed, how can we prove that even God lives forever? This Version renders Rom. 16:28 thus: "Yet manifested now, through prophetic scriptures as well, according to the injunction of the eonian God;" and Rev. 5:9 thus: "And whenever the animals should be giving glory and honor and thanks to Him Who is sitting on the throne, Who is living for the eons of the eons." The same expression occurs also in vs. 10; 10:6; 15:7. Are these great facts mere assumptions?

Over against this Thayer defines *aiōn* in Greek authors thus: 1. age; 2. an unbroken age, perpetuity of time, eternity. In the New Testament: 1. a. universal; in the phrase *eis ton aiōna*, for ever; strengthened, *eis ton aiōna tou aiōnos*. b. In hyperbolic and popular usage, *apo tou aiōnos*, from the most ancient time down, from of old. 2. By meton, of container for contained. *hoi aiōnes* denotes the worlds, the universe. 3. As Jews distinguished between time before and after the Advent, so most New Testament writers between *ho aiōn houtos* and *aiōn mellon*.

Thayer defines the word *aiōnios* as, 1. without beginning or end, that which always has been and always will be; 2. without beginning; 3. without end, never to cease, everlasting. *Aiōnios* (fr. Plato on) gives prominence to the immeasurableness of eternity. *Aidios* covers the complete philosophic idea—without beginning and without end; also *either* without beginning *or* without end; as respects the past, it is applied to what has existed *time*,

owt of mind (*Greek-English Lexicon of the New Testament, s.v.*).

Likewise Robinson says that *aiōn* with *eis* always implies duration without end (*Greek and English Lexicon of the New Testament, s.v.*). Liddell and Scott likewise define the word as meaning in the New Testament, for ever; *aiōnios* they define as everlasting, eternal (*Greek-English Lexicon, s.v.*).

The author does not believe in eternal punishment, as we shall show under his theological views. One is impressed that the wish is father to the thought in the rendering of these two words, indeed, if not in the invention of the whole system. We have either the adjective or the noun applied to the punishment of the wicked in a number of places. For example, Matt. 25:41, 46; 2 Thess. 1:9; Jude 7; Rev. 14:11; 19:3; 20:10. Dr. Strong says concerning these two words. "If, when used to describe the future punishment of the wicked, they do not declare the endlessness of that punishment, there are no words in the Greek language which could express that meaning" (*Systematic Theology*, p. 1045). S. W. Cowley says: "Dean Inge could hardly be described as a fundamentalist, but it is interesting to note that he says, 'The doom of the rejected in explicitly stated to be eternal punishment.' No sound Greek scholar can pretend that 'aiōnios' means anything less than eternal'" (*Bible League Quarterly*, Oct.-Dec., 1933, p. 170).

Hebrews speaks of the salvation of Israel, which is the result of *obedience*. But *we* are saved *in grace, through faith, apart from works* (Ro.4:5. Ep.2:5, 8-9). Hence the passages quoted are not in point when we selfishly seek to settle our own personal safety. The interminability of our salvation is not expressed in positive terms of time for the very reason that mortals cannot comprehend infinity. It is expressed by the *negative*. The very word infinity means that which is *not finite*. I, personally, knowing God, do not need, do not crave, do not want any assurance as to the future, especially when sin is to be repudiated (Heb.9:26), death abolished (1 Cor.15:26), all humanity justified (Ro.5:18), all estranged creation reconciled (Col. 1:20), when God is All in all (1 Cor. 15:28). But God has graciously given us assurances that more than suffice.

At the last trump, when Christ comes for me, He will give me a body immortal, if I am alive; incorruptible, if I have fallen asleep (1 Cor.15:51-55). *Here is real "eternal" life! Then*, and *not till then*, will death be swallowed up by victory. Even if I did not have this passage, I know that Christ is going to reign until He places *all* enemies under His feet. The last enemy is death. *Death is going to be abolished!* (1 Cor.15:26). The word *abolished* denotes *make idle, inoperative*. Not *dying*, the process, but *death*, the *state*, will cease, *in order that God may be All in all*. God is not the God of the dead (Mt.22:32). He will not be All in the corrupt carcases of our cemeteries. Even as, in Adam, all are dying, thus also, in Christ, shall all be vivified (1 Cor.15:22). *Here is eternal life!* Not only for the saint, but for all! The saint gets *eonian* life. The sinner gets "eternal" life in the far future.

I am not anxious to prove that water is wet, or that fire is hot, or that Christ, Who abolishes death, will "abide for-

ever." If God gives me immortality, He probably has it Himself. What I am concerned about is that particular part of time, during which sin ravages and death reigns, that is, the eons. If Christ and God live during the eons while sin and death do their utmost to destroy, will They not be able to keep Themselves alive when there are no enemies, not even death? Is it not the summit of silliness to prove that the Giver of all life will continue to live after He has done away with death? Is it not the pinnacle of prudence to assure us that They will live during the dreadful devastations of the day of death? The rendering "eons" makes sound satisfying sense. The rendering "forever" is needless nonsense.

I remember well when I bought my copy of *Thayer's Lexicon.* I was eager to possess every possible help in my studies. But I was very young and had very little money to spare. I went to a second-hand book store and discovered *Thayer's Lexicon.* Just the book I needed! I asked the price. Seven or eight dollars, I think it was. Far beyond my means at that time. But I could not resist it. Later I scraped together the money and went back to the store. Another clerk sold it to me for about one-third the previous price! How thankful I was for it! How I studied it! But, gradually, as I studied *God's Word itself,* by means of concordances, I began to neglect it, and finally dropped it altogether, as nearly *useless* for anyone who *deals directly with the original.* The same is true of most lexicons. It is well to know what others think, but never wise to lean on human opinions, to the neglect of the divine oracles themselves.

But, if you have never learned to stand alone, and *must* lean on others, why not be sensible about it? Why not get the latest and the best? A friend of mine spoke to Dr. Deissmann about the meaning of *aiōn.* This learned man is the leading authority on the *koinê.* He expressed his approval of our position. As he died soon after, he probably did not put his opinion into print. Another friend tells me that the *latest* Greek lexicon on the Continent has taken a stand for *aiōn* as a limited time period. It may take decades before the works of these advanced scholars are translated into English, so the American followers of "authorities" may not find it possible to take up with the newer light in their lifetime. But, my dear reader, why hold on to a discredited delusion? Most of these "authorities" simply copied others. Get back to God's Word by the use of a concordance, and cease believing men! Probably many teachers of Greek are only waiting until it is safe to take a stand. We cannot expect them to risk their livelihood by coming out prematurely.

The "author" of the Concordant Version is God. My little grandson began telling it about that his grandfather "wrote the Bible." We had to correct him. A *translator* is *not* an author. Was Tyndale the "author" of the English Bible? Was

Luther of the German? Yet *they could bring in much more of their own than I.* I do not believe *in* doctrines. I believe *God* and what *He* says, but not theological formulas, couched in phrases He has never used, or which misrepresent what He said. To say that my views on this matter have determined my translation is not only an insidious slander, as false as it can be, but it is a boomerang. I regret with all my heart that, when I began my work on the version, I still held to the strictest teaching of the "Brethren," to whom eternal punishment was vital and fundamental. That anyone could *wish* to see his fellows suffer intolerable torment endlessly seems so inhuman, so utterly depraved, so diabolic, that I do not see how I could have been guilty of it. But I was. If I had injected *this* into the version, then the charge against me would be justified. As I did not, it is utterly vapid and vicious. The phrase "punishment of the wicked" is a wicked perversion of the facts. It conveys two false thoughts. In English, "*the* wicked" denotes *all* who are not saved. But only the nations who survive the terrible judgments that open the Day of Jehovah will stand before the Son of Mankind to be judged, *not for their sins,* but for their treatment of our Lord's brethren at that crisis. They are not "punished," but undergo *chastening (kolasis)* for one eon. The Greek word which really corresponds with the English "punishment" *(timōria)* is not used in any of these passages. The *chastening of some living nations for a single eon* is altogether different from the punishment of *all the wicked for eternity.* The passage in Thessalonians (2 Th.1:7-10) also refers to the vengeance, dealt out to living persons at the coming of our Lord from heaven. Jude seven speaks of the eonian (eternal) fire that destroyed Sodom and Gomorrah. I have been there and saw no one tormented, though it does get hot down there in summer. There is no reference here to all "the wicked" or their punishment.

Rev.14:11 concerns the worshipers of the wild beast alone. Not a single one of "the wicked" today, or of the past, are included in this doom. And it is the *fumes* of their torment that ascend for the eons of the eons. They themselves are *having* (not *have,* the indefinite) no rest day or night in the time then present.

Rev.19:3 refers to Babylon, apostate Judaism, at the time of the end. It will not include a thousandth part of "the wicked." Most of them never heard of Babylon. Why should they partake of her doom? Rev. 20:10 is limited to two or three individuals, the greatest sinners of all time. *God* will not "punish" all "the wicked" for what these have done. Thanks be to Him that the scholars will not be able to do it, even if they do seem to enjoy tormenting their fellows so much. I sometimes wonder why He does not soften their hearts by giving them a few seconds' taste of it. Then they

would not want to wrest His revelation to damn billions of creatures who have never sinned as seriously as they have themselves, and whose hearts are not nearly so callous as the defenders of "orthodoxy" seem to be.

Dr. Strong is mistaken. There *are* other words in the Greek language which could be used to express endlessness. Here are some: *aperantos*, endless; *akatalutos*, indissoluble; besides *aphthartos*, INCORRUPTIBLE; *athanasia*, UN-DEATHNESS, immortality, which imply endless life. The best example occurs in Lu.1:33: Our Lord shall reign over the house of Jacob *for the eons.* At their end, when He has subjected all, He Himself becomes subject to God, and His reign ends. But the kingdom continues in God's hands, so that "of His Kingdom there shall be *no consummation.*" *This* is the Scriptural, inspired formula for endlessness. No mortal can grasp the abstract idea of "eternity." Every explanation of it must be made by means of a negative. This is the only sensible way to speak to men. Some scholars, contrary to Dr. Strong, claim that *this* phrase must mean endless, and use it to "prove" that "for the eons" means the same. The parallel here is not synonymous, but contrastive. Christ reigns for the eons. The Father reigns endlessly.

If Dean Inge is "sound," we prefer to be otherwise. "Sound" should read *bound by tradition.* Why should they "pretend" against their own interests? Men don't pretend to have unpopular leanings.

CLOUDY CONCEPTIONS OF VOICE, MODE AND TENSE

IV. ERRONEOUS CONCEPTIONS OF VOICE, MODE, AND TENSE. The author recognizes the fact that his treatment of the verb is a great departure from accepted facts. He says: "To the casual critic, the renderings of the verbs in the Concordant Version sometimes seem erratic and pedantic" (p. 23). This is even more true of the thorough-going critic than of the casual. Here again he attempts uniformity. He says: "Uniformity in rendering Greek grammatical elements into English is even more important than present exactness, for it is the way to eventual exactitude" (p. 10). We shall show to what absurdities and perversions of truth his principles lead him.

VOICE

1. Voice. Historical grammar shows that in the earliest remains of the Indo-European languages, to which family the Greek belongs, there was practically no passive. The Sanskrit had it only in the present tense system (Robertson, *A Grammar of the Greek New Testament*, p. 798). Strictly speaking, there was no passive voice in the Greek, the language employing various devices by means of which to express passive relationships. Finally, it developed two distinct passive tenses (*ib.*, p. 815). For a long time one of the devices was, and continued to be, to use the middle forms for both middle and passive meanings, something like our use of the same forms in English to express both nominative

and objective cases. Yet this man sets himself up over against all the grammarians of the past and declares: "It is common, in Greek grammars, to list many verbs which have the form of the Middle, as Passive. After a thorough investigation, we have fully satisfied ourselves that the form of a Greek verb determines its voice, and those which are Middle in form are actually Middle in usage. To call them Passive has no warrant and is unnecessarily confusing" (p. 22; *cf.* 39 in *Greek Elements*, which limits the passive to those with *th*, its characteristic link letter, except it is lacking for euphonic reasons, which is usually the case after the letters *g i k l v r ph*).

Over against this we would say that the middle is breaking down in the Koine, and we have plenty of evidence of that fact in the New Testament. Some of the functions of the middle are taken over by the passive, and some by the active with a reflexive. The modern Greek has only the active and passive voice, the middle is gone.

Once again we are bludgeoned with an appeal to an "authority." I supposed that Robertson was "accepted" as such, so I once made the blunder of referring to him, while in Europe, and found that a far greater and more generally "accepted" authority rejected him altogether. I had wasted weary hours over his book under the "erroneous" impression that it was gospel truth, just like my critic. I no longer swallow all the pills that scholars prepare for me. I build on a sure foundation, *the evidence in God's inspired Word.* As English has no grammatical elements to express the middle voice, I find that very few of our scholars have a clear conception of its force. As I not only speak a language that can express the middle, but have used it in common conversation for years, and we have translated the Scriptures into it, and thus tested out my reclassification of the Greek verb, I have far more right to speak on this subject than one who merely appeals to the ignorance of others. I once checked and marked every occurrence of the middle voice in my English version, but will not publish the marks because the subject is too difficult for the average English reader.

The critic does *not* give *a single shred of evidence in the Scriptures* to support his objection. If he should insist that "I *will* pay" sometimes means the *future* and sometimes the *present*, because some college professor says so, that would correspond to his argument here. In English no sensible person would accept it. Try it on your grocer. He knows the difference between the present and the future, cash and credit, and will not take one for the other. Anyone who will examine the C. V. grammar will see that there is a complete system with middle endings. A prolonged study of the words which use this system will show that their significance is middle also. Without this tool, and misled by the parrot grammars, such a study would be too much of a task, and the student would be compelled to remain in the misty land of scholarship, with neither sun nor stars to guide him, but only the man-made glimmers of tradition and superstition.

MODE

2. Mode. The author seems to be unaware of the fact that the subjunctive and optative modes are either futuristic, deliberative, or volitive. Listen to the monotonous, colorless renderings in the following references:

The C. V. aspires to be *just as monotonous and colorless as God's inspired original!* An "author" of God's Word could change it to suit himself. Not so a translator. I wish that our critic had at least given us a few different colors of the subjunctive or optative as samples! Here is what scholars do: They insist on translating *different* forms the *same*, and the *same* form *differently!* They make their middle and passive forms *both* passive, but the same subjunctive forms "futuristic, deliberative and volitive." As a matter of fact this list of kinds could be lengthened indefinitely, for the contexts may be infinite in variety. To change for each usage is not only impossible, but *contrary to the very nature of language.* The *same* symbol is used to express a given idea, unless the language has a synonym to express another nuance, or is idiomatic. The C. V. always expresses these modes where they are in the Greek, but does not inject them, either for color or variety, where they are not inspired.

Mark 8:38: "For whoever should be ashamed of Me and My words in this adulterous and sinning generation," etc.

The Greek is *ean epeischunthê* IF-EVER MAY-BE-BEING-SHAMED. The A. V. and the Revision read "*shall* be ashamed," entirely ignoring the IF-EVER in their verb. (Perhaps they seek to express the EVER in who*ever*, but this is expressed in Greek by WHO-WHO.) This context is clearly in *contrast* to the future. "In *this* generation," is set against the future, when the Son of Mankind will be ashamed of them. There the verb *is* future, *epaischunthêsetai* WILL-BE-BEING-SHAMED. Who is right, we or the A. V.? We *make a distinction* between the two different forms and they do *not;* we *express* IF-EVER by changing the subjunctive MAY to *should*, and they *ignore* it in the verb; *we avoid* "monotony" and introduce "color" by cleaving to the Greek, and *they introduce* "monotony" and "colorlessness" by departing from it. The subjunctive is comparatively rare. To reproduce it, makes no monotony. To make it the same as the future—*that*, indeed, may be monotonous.

Mark 13:2: "Under no circumstances may a stone be left upon a stone here which may not by all means be demolished."
John 6:37: "Everyone whom the Father is giving Me shall be reaching to Me, and he who is coming to Me I should under no circumstances be casting out."
Acts 9:12: "For, lo! he is praying, and perceived in a vision a man named Ananias entering and placing his hands on him so that he should be recovering sight."
Luke 1:62: "Now they nodded to his father, what he should be wanting it to be called." Optative.
Acts 17:27: "If, consequently, they surely should grope for Him and may be finding Him." Optative.

The Greek is *aphethê* MAY-BE-BEING-FROM-LEFT. The A. V. and Revision have "*shall* have left." I suppose the C. V. is "monotonous" and "colorless" because it does not repeat "shall" as these do, nor even "should," but changes to *may!* These two examples should be sufficient to show the "monotonous" spirit of detraction that characterizes this criticism. We will not examine the other examples given, lest our criticism also become drab and tiresome.

Moreover, the rendering of the A. V. and Revision creates a grave difficulty for the observant traveler in Palestine. They gave me the impression that all of the great stones of the temple area had been overthrown. Yet when I examined the place, especially the wailing wall, I found many stones which seem to be as they were in our Lord's day. The subjunctive is a marvelous indication of inspiration which is hid in most versions. It opens the way to more credible interpretation, fit for *faith*, not credulity.

TENSE

3. Tense. The verb is the most important part of speech, and tense the most important property of the verb. While the author says that the Greek verb has *state* as well as *time* of action, he wrongly classifies verbs as to *state*, and does not carry the idea of *state* over to all tenses. Thus, the imperfect seems to be uniformly rendered as a simple past, whereas the action is always linear, and the present is uniformly rendered as linear when it is also sometimes punctiliar.

In my prolonged investigation of the forms of the Greek verb by means of my card index of every variety which occurs in the Scriptures, I found that many of the terms used in the grammars are inadequate and confusing. Thus a *verb* was defined as expressing *action*, when it often expressed a *state*, as, *it is written;* or a mere *fact*, as, *I write* [with a lead pencil]; in contrast to an *action* in progress, as, *I am writing* the word "writing." I have examined thousands of cases and found these distinctions in Greek as in English. So I classified the Greek verb by *function* as well as the usual voice, tense, mode, person, and number, which may be seen in the Complete Edition of the version. A hazy intimation of the distinction between *fact* and *action* is sometimes indicated in advanced Greek grammars by the unfortunate expressions *punctiliar* and *linear*. As *punctiliar* may not even be in your dictionary, I will explain it as best I can. It *is*, indeed, "punk," but is not derived from this root, but rather from the word *point*. Newberry, in his pocket edition, uses a dot to represent it. In contrast to *linear*, an action strung out like a *line*, it is an instantaneous action, like putting the period at the end of this sentence. Having worn out several Newberry Bibles, I was familiar with this idea, but found it utterly untenable. A single example should suffice. The word *love* in John three sixteen is *punctiliar*. Therefore God, at some instant in the

past, *loved* the world, but *He does not continue to do so.* In fact, the very opposite is nearer the truth. The *linear* verbs, as *I am writing*, though they cover some time, while the action is in progress, *are confined to the time of the context.* The *punctiliar* verbs state a mere fact apart from time. which may be true at all times, as, God *loves*, or at any time, past or future, as, God *abolishes* death, or both, as, I *write* my own letters. The grammatical elements of a Greek word indicate its *state* as well as its *tense*, etc. I follow these forms scientifically, and *do* carry over this idea of state to all tenses. I do not make the *same form* a number of different states, for this is sheer lawlessness. The so-called "imperfect" is always a simple past, for it never has the endings of the "linear" forms. Besides, when necessary, this is expressed by means of the auxiliary *was* with the participle, just as in English, as *I was writing.* There is an example in Ac.22:5: the chief priest *was witnessing (emarturei)* to Paul. This was an action going on in the past.

THE AORIST, OR INDEFINITE FACT

The author's most important departure from recognized principles is found in his treatment of the aorist tense. In the first place he calls only forms with the augment and *s*, the "true" aorist (p. 25 *f.*). It will be seen that he does not recognize the 2d aorist as an aorist, nor the 1st and 2d aorist passives. On the 2d aorist he says that it was added to the 1st aorist and that it is "in reality a primitive past tense," which he "usually" translates by the past tense. The writer has not found any explanation of the two past aorist tenses to date.

First of all, the author is wrong in holding that there is any difference at all between the 1st aorist and the 2d aorist; and also in the view that the 2d aorist was "added" to the 1st aorist, for the 2d aorist is older than the 1st aorist (Davis, *Beginner's Grammar of the Greek New Testament*, p. 120; Robertson, *A Grammar of the Greek New Testament*, pp. 307, 346 *f.*), and there is not a particle of difference between them (Huddilston, *Essentials of New Testament Greek*, p. 57; Davis, *op. cit.*, p. 120), except that when one verb has both aorist tenses the 1st is transitive and the 2d intransitive. Green, *Handbook*, etc., p. 83. says the difference between the two aorists is "of form only." But our author translates John 1:14 thus: "And the Word became (2d aorist) flesh, and tabernacles (1st aor.) among us, and we gaze (1st aor.) at His glory, a glory as of an only begotten from the Father, full of grace and truth." He criticizes Weymouth for his treatment of *etheto* as an aorist, saying it has "none of the characteristic of the true [that is, what *he* calls "true"] aorist at all, except the sign of the past." This is on Acts 25:14 (p. 24).

Secondly, we note that he has a wrong conception of the 1st aorist. Half-truths are the worst kind of falsehoods. It is here that our author departs most radically from accepted interpretations. He quotes Robertson on the aorist in part, as saying: "The Greek aorist indicative, as can be readily seen, is not the exact equivalent of any tense in any other language;" and, "Certainly one cannot say that the English translations have been successful with the Greek aorist;" and, "The Greek aorist and the English past do not exactly correspond;" and again, "As a matter of fact the Greek aorist is translatable into almost every English tense except the imperfect;" but he breaks off at a comma. Robertson completes the sentence by saying, "but that fact indicates no con-

fusion in the Greek" (p. 23 *f.*, *C. V.*; p. 847 *f.*, Robertson's *Grammar*). He also most signally omits Dr. Robertson's statement to the effect that "in the indicative the three grades of time had tenses of their own," and that the augment expresses past time clearly (*op. cit.*, p. 824 *f.*). Robertson says in the *New Short Grammar*: "There is no element of past time in the aorist tense. That notion in the indicative mode is due to the augment and to the secondary endings employed" (p. 295). Moulton says: "In the Aorist indicative, as in the Imperfect, we have past time brought in by the use of the augment. To appreciate the essential character of aorist action, therefore, we must start with the other moods" (*A Grammar of New Testament Greek; Prolegomena*, p. 129). Our author also quotes Weymouth to the effect that "it is too commonly believed and taught that the Greek Aorist Indicative . . . is equivalent to the Simple Past Tense in English;" and that "the English Past, used according to the *true English idiom* will largely fail to coincide with the Aorist . . ." (p. 24); and the author of the Concordant Version concludes that no other tense is suitable in English but the present, saying that "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*" (p. 25). But he does not correctly represent Weymouth, for that writer also says in the same pamphlet (*On the Rendering into English of the Greek Aorist and Perfect*, p. 14): "Now no one questions that in principal clauses the Aorist of narrative is almost invariably translatable by our Simple Past." Instead, he quotes another statement from Weymouth, as follows: "The Aorist too is often used where our idiom demands the Present" (p. 25), and seizes on this statement as authority for his position that it is *always* the present.

Now neither Robertson nor Weymouth nor Moulton admit that the Aorist is always equal to our present. All understand perfectly well that Weymouth is speaking of the Gnomic and the Epistolary Aorists, which all translate by the present. No wonder that the author of the C. V. says: "It should be understood that this attempt to explain the aorist is not intended primarily for scholars, but for the 'unlearned and ignorant'" (p. 25.). His work surely cannot stand the test of scholarship; but the "unlearned and ignorant," who have no way of testing it are easily ensnared by its pious language, seeming contention for the verbal accuracy of the Scriptures, and the assurance that they are being made familiar with the original text.

A few of the examples of the author may be introduced to show how he works out his principles. Matt. 5:21, 27 is rendered: "You hear that it was declared;" Mark 10:20: "All these I maintain;" John 3:16: "For thus God loves the world, so that He gives His only begotten Son." But the translation becomes ridiculous when he renders John 3:14: "As Moses exalts the serpent in the wilderness, thus must the Son of Mankind be exalted." Prof. Innes calls attention also to his translation of 1 John 4:10: "Not that we love God, but that He loves us, and dispatches His Son, a propitiation concerned with our sins;" and 1 Cor. 15:15: "Now we are being found false witnesses also of God, seeing that we testify in accord with God, that He rouses Christ, Whom, consequently, He rouses not if so be that the dead are not being roused." Prof. Innes remarks: "Surely this is an unconcealed falsehood if ever there was one! And one which undermines the one fundamental basis of the Christian faith" (*Bible League Quarterly*, April-June, 1932, p. 62).

We may add a few examples of our own. The following make the meaning either obscure, ridiculous, or false. He renders Acts 2:36 thus: "Let all the house of Israel know certainly, then, that God makes Him Lord as well as Christ—this Jesus Whom you crucify." Were they still crucifying Him? Eph. 5:25: "Husbands, be loving your wives according as Christ also loves the ecclesia, and gives Himself up for it, in order that He should be hallowing it." Heb. 6:10. "For God is not unjust, to be forgetting your work

and the love which you display for His name, when you serve the saints, and are serving." No "when" in the Greek, only aorist participle relating to their past service. Eph. 2:2: "In which you once walk, in accord with the eon of this world, in accord with the chief of the aerial jurisdiction, the spirit now operating in the sons of Stubbornness." Mark 6:17: "For Herod himself dispatches and holds John and binds him in jail, because of Herodias, his brother Philip's wife, seeing that he marries her." Now the marriage was a past historical fact, and John was already beheaded. Can anyone think that a writer would be so silly as to speak of both these things in the present time? Matt. 25:5: "Now at the bridegroom's delay, they all nod and drowsed." At the same time? Aorist and imperfect. 1 John 5:19: "We are loving God, seeing that He first loves us." Take another one from Prof. Innes' list. Heb. 1:3: "Who being the Effulgence of His glory and Emblem of His assumption," which is in the sublinear: "Who being from-radiance of-the esteem and carving of-the under-standing of Him." Innes well exclaims: "Which surely needs a re-translation to bring it near ordinary folk!" (*op. cit.*, p. 63). 1 Cor. 4:15: "For if you should be having ten thousand escorts in Christ, but not many fathers, for in Christ Jesus I beget you through the evangel." Was Paul still begetting them? 1 Pet. 1:21: "Who through Him are believing in God Who rouses Him from among the dead and is giving Him glory." John 1:14: "And the Word became flesh, and tabernacles among us, and we gaze at His glory, a glory as of an only begotten from the Father." John 15:6: "If any one should not be remaining in Me, he was cast out as a branch and is withered." According to this translation the casting out and the withering take place before it is determined as to whether the person abides. 2 Cor. 8:9: "For you know of the grace of our Lord Jesus Christ, that, being rich, because of you He is poor, that you, by His poverty, should be rich." 2 Tim. 1:10: "Yet now is manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel."

But we need not multiply examples. Let us note yet one thing. To treat every aorist as gnomic is to overlook the fact that in Greek we also have a Present gnomic (*e.g.*, 1 Cor. 15:42 *ff.*, which the C. V. renders as present passive; Matt. 23:3, which the C. V. renders as durative present; Rev. 2:24, C. V. as durative); a Future gnomic (*e.g.*, Rom. 5:7; 7:3); and a Perfect gnomic (*e.g.*, 1 Cor. 7:39; Rom. 14:23; 13:8; Jas. 2:10). The Aorist gnomic is seen in Matt. 23:2; Jas. 1:11; 1 Pet:24.

This Version, therefore, sets itself up against all grammarians, seizes on one use of the aorist, and forces that usage upon every 1st aorist active or middle. It further differentiates between the 1st aorist and the 2d aorist, and omits both aorist passives as not being true aorists. Surely, we want better authority for such radical departures from facts than the independent effort of a man untrained in Greek who produces this work on spare time!

As I wish to prove *conclusively* and *finally*, beyond all possibility of a doubt, that the so-called "present" tense is used of an indefinite *fact*, and not an action taking place at a definite time, I am determined to give examples from the greatest, most unquestioned literary productions to be found. But what shall I use? Shakespeare? The Bible? I myself have criticised these. *Eureka!* I have it! *We will use the criticism itself!* It is clear that the critic considers his English beyond reproach. If *he* uses the "present" of a past action, all we need to do is to echo his insolent jeer: "Is he *still*—*ing?*" Surely the M. A. of Cambridge University whom he follows cannot be astray on so simple a matter! What higher

"authority" is there than the critic's own criticism? Let us see if he really practises what he preaches, or only desires to flay a fellow slave. The following are the actual examples of the diction used in the criticism. They show that the critic's acts belie his words. He continually commits the very crime that he so caustically condemns in the version! If "crucify" means "are crucifying" and Paul's "beget" means "am begetting," then, when the critic says of me (called the "author") that he: *comforts* himself, *rejects*, and *disregards* other texts [*wrong!*], *prepares* a Greek text, *disregards* principles, *confines* and *limits* himself, *claims*, *provides* a text, *seeks* to restore, *endeavors* to give, *sets out* to make standards, *dares* to set aside, *presumes* to be able, *carries* a principle, *makes* appear, *expresses* a hope, *renders* some verses, *comments* on a passage, *translates* several verses, *recognizes* several things, *attempts* uniformity, *sets* himself up, *classifies* verbs, *carries* an idea, *criticises* Weymouth, *departs* from interpretations, *quotes* others, *concludes*, *represents*, *seizes* on authority [not guilty!] *takes* Greek words, *tones down* Judas' sin, *teaches*, *adds*, *holds*, *classes*, *calls*, *admonishes*, etc., when he does these things, he is at this instant, six minutes after six o'clock on the morning of the ninth of September, 1942 [Excuse me, please! My breakfast has come, and it might spoil it to finish this paragraph before eating. Thank you! The peaches were delicious! The grapes were good. But I dread what is coming. To continue] he (yours truly) is at *twenty-six* minutes after six, Pacific Coast war time, *saying* a lot of things, *comforting* himself, *rejecting* and *disregarding* Greek texts, *preparing* his own text, *disregarding* others' principles, *confining* and *limiting* himself to four Greek manuscripts, *claiming* a great deal, *providing* a text, *seeking* to restore it, *endeavoring* to give readings, *setting out* to make standards, *daring* to set aside scholars, *presuming* to be able, *carrying out* a principle, *making* things *appear*, *expressing* a hope, *rendering* a lot of verses, *commenting* on some passages, *translating* quite a few verses, *recognizing* a number of things, *attempting* uniformity, *setting* himself *up*, *classifying* verbs, *carrying* an idea, *criticising* Weymouth, *departing* from interpretations, *quoting* others, *concluding*, *representing*, *seizing*, *taking*, *toning down*, *teaching*, *adding*, *holding*, *calling* and *admonishing*, all at one and the same time! ! ! ? ? ? How is that for an "utterly lazy man"? No wonder Thomas C. Innes, M.A., of Cambridge University (who originated *this* special form of insanity), exclaimed, "What manner of man is this!" It makes me dizzy trying to realize all that I am doing. I am so sorry that, after all these years, I am *still preparing* a text and *still setting out* to make standards, *still classifying* verbs, and *still* engaged in translating what was published decades ago!

A knowledge of English is needed, as well as of Greek, in

translating into our tongue. I would suggest that Cambridge conduct a scientific investigation of the real function and usage of the falsely named "present tense." Let a card index be made with many examples of each usage, and a new name chosen for it which covers the actual facts, not the statements of fallible, puzzled, conflicting "authorities." In my private concordance I have all of the indefinites segregated. This, alone, is sufficient evidence to show that it is not present, but *indefinite.*

But the "author" of the Concordant Version is not the only prodigy who performs such impossible feats. Robertson, says the critic, *completes* a sentence, and, therefore, in the death state, is *still completing* that sentence by saying, "but that fact indicates no confusion in the Greek," while I am engaged in *breaking off* at a comma. At the same time Dr. Robertson *is saying, "there is no element of past time* in the aorist tense," etc. Is this not a rather dreary occupation for so jovial a man as Dr. Robertson, while his body lies beneath the soil, his soul is in the unseen, and his spirit is with God? It must be especially trying "throughout all eternity" to find that other great scholars continue to disagree with him. This is not a very comforting outlook for a saint of God.

Dr. Moulton is also dead. He, it appears, is engaged in contradicting Dr. Robertson, *saying,* "In the Aorist indicative, as in the Imperfect, *we have past time* brought in," etc. Now being in the indefinite, which, our critic solemnly informs us, denotes that the action is continuing in the future (so that we can ask the question, Is he still continuing?) there is no hope that Dr. Roberston and Dr. Moulton will ever agree in heaven. Rather, by eternally reiterating their differences, they will make themselves most disagreeable, not only to themselves, but to others as well. I shall insist on going to some corner where I cannot hear them. In the future I should go to hear Mr. Cowley, who, because he "quotes," must *still be quoting* from my own writings in UNSEARCHABLE RICHES. I don't think this would be nearly so tiring as listening to the others quarrel, and, I am ashamed to confess, I like the sentiments expressed, and am pleased to learn that Mr. Cowley is doomed to repeat them for "the endless ages of eternity." But —what a disturbing thought!—how will I be able to listen if I am doomed to keep on saying so many things myself?

These considerations should show how unwise it is to take one or two examples to prove a rule. There are things mentioned here that I am still doing. *Occasionally,* not constantly, I am still *rejecting* what is wrong, *recognizing* what is right, *departing* from false interpretations, *holding* fast to the truth. These verbs do not involve a definite act, continuously repeated or constantly carried on, but attitudes of the mind, which emerge in acts. Actual acts as *saying* and *setting out* were all accomplished on definite occasions in the past, like

the crucifixion and the begetting to which objection has been made. If the indefinite "*sets out*" does not demand that I am *still setting out*, then "*crucify*" does not mean that the Jews are *still crucifying*. If the aorist "*prepares*" does not insist that I am *still preparing*, neither does "*begets*" involve Paul's *continuing to beget* at a future time. If the critic does not even know English, how can we accept him as authority in Greek? There are some who think that he does not use correct English in his letter to me. He says "many who think*s*." They say it should be "many who think." I submitted this to a specialist in this line, who conducts a column explaining and judging such matters. He says "thinks" is wrong.

Had I translated "*are* crucify*ing*," using the form in English that denotes an action going on at the time, then there would have been some sense in asking, "Were they still crucify*ing* Him?" But when I use another form, which does *not* denote an action at all, but a fact apart from time, how can a sane man put his query in such a form? No matter what form I used, it is a viciously immoral act to change to a different form in the question. He might have used the vagaries of our idiom in order to make me appear ridiculous by asking, "*Do* the Jews crucify Him?" Then he would have at least preserved the appearance of logic and probity. Usually we can add the word *do* or *did* without changing the grammar. But, in the indefinite, our idiom will not bear this with some verbs, especially when the action is confined to a single occasion. Where it is repeated we can say both "I write" and "I do write." "They crucify" may be unusual, but it is not incorrect English. It is the only possible form which adequately expresses the sense. The whole point of the passage lies in the timeless *fact* that they *are* the crucifiers of Christ, not in an *act* which is past and gone. That act *remained with them as a fact*, not an *act*, and determined the whole course of their history, not only in the book of Acts, where Israel is set aside, but to this present day, when God is gathering them again. It is of vital importance to recognize this distinction at the beginning of the book of Acts, for it is one of the keys to its correct interpretation. The *fact* of the crucifixion of Messiah by His own people is also the basis on which the truth for the present rests. It would greatly mar the Concordant Version of Acts to "correct" this grammatical form.

This matter has gone too far. As the reputation of the university of Cambridge has been used to sustain this outrage, and appeal has been made to its vast influence to deceive the unlearned, I deem it my duty to send its heads a copy of this reply and appeal to them to publicly repudiate the act of one of its graduates, and condemn his vicious spirit in reviling a citizen of a friendly nation, involving in his sneer all Americans; as well as his utterly depraved reasoning, when he subtly displaces what I said for that which I define differently,

in his question; besides, he refused to right the wrong when we exposed it and appealed to the Editor of the *Bible League Quarterly* to publish our reply. If the university does so, we will publish the reply in our magazine. We will seek a wider sphere of publicity in case this is ignored. We will do the same with the *Bible League Quarterly* which aided and abetted this crime, and continues to do so. We feel sure that the university would not knowingly persecute a pioneer in the investigation of truth even if he is "ignorant and unlearned" like his Lord and His disciples. I wish I could say the same of the religious magazine which steadfastly supports tradition against the Word of God.

Have there ever been more silly and insulting questions asked than those of our critics, in their efforts to ridicule the rendering of the Concordant Version? In reply we say: No, the Jews were not "*still crucifying* Christ" on the day of Pentecost. Neither was David *speaking* (Ac. 2:25, see V. 34) on that occasion, although the Authorized Version uses the "present" "*speaketh*" in their translation. The Jews were not *crucifying* and David was not *speaking*. Why not show up the utter silliness of the Authorized Version also? It would be much easier, because the Jews were still alive and could have kept on crucifying, but David was dead and buried, and could *not* speak on the day of Pentecost.

Professors are like priests. They like to conceal their thoughts in language a layman cannot understand. The priest says *hoc est corpus* (or *hocus pocus)* when he means *this is* [*My*] *body*. The professor prefers *aorist* to the plain *indefinite*, because he "interprets" it to mean *definite*, which denotes the opposite. Their high-sounding jargon too often camouflages unbelief and ignorance. The ancient Greeks used the name *aorist* because it *means undefined* in Greek. We have a close equivalent in our *indefinite*. Why not use it? Among themselves scholars are agreed that they don't know what the aorist is. Weymouth and Robertson practically acknowledged this in a nice way. *The ancients DID know, and I agree with them* that the aorist is an aorist. In English I insist that an indefinite is indefinite. I have no salary or reputation to lose, so I can well afford it. Do not charge me with lack of respect for scholarship. It is the scholars who insult the ancient savants by claiming to know better than they, even though they can't agree or explain it themselves. What do you think, gentle reader, of a critic who seeks to make a fellow saint appear ridiculous and daft by deliberately distorting his declaration? What is your verdict? Was it malicious, knowingly done, or was it an act of innocent ignorance? Is not the latter the more gracious conclusion? But if we must decide that he does not know that he is bound to repeat the exact form in such a method of reasoning, why is he allowed to criticise at all? Is it not a disgrace to the scholarship which

he represents? Should he not be barred from his profession?

When I left Europe I destroyed all the papers concerned with the defamatory article in the *Bible League Quarterly*, and confined the whole affair to Him Who judges justly. But now I find that the type is still standing, so we may publish it along with this article, which is largely based upon it. We ask our friends to distribute it among the supporters of that publication.

The confusion in the mental processes of the critic is well expressed by himself when he speaks of the marriage of Herod as at that time a *"past* historical *fact"!* If it had not been a *present* fact, if Herod had meanwhile put away his brother's wife, then John the Baptist would have had no case against him at all. It was a *past* historical ACT, and a *present* FACT. John did not denounce Herod because he had *married* his brother's wife and had divorced her again, but because of the *fact* that he *is* married contrary to the law. Both of Herod's *acts* were in the past. But they were not in view. John also might have been released meanwhile. But the facts and the guilt remained quite apart from time.

The following table may help to clarify the Greek indefinite and explain why its English equivalent is mistakenly called a "present." In reality there is no duration to present time. I wrote the word "present" in the *past*, and the word *"past"* was then future. Only a continuous action can fill space in the present. A fact is like a state, it breaks the boundaries of the present, though it can be relegated to the past or future.

	ACTION	FACT	STATE
Past	were crucifying	crucified	had crucified
Present	are crucifying	[crucify]	have crucified
Future	will be crucifying	will crucify	will have crucified

We have put the word crucify in square brackets, for it is really a *past-future* in Greek as in English. In Greek it actually has both the sign of the past (a prefixed *E*——) and of the future (a link ——*S*—) as its identifying marks. Thus, *I believe* is *E-pisteu-S-a* (2 Co. 4:13). This practically eliminates time or "tense," for a combination of the past and future cannot locate action in time. The so-called "present" is only the junction of the past with the future, so can have no existence except when actions are in progress or have *resulted in a state. "I am writing" covers a small segment of time in which this junction moves. "I have written" is a* state with the action in the past and the state continuing in the present. "I write" does not locate the action at all, for it may include the fact that I wrote in the past, my writing at this time, and any future writing I may do. It leaves the time open. I did not always write, nor will I continue to write continuously in the future.

I sorrowfully admit that English is losing the power to distinguish between an act and a fact. In other branches of the germanic languages they can no longer fluently say "am acting." They must say, "act" for both the act and the fact. English also, alas, is gradually losing this power. I have acknowledged this in thousands of cases in the International Edition of the Concordant Version by placing a slight 'vertical 'stroke before the -fact form in order to show that it should be the act form. The word *crucify*, in the imperative, should read "Be crucifying Him!" instead of "'Crucify Him!" in Luke 23:21. English prefers the short, incisive form in a command.

We do not treat *any* aorist as "gnomic." A gnome is a maxim. A *maxim*, in Greek, is not determined by the grammatical form of the verb. It has nothing to do with the grammar. Not one of the instances of the indefinite, used by the critic himself, is a maxim. *We* might use these passages to show that the name "gnomic" is misleading and false. To turn it against us only shows the lack of mental acumen so common in these discussions. The use of a nebulous term does not clarify.

HETERODOX DOCTRINE

V. HETERODOX DOCTRINE. A review of a Version need not, on the surface, include a review of its teaching; but when that version contains such a hodgepodge of mistranslations, consistent enough for the purpose of teaching therefrom certain errors, and especially when that version is accompanied by "expository notes," it becomes the duty of the reviewer to point out the evident doctrinal bias of the authors. We pass by minor differences of opinion, however, and concentrate on a few important doctrines.

A thorough scientific investigation of the facts of the original Greek of the Sacred Scriptures by means of concordances, such as we have made, should uncover much fresh truth, and correct much error, and entirely change the "orthodoxy" of those who do the work, if their orthodoxy is contrary to God's Word, as it must be in these last days, unless the compiler was the only person alive who had escaped the general apostasy. When he began this work he was associated with the so-called "Open Brethren," a split from the "Plymouth Brethren," who claimed to be the orthodox of the orthodox. From them the so-called "Fundamentalists" of today have appropriated most of their orthodoxy. He held tenaciously and belligerently to the new birth, eternal punishment, the Trinity, and a conscious death state, with a vicious zeal that only one of such a sect can entertain. In these days, had he met himself as he became forty years later, he would have enjoyed burning himself at the stake, and applauded any torture which could be applied to such a heretic. He had a little light; but far less love.

My "evident doctrinal bias" in compiling the Concordant Version cannot be what I now hold, but what I held when I commenced. *My critic himself gives ample evidence that I did not corrupt the Version by my doctrinal views, but changed them to conform to the evidence discovered in my investigations.*

At that time I preached in public, "Ye must be born again." Have I injected this into the version or the notes? Then I abhorred "the non-eternity doctrine." Where is this bias evident? Then I taught that there is a "triune God." Have I defiled my pages with such an unscriptural expression because of my theological connections? Yet *these* are the principal doctrines chosen to show that I have corrupted the Version in order to promulgate my heresies! *These ought to be used to prove the opposite! By changing my views to conform to the facts and condemning myself for having harbored unscriptural heresies,* I have provided ample evidence for all to see that I have *not* yielded to my doctrinal bias in compiling the Concordant Version or the accompanying notes. It has not been easy or pleasant to alter my opinions. First, I was cast out of the Brethren because I dared to have fellowship with saints outside their select circle. Then followed a series of heart-rending crises which threatened to separate me even from my dearest friends and relatives. I discovered again and again that my doctrine was not in accord with God's Word. For years I did not dare to even mention the truth of the eons to my wife, for she also was a "Brethren" (with a big B). Thank God she gradually changed into a *sister*, as the evidence was patiently presented to her. She called in one of the leaders to show me my errors. When I quietly gave the Scriptures for my position and he could not do the same, but began to upbraid me, her eyes were opened. "Why," she said, "You gave Scriptures and he could not!" Every fresh find meant a fierce fight with the "orthodox" scribes and Pharisees. Since then I have made the sad discovery that the highest ambition of many of the Lord's alleged servants is to emulate the Adversary, who walks about, seeking whom he may swallow. A great teacher who taught "Brethren truth" (though repudiated by them because he did not confine his fellowship to them alone), actually sought to trap me, so that he could denounce me. He wrote, demanding that I immediately answer yes or no to his question, whether I believed in the "third person of the Trinity." I replied that, just as soon as he should give me one single Scripture that mentions a divine "person" or a "trinity," I would believe God. That muzzled him, but he did not have grace enough to acknowledge the unscripturalness of his words or the heinousness of his loveless act. Daniel in the lions' den! I am in a den of hissing serpents who call themselves (and are) saints. God does not muzzle their mouths,

nor extract their fangs. The saddest part of it is that most of them really *are* God's beloved children, even though they act like sons of the Adversary and do his work, thinking they are serving God.

The trick of labeling error "orthodox," and truth "heterodox" is a very shabby one. I was struck by a question, asked me by a venerable "christian" Arab in Jerusalem, who, I imagine, belonged to the Roman Catholic church. He had been reading about the break between the Roman and the Greek confessions, and asked me what I thought of the matter. Seeing that he was really seeking the truth, I told him plainly that the popes of Rome were heretics, and the Greek church was right on the point that divided them. Just think of it! Rome, the murderer of millions of heretics, is itself nothing but a band of heretics! So, today, churches and individuals, bulging with heresy, are the heresy hunters. This critic, who is reeking with the teaching of men because his honors come from them, and who constantly appeals to human authority rather than the divine oracles, dares to revile another because he cleaves only to God's Word and refuses the heresies of men! God be gracious to him in Christ Jesus!

BIRTH VS. CREATION

1. It lacks a proper doctrine of regeneration. Relegating the Gospel of John to the kingdom, the author holds that regeneration is for Israel, not the Gentiles. He says: "A new birth will fit them for a life on earth during the millennial eon. . . . . Regeneration keeps company with repentance and baptism" (Comment on John 3:1). True, he says also: "Paul had been proclaiming the kingdom, with Christ and the nation which is related to Him by physical ties at its head. Entrance into that kingdom was by a birth from above. But now the figure of birth is not radical enough to denote the great change. Just as, after the day of the Lord, heaven and earth will be re-created, so is the spiritual experience of one who is in Christ. There is a new creation. Paul never connects the new birth with his teaching to the nations." (Comments on 2 Cor. 5:16.) But it is to be doubted whether he holds that the "new creation" is a present possession, for he says: "Searching as the figure is, it does not probe nearly so deeply into human helplessness as the truth for the present economy of God's grace. Now, if any one is in Christ, there is a new creation (2 Cor. 5:17). In spirit, we skip the era of the kingdom, the renascence, and enter the new creation, over a thousand years later. A new birth will fit them for a life on earth during the millennial eon. The new creation fits us for our celestial destiny. They will receive a rejuvenation of the faculties, we will be changed at the resurrection and receive powers and capacity far beyond our present possibilities. . . . The new creation accompanies the dispensation of the conciliation (2 Cor. 5:18)" (Comment on John 3:1).

If anyone thinks that he is literally and physically "born again" or a "new creation," he is to be pitied. Our Lord did not say "*You* (singular, Nicodemus) must be born again," but "*ye*" (the nation of Israel). I tried to explain this to one of the Brethren once, but he insisted that *ye* is singular! All I could say was that his statement was still more singular!

Even now Israel *possesses* all the promises, but the nation certainly does not *enjoy* them! So also, I am a new creation *in Christ*, but I do *not* as yet enjoy it. By God's spirit I enjoy an *earnest* of this in my spirit, and a taste of it in my soul, but not in my flesh, except as His spirit is vivifying my mortal body (Ro. 8:11). But I expect something far more glorious in the future. I now *possess* and *taste*, but then I shall *enjoy* the *fullness* of perfection. God will not create such a defective, infirm, decaying creature as I am in His new creation. Then we shall be as we should be, and as wondrous as we would be.

"ETERNAL PUNISHMENT"

2. It denies eternal punishment. We have already shown that the author takes the Greek *aiōn* and *aiōnios* always to mean a period of time, and never eternity or eternal. We have shown the incorrectness of that contention. He tones down Judas' sin of betraying Christ. These are his words: "Satan entered into Judas. This statement lifts the veil of the invisible powers of darkness and greatly modifies our judgment of Judas. It is evident that the Adversary did not think him capable of committing the capital crime, so forces him forward by actually obsessing him, and controlling his mind and his actions until it had been accomplished. He was not himself when he did it. But later, when he realized what he had done, his heart was filled with bitter regret and he did not hesitate to fling the money he had received into the faces of the chief priests, and acknowledged his terrible trespass." Again: "Who can doubt that His grace will save him yet?" (Comments on John 13:26, 27.)

There is much additional proof that the author definitely teaches that there is no eternal punishment. He says the torment spoken of in Rev. 14:11 is definitely limited as to persons and as to duration. Those who do not have the seal of God on their foreheads will be tormented five months (Rev. 9:5); Satan and the wild beast and the false prophet will be tormented (20:10); the *fumes* of the torment of those here spoken of last for the eons of the eons. He adds: "These are the supreme sinners from among mankind, hence suffer the severest doom. No others will share this fate with them." (Comment on Rev. 14:11.)

The author holds that there is a difference between *resurrection* and *vivification*. The following, he holds, is the order for the future: Believers will be raised and vivified when Christ comes,—they will receive *eoniam life, i.e.*, life for the age. The unbelievers will not be raised until after a thousand years. Mr. Knoch says in a pamphlet (*The Salvation of the unbeliever*): "Our resurrection and vivification are simultaneous, but the unbeliever will be raised long before he is vivified. The change which eventuates in the ultimate salvation of the unbeliever is wrought, not only by his resurrection, but by the august judgment session, when he stands in the presence of Christ, with all his unbelief swept away by the awful realization of His power and the justice of His throne. We are asked, Is it possible for them to repent? Rather, we would like to know. Is it possible *not* to repent, or change their minds? We can not conceive an unrepentant sinner before the great white throne" (p. 6 *f.*). But in the C. V. he says that they will be judged before the Great White Throne, and since they "all fall short of God's standard," and since "they are not vivified, or made alive, as the saints are by a better resurrection, hence they die again." He explains the "lake of fire" as the "second death" (Coment on Rev. 20:12, 13). His true view is that a few will be tormented (in the second death?), those who do not repent before the Great White Throne. They will die again, in the second death; but will after a time be

raised when death itself will be abolished and all be vivified. 1 Cor. 15:22 is the strong verse. Finally, after the New Heaven and the New Earth have run their course, Christ will raise and vivify these recalcitrant ones, abolish death, deliver the kingdom to the Father, and be Himself subject to the Father.

Let the reader compare this with the Scriptures and he will see that I need not apologize for any of it. But it is not so with the critic's comments. I make it clear that *all* will repent, or change their minds, at the great white throne. I do *not* say that a few, who do not repent, will be tormented in the second death. *No* one fails to repent and *no* one is tormented in death. I know of no "recalcitrant" ones when death is abolished. Yes, 1 Corinthians 15:22 is a "strong" verse, especially for those who are scant of faith. But it is God's Word, and heaven and earth will not be able to frustrate its fulfillment. We must distinguish the different sentences imposed, or we will land in confusion.

THE TRINITY

3. It has no proper doctrine of the Trinity. We note that the words "Holy Spirit" are always written in small letters. Commenting on the "Spirit of truth" (John 14:17), he says: "The spirit of deception is that false flood of spirit force which is sweeping the world on to the worship of the antichrist. The spirit of truth is its opposite." He invariably speaks of the Spirit as "it." In his comment on Rom. 8:9 he maintains that the believer has three spirits: The spirit of God, the spirit of Christ, and his own spirit. Mr. Cowley quotes from *Unsearchable Riches*, a paper apparently connected with this Version, on the Holy Spirit, as follows: "Why should not God's holy spirit be identified with Him? There is not the slightest need to prove its deity. But it is utterly illogical and unscriptural to infer that it is a *distinct* 'person' from God. Who ever thinks of making Christ's spirit another deity? If He is divine, co-ordinate and co-equal with God, why is His spirit not also another 'Person' with these attributes? If this is not so of Christ's spirit, then it is not true of God's spirit. In the original, both are always in the neuter gender, *it*. God's spirit has His 'Personality,' but is not a separate 'Person' from God Himself. God and His spirit are both given as the Father of our Lord. How can two distinct 'Persons' be His Father?" (*Bible League Quarterly*, Oct.-Dec., 1933, p. 171 *f.*). The word for "Spirit" is neuter, but so also is *to teknon*. *Pais* is sometimes masculine and sometimes feminine; some texts have *arsên* or *arsen* as a neuter, both meaning *male* (Thayer, *s.v.*). But *fish* (*ichthus*) is masculine; *city* (*polis*) is feminine; *fox*, male or female, is feminine (*alōpêx*) (R. D., p. 51); *sun* (*hêlios*) is masculine; *moon* (*selene*) is feminine. As to the word for *Spirit*, it should be noted that the word *Comforter* (*Paraklêtos*) is masculine and Jesus identifies the Comforter as the Holy Spirit (John 14:26) and the Spirit of truth (John 15:26; 16:7, 13), and repeatedly refers to Him by the masculine (*ekeinos*) pronoun (John 14:26; 15:26; 16:8, 13, 14).

What a mess! As we have made the matter clear in our pamphlet on *"The Personality of the Holy Spirit"* (from UNSEARCHABLE RICHES, Vol. XXXIII, page 65), we will not repeat it here. If the "spirit of truth" is a person, then so is the spirit of infirmity (Lu. 13:11), and the spirit of holiness (Ro. 1:4), and the spirit of sonship (Ro. 8:15), and the spirit

of humanity (1 Co. 2:11), etc. I have several of these spirits. Seems as if I must be at least a trinity of persons myself! This spirit of truth within me is a great comforter. But, my dear reader, I wish to warn you not to try to prove to a psychiatrist that this spirit is a distinct "person," living with or within you. He might take it as a sign of serious mental derangement and confine you to an asylum!

GOD AND CHRIST

Again, when we read, "God is an invisible Spirit (John 4:24; 1 Tim. 6:16). The Son of God is the visible, tangible embodiment of Deity. Only in Him can we see God. All other images are condemned because they are false and dishonor God (Deut. 5:8)," we seem to be on evangelical ground with respect to the Deity of Christ; but when we read on: "All creation was in Him, as the tree and its fruits are found in the seed. In Him God created all else for the whole universe was created in Him," we are not so sure (Comment on Col. 1:15). When the author comments on his rendering "toward" (*pros*) in John 1:1, we become very uncertain. He says: "It is impossible for the mind to entertain the two thoughts that the Word was toward (or with) God, and the Word was God. Nothing which is toward (or with) an object can actually be that object. The difficulty lies in the difference between English and Greek idioms. 'Was' and 'is' are usually omitted in Greek, unless they are used in a figurative sense. Thus 'This *is* my body' does not mean that the bread of the communion actually is the Lord's body, so the Word took the place of God. The God of the Hebrew Scriptures spoke: It was an oral revelation. He was revealed as Elohim, Jehovah, Adonai, etc., by means of utterances which came to the fathers through the prophets, while His essence was concealed" (Comment on John 1:1). But when he comments on Phil. 2:6 ("who, existing in the form of God, counted not the being on an equality with God a thing to be grasped") we seem to be clearly on heterodox ground. He says: "*Form*" denotes outward appearance, as is shown by Paul's use of it in the contrast, "having a *form* of devotion, yet denying its power" (2 Tim. 3:5). We have found it impossible to sustain the idea that it refers to intrinsic essence. *Figure* or *fashion* denotes the form prevailing at any time. Christ was the Image of God, the visible representation of the Deity. He appeared as God to the saints of old, as in Eden and on Sinai. This *form* was laid aside for that of a slave, at His incarnation. Adam and his progeny seek to exalt themselves and will be humbled. But Christ, Who might easily assume the place of equality with God, found His delight in submission and humiliation. . . . When He was in the form of God He was given the same place as God by men (Gen. 16:11, 13; 22:11, 12; 32:28, 30; Ex. 3:2, 6; Josh. 5:13, 15; Jud. 6:12, 23). All of the divine titles, Elohim, Jehovah, Adonai, etc., were assumed by Him just as if He were God, because He is His image." 1 Tim. 3:16 he translates: "And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit, viewed by messengers, proclaimed among the nations, believed in the world, taken up in glory." But even if we reject the reading *theos* in this verse and accept *hos* it is yet evident, as Lock points out (ICC, *Pastoral Epistles*, pp. 42, 44-46), that the reference can only be to Christ.

The apalling ignorance and utter credulity of the orthodox creeds in regard to the place of God and Christ, and their relation to one another, ought to muzzle their mouths. A concordant version makes all clear. We have set forth the truth in a series in UNSEARCHABLE RICHES, Vol. XXII, pages 201,

309, 413, where the honest seeker after the facts will find enlightenment and satisfaction and relief from the superstitious credulity of orthodoxy.

NIRVANA

CONCLUSION. In conclusion we note that the author classes the teaching of "Continuous Conscious Existence," "Personal Responsibility," "Compensation and retribution in the Hereafter," and "Endless Progression" with certain other recognized false doctrines and calls them all "these doctrines of demons" and admonishes us that we should "thoroughly purge ourselves" from them (Comment on 1 Tim. 4:1). It is clear that he holds that death is unconsciousness (1 Thess. 4:13); that it is only physical; that when Christ comes, all who are His will be raised and receive "eonian life;" that they will reign with Christ for a thousand years; that after the thousand years the rest of the dead will be raised and judged; that those who repent will also receive "eonian life;" that the rest will be made to die the "second death," which is merely to pass into unconsciousness again; that then the New Heavens and the New Earth and the New Jerusalem will come in, in which all the then-living will have part; that after that period has continued for an eon or eons, death will be abolished, and those held by the "second death" will be delivered up; that then the Son will turn everything over to the Father; and that henceforth God will be all in all. 1 Cor. 15:22-28 is the star passage for this Version. Verse 28 is about the only revelation of eternity that we have, according to it. We may well ask whether this does not resemble the pagan doctrine of Nirvana.

The doctrines mentioned are the publicly recognized teachings of spiritists, who claim to get them from the spirit world. It ought to *alarm* the orthodox to find that the demons teach the same as they hold. We do *not* hold that death is only physical. We do *not* hold that any receive eonian life at the judgment. We know of *no* eons in the new earth, for there is only one.

Nirvana is defined by Webster as "The final emancipation of the soul from transmigration. and consequently a beatific freedom from worldly evils, by annihilation or by absorbtion into the divine." May God graciously forgive our adversary the mean, malicious and malign accusation that we teach transmigration, annihilation, absorbtion, or any other human error which we vigorously oppose! So low has he sunk, that, by subtle insinuation, without daring to make a clear statement, he forces us into fellowship with a human philosophy, whereas he himself is a doctor of such a philosophy.

Practically all versions agree with the Concordant Version in revealing that God will be "All in all." Nirvana teaches the opposite. *There* humanity vanishes *in the Deity. Here the Deity is in all.* Christ is All in all the young humanity now (Col. 3:11). Is it absorbed or annihilated? God is in all believers now (Eph. 4:6). Are we absorbed or annihilated? Even a fool, when eating shark's meat, knows that there is a tremendous difference whether the shark is *in him* or he is *in the shark.* But that seems too subtle for a philosopher! I am in Christ. Not because, by successive transmigrations

through reptiles and even more degraded degenerates, I have become fit for such a precious position, but because of *His* infinite worth and supreme sacrifice on Golgotha. Have I been absorbed in Him or annihilated? By no means! The same, I trust, is true of my critic, despite appearance to the contrary. Has anyone been more insistent on grace and faith, as the only and sufficient channels of salvation, or has protested more vehemently against any other means than we have? No, my dear brother, we are far further from Buddhistic error than any others. You are probably able to translate the thirteenth of first Corinthians into English. O, that you would at least try to translate it into practice! Do you not act as if you were in the Adversary, rather than in Christ?

The author and publisher is very eager to circulate the "Version." Often a prospectus is sent out, "Back to God's Inspired Original!" No reference whatever is made to the type of doctrines which it is designed to propagate. The unwary reader unconsciously imbibes some of the heresies to which we have referred. The only hint of warning is found in the statement: "More than twenty years of intense research in the originals has led to the discovery of much precious truth, which has entirely revolutionized the faith of the compiler, and has given him a profound conviction of the inerrancy, of the inspiration, and of the superhuman excellence of God's Word." We surely accept the inerrancy and verbal inspiration of the Scriptures; Mr. Cowley (from whom the thought of this paragraph is taken) well says: "It is surprising that the word 'faith' should be used here at all, and to speak of it as having been 'revolutionized' is putting the case mildly. When writing his first letter to Timothy, Paul described this sort of thing as *'shipwreck'*" (*Bible League Quarterly*, Oct.-Dec., 1933, p. 172).

There is good reason why no reference is made to "the type of doctrine," for it is not "designed to propagate" any. As elsewhere shown, if there had been any such design, it would have turned out very differently. In fact the version would have propagated practically the same doctrine as the Schofield Bible, for this scholar simply appropriated the teaching of the Brethren. I suppose that is the Bible preferred by this critic. *It is definitely designed to impose a system of doctrine on the Bible, and some of it is the most damnable heresy that ever afflicted the saints.* I know, for I taught it myself when I followed the teaching of men and had not investigated the inspired originals. The charge preferred against *me* is true of *it*. But. is it not silly to speak of a *version,* teaching a definite type of doctrine? Which of the hundreds of different systems of theology based upon it does the Authorized Version teach? The compiler himself warns against the notes in the Complete Edition.

The reference to Mr. Cowley is sadly unfortunate. Just after the publication of his calumniations in the *Bible League Quarterly*, a friend in London wrote to me saying that he had just seen this brother and that Mr. Cowley was abjectly afraid that I would take steps to have him arrested for his false statements. *His calumnies are the sure evidence that he has*

made shipwreck. This is the chief sign of this disaster. When Hymeneus and Alexander wrecked the faith, they displayed their state by calumniating others, so that Paul gave them up to Satan to be trained otherwise (1 Ti. 1:19-29). I do not need to wreck the faith. *I found it a wreck already.* The Greek church drove the faith upon the rocks. The Romans split it in two. The Protestants are so full of error that they broke it into a thousand fragments. Such a total loss cannot be wrecked. It can only be salvaged. Mr. Cowley and this copying critic have done nothing constructive. They have sought only to demolish. Wrecks are not made by my methods. They are by theirs. *I restore. They wreck.*

Lovers of God and His precious Word! Shake off the shackles of tradition in which you are bound, not only by the priest but by the professor! Our schools and colleges have become hotbeds of apostasy and defenders of superstition. They refuse to investigate God's Word itself, but are hirelings of the corrupt creeds of Christendom. Rome places her priests above the Bible. Protestants put the professor above the Scriptures. Once they *studied* the original, now they quote the oracles of the dead in order to *destroy* it. Instead of following the precept of Paul, to have a pattern of sound words (2 Ti. 1:13), they build on fundamentally *un*sound expressions. Where is *Trinity* or *eternity* in God's Word, in the original? They refuse to correctly cut the Word of truth (2 Ti. 2:15), and cannot even distinguish between birth and creation. Thank God for the choice spirits among them who sigh because of the sad state to which scholarship has sunk! In the world real investigators are discovering the secrets of nature. Research is often thorough and practical and beneficial. Our attempt to discover the secrets in the sphere of spirit is much more profitable. We have unearthed treasures far more valuable than any chemist has ever found. *He* is applauded and enriched and honored by his fellows. *We* are met with calumny and dishonor. Funds are withheld because we cannot avoid exposing the religious blindness and apostasy and downright deception of those who are subsidized to expound and defend the Word of God. The money given to foster the faith is used to destroy it. The sad fact is that saints give their money only to popular teachers of error, who are "sound" and "orthodox" according to the apostate church, especially if they *claim* to oppose error while defending it.

Who is more trustworthy, the base traducer, or the traduced? May God be gracious to him and purge him from a mind that reveals its own depravity when it seeks to fasten this on others!

Having spent so much labor in planting and pruning, I want to harvest some fruit for the friends of God. I know that I will be reviled and ridiculed. I am aware that I have little human backing and insufficient means. But this has

always been the case. I am content to have it so, for it leaves room for *God* to show *His* hand. He has raised up helpers in the past and will do so in the future, though the task and the expense will be many times as great. But I would value the loyal and gracious coöperation of any who will bear the torch to others, who will make the matter known, so that the testing, toil and travail may be fruitful in many hearts, and multiply the appreciation of God's marvelous wisdom and grace, and spread the fragrance of His name from pole to pole, from the north star to the southern cross. May He graciously grant our request, for we make it on the ground of our own unworthiness and the merits of His Son, our Saviour, to Whom shall be glory for the eons of the eons! Amen!

Beloved Reader! If your eyes have been opened in any measure to this the greatest evil on the face of the earth (because it destroys the most vital values ever confided to mankind), if your spirit boils because of the iniquities which are committed in the name of God, if you wish to do your part to help God's saints to enjoy the grace and truth which are theirs in Christ Jesus; if you desire to aid in real, fundamental, orderly research in the originals of God's Word, that the barnacles of tradition may be scraped away, and the thick crust of superstition may be removed; we invite you to coöperate with us and to enjoy the serene satisfaction, as well as the severe sufferings such coöperation will bring—*with no other reward* until you give account to Christ. You are welcome to a part in the most glorious work in the universe. and one which may get the greatest of all rewards in that day.

Thank God from the depths of your heart that He is not such a ferocious fiend as the creeds have made Him. He does everything in love, even as He bids us do. In Christ, He has made ample provision for every one of Adam's erring sons, and all the powers of darkness will not be able to defeat love's goal to be *All* in *all* of the creatures of His hand and heart.

May I ask a special favor of the readers of this defense? Will you write a few lines on a postcard stating your opinion of the criticism we are criticising, and mail it to us for transmission to the author? Perhaps if he is deluged with protests, he will consider his ways and withdraw his slanders. God is able to work miracles of this kind even in this late day. We would be most grateful if we could add a few lines, telling of his repentance and regret, to this sordid tale of hatefulness.