

The Story of the Concordant Version



The Concordant Version

THE STORY OF THE VERSION

THE FAITH of all true believers is founded on documentary evidence. God has given mankind a written record of His words and ways, His purpose and plans. It is the supreme privilege and imperative duty of all who love God to become closely acquainted with His revelation, to support and promote every effort which seeks to make it manifest, and especially any undertaking which brings God's Word direct to the common people so that they may come into close contact with God's written words without the mediation of priest or preacher, church or creed.

Is it not a sad commentary on human nature that science (by which we mean an orderly arrangement and classification of knowledge) has been applied to almost all natural phenomena, that it is subsidized by millions, and has produced untold benefits, yet in the spiritual realm very little attempt has been made at a real science, facts have never been carefully classified, money for such an undertaking is not available, notwithstanding the fact that benefits and blessings would be infinitely greater than natural science can ever bring? May the present attempt prove but the beginning of the serious study of the *facts* which must always serve as a foundation for the spirit's apprehension of divine revelation!

The most precious treasure we can bring to anyone is that which puts his heart in close touch with the heart of God. We must not intrude ourselves as the channel of blessing. It is a calamity when the interpretation of

the Scriptures becomes the monopoly of a few "authorities" and when direct access to its treasures is denied to the mass of mankind. It is impossible to conceive of any better boon than to open the divine storehouse to everyone who has the heart to explore it.

Is there anyone whose heart hunger has been satisfied by the love of God, whose life has been illumined by the light of His Word, who would not give the best he has if he could read his Bible just as it was written by Paul and Peter and the rest? Years of hard study could hardly accomplish this and yet the present plan makes this a practical possibility for anyone who knows a fair amount of English.

As all are entitled to know not only the facts of Scripture as they are presented in the Concordant Version, but also the method which is being used to discover and classify and present these facts, the following story is written to acquaint all who are concerned with the plan which proposes to restore God's Word to the people.

THE AUTHORIZED VERSION

With all its excellencies the so-called Authorized Version has one great fault. This has been well stated by a great English scholar as follows. Speaking of a certain Greek word he says: "We have in the rendering of this a singular illustration of a shortcoming on the part of our Translators of 1611, which has been often noted, the failure I mean upon their parts to render one Greek word by a fixed correspondent word in the English. It is quite true that this feat cannot always, or nearly always, be done; but what constraining motive was there for six variations such as these which are the lot of *amoomos* on the six occasions of its occurrence? At Eph. 1:4 it appears as 'without blame'; at Col. 1:22, as 'unblameable'; at Eph. 5:27 as 'without blemish'; at Heb. 9:14, as 'without spot'; at Jude 24 as 'faultless'; at Rev. 14:5 as 'without fault'. Of these the first and

second have failed to seize the exact force of the word. No such charge can be brought against the other four; one may be happier than another, but all are sufficiently correct."

The Revised Version of 1901 often removes these errors, yet one misses in it any settled plan. The ordinary reader is misled, for instance, by the marginal reading "age" which is inserted in about half of its occurrences. One naturally supposes that the Greek word for which it stands does *not* occur where there is no margin to indicate it. A few men among the Revision committee could have made an excellent version, but they were hindered by the ruling that no change from the Authorized could be made except upon a two-thirds vote. This left a third in practical control. It is a product of minority opinion, rather than scientific scholarship. The margin is almost always preferable to the text.

THE REVISED STANDARD VERSION

The Revised Standard Version of 1952 also improved some renderings, but was a step backward in many ways. The marginal readings were omitted, for the most part, and many of the changes are actually less literal renderings than the former wording.

The controlling principle on which a true translation must be based is *consistency*. To attain this years of laborious research and analysis have been spent very much as the great botanist Linnæus studied and arranged plant life, and just as every lover of flowers and fruit cannot do without a slight knowledge of botany, so no one who finds pleasure in God's more beautiful world of words can well do without some idea of the beauties and relations of these words. The flowers tell us of God's wisdom and power, but His words tell us of His plans and purpose and love.

This is the problem: to make a version of Holy Writ on which everyone may rely with perfect confidence; to

plan it so that its deficiencies will automatically expose themselves; exact yet popular; consistent, yet in current English. How would you like the task?

Many a scholar will say "It can't be done." Yet it is being accomplished. The story which follows tells how. The method is "scientific" in the best sense of the word. Just as in scientific investigations, all the facts are first gathered and classified. Laws of procedure are laid down and observed. The result is a version with a backbone of basic fact and a body built upon it of firmly knit tissues.

THE CONCORDANT GREEK TEXT

THE ANCIENT MANUSCRIPTS

The Sacred Scriptures are preserved for us in thousands of manuscripts, some very ancient, some more modern. There are three, the most ancient and complete, which have, in the providence of God, practically preserved the Scriptures for us. All the rest put together have little to add to the evidence which these three great manuscripts bring us. And is not this like God? He decreed that in the mouth of two or three witnesses every word is to be established. Shall we not use His own rule and found our text upon the three witnesses which He has preserved for this purpose?

WEYMOUTH'S RESULTANT TEXT

We will not, however, altogether ignore all the thousands of other manuscripts. These have been studied and compared and collated by great men who have given their lives to this work. One scholar, Dr. Weymouth, has combined the results of all their labors in one text which he calls the "Resultant Text" because it is the

result of the labor of all the editors. They all agree with it in the main. This text is the starting point of our Concordant Greek Text.

TEXT COMPARED WITH MANUSCRIPTS

But even the joint judgment of all these great scholars is not as safe a foundation as we wish. Our text must be founded on facts, not on opinions. So Weymouth's Resultant Text is carefully compared, letter by letter, with the three most ancient manuscripts, or rather, with photographic copies of them. Every variation is marked and appears on the page of the Concordant Greek Text, either in the text or above it. At this point the rationalist may object and say that the original autographs are lost and that we have no way of knowing what they (the apostles) really wrote. This is a fallacy. It is well that the actual instruments of inspiration have perished, otherwise they would surely have become the objects of idolatrous worship. But pure reason will admit, upon investigation, that the method of transmission which God has used is far better than the preservation of the originals. Copies were carefully made by various scribes. If only one copy had come down to us, showing no evidence of revision or correction, we might well question its accuracy. But we have two and even three very early copies which agree so closely that they are practically identical in all except perhaps one thousandth of the letters. Now the laws of evidence are such that the very disagreement in non-essential details is important evidence that they were not copied one from another or the result of collusion. They are independent witnesses. Two witnesses, in matters of fact, are sufficient to establish any point, when there is no contrary evidence: three ought to convince beyond a doubt. So that, altogether apart from the vital conviction inherent in a divine revelation which alone is sufficient for those who enjoy the light and life which it imparts—apart

from faith—the evidence for God's written Word is solid and substantial as evidence can ever be. It is a thousand times more sure than the thousands of fictions in ancient history in which the rationalist places implicit faith.

THE THREE GREAT WITNESSES

The three ancient manuscripts on which our faith is founded are: Codex Vaticanus (referred to as B) so-called because it is in the Vatican library at Rome; the Codex Sinaiticus (referred to as S) so-called because it was found in a convent on Mount Sinai; and Codex Alexandrinus (referred to as A) which is now in the British Museum in London. These are all written in capital letters, no spacing between words and in other ways are proved to be the most ancient texts known. A full description of them will be found in the Introduction to the Concordant Greek Text.

The first world war greatly hindered the collation of the text. At its beginning the photograph of Codex Vaticanus was ordered from Italy. After three years of waiting we were at last obliged to get it in England. To facilitate matters the first two parts were compared with printed copies of the manuscripts. Afterward, when the work was in type, it was compared with the photographs. So many minute points of difference arose, on account of the inaccuracy of the printed copies, that this plan was abandoned. From then on the text was compared, letter by letter, with photographs of each of the three ancient manuscripts *first*, then, after it was in type, it was carefully revised and checked, to reduce the possibility of error to almost nothing. The Compiler cannot refrain from praising the excellent work that was done by those who were engaged in this painstaking task.

EDITING THE TEXT

It is remarkable how closely the Resultant Text (which tells us what the majority of the editors think) agrees

[illegible]

with these three manuscripts. They collated hundreds of later manuscripts in determining what is the true reading, but they might almost have spared themselves all that labor, for our collation of these three ancient manuscripts yields practically the same result.

GUIDING PRINCIPLES

As these three codices do not always agree, it was necessary to fix on some permanent principles to guide us in choosing the right reading for the text, while we put the rejected reading above the line in the super-linear. A long experience in reading printers' proof will help much in this matter, for the ancient scribes made mistakes in their first draft just as a typesetter does today. The typesetter's mistakes do not appear in print, for they are corrected before the work goes to press, but the scribe's mistakes had to stand. The corrections were placed above the line. We, therefore, have followed the *corrected* text, not the scribe's blunders and errors, as is usually done. We were confirmed in this course, as well as surprised and delighted, when we found that the corrections of *s* (Sinaiticus) almost always agree with its companion witness, *B* (Vaticanus). To find an editor of the fourth century, with evidence before him even better than any we now possess, deliberately changing a reading to agree with another text of paramount value practically proclaimed these readings as genuine and inspired.

OMISSIONS MORE LIKELY THAN ADDITIONS

Another fact must be considered. It is very easy for a printer or a scribe to *omit* a word or a phrase but ever so unlikely that he would *add* to his copy. This principle will lead us to retain all well authenticated readings even though one, or even two manuscripts omit them. For example: If we worked on the principle that everything left out of any manuscript is not genuine

then we must leave out two of the tribes (Gad and Simeon, Rev. 7:5-7) in the list of the 144,000. But the internal evidence here is too strong—there *must* be twelve tribes. Ten will not do. We *cannot* cross out any passage simply because one manuscript *omits* it.

But let no one suppose that we would impose our opinion or judgment upon anyone even when we think we are absolutely sure. Whatever the text may be the evidence is all given. Above any reading which does not have the unanimous support of our three witnesses is placed the evidence of the dissenting manuscript. In this way, anyone may form his own text, for the evidence is at hand. These readings are placed immediately above the text itself and are called the superlinear. This is better than relegating them to the bottom of the page where they would not be noticed. Being above the reading to which they refer they are taken in at a glance, without effort. This is the way the ancient scribes corrected their texts. Thus the student of the Concordant Greek Text knows, at a single glance, what, a few years ago, would have called for a journey to London and to Rome, and even then he would not have been sure of gaining access to the precious documents.

TEST YOUR INTERPRETATIONS

Perhaps some time you get an inspiration—some new light flashes into your mind on some precious passage. You wonder, “How much authority is there for this? Do any of the ancient manuscripts bear out this idea?” To find this out ordinarily takes a small library and a goodly knowledge of Greek, but you will be able to tell at a glance just how each manuscript reads from the Concordant Greek Text. If they all agree there will be no reading above the line. If they vary, not only the Greek is given (which would be of little use to many) but (if it affects the English rendering) the literal translation is also there.

COUNTING THE LETTERS

For the sake of a perfect reference system the Greek text is printed in lines of twenty letters each, fifty lines to a page. This makes exactly a thousand letters per page. Each letter has a number and may be referred to by it. Ephesians has 12,108 letters, Colossians has 8000, Philippians 8066. This system fixes the text so it cannot be tampered with. If this had been done in the beginning no letter could have been lost or inserted without being detected. So our next task was to carefully count the letters before setting the text in type. This was done with great care. The Greek text and its readings were now ready for the printer.

ALTERING THE TEXT

But if we had altered the ancient manuscripts over into modern Greek with its word divisions, capitalization, accents and breathings, we would have been imposing our own opinions on all these points on the sacred originals—the one thing we wish to avoid. We must have at least a firm foundation, untouched by human hands, on which to build. Why, one wrong division might lead to endless perplexity, as has been the case in at least one instance.

THE FORM OF THE LETTERS

One task was to fix upon the form of the letters. First century coins and inscriptions were compared with the ancient manuscripts and the conclusion seems clear that the formal writing of the first and fourth centuries did not differ in any essential points. The copyists seem to have faithfully reproduced what was in the original autographs even to the form of the characters. Then came a difficulty. The First World War was raging and such “non-essentials” as cutting a font of Greek type was not to be thought of by the manufacturers. So the type had to be cut by hand if the work was to proceed. The process was something like this: Each

letter was first cut, or filed or punched at the end of a short stub of soft steel. When ready this was hardened by heating and tempering. These steel dies were then sunk in copper plates which were used as matrices in casting the type. In this primitive way the letters shown herewith were made.

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω
A B G D E Z EY TH I K L M N X O P R S T U F CH PS OO

After the first part had been put in type it was found that this face was too heavy for the superlinear, for the reading above the line was sometimes as long as the line itself and might be confused with it. So another Greek font was made as before, much lighter and smaller, and was substituted for the heavy-faced type in the superlinear. All the letters of this font follow.

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Φ Χ Ψ Ω
A B G D E Z EY TH I K L M N X O P R S T F CH PS OO

THE INTERLINEAR TRANSLATION

But who can read Greek, especially when the letters are all run together and there are no marks of punctuation? *This is not at all necessary*, for the Greek is accompanied by a Sublinear which will be found more useful by far than the knowledge which a student could gather in many years. And it is ever so much more comfortable and easy and safe to refer to! This is because it is based on the fixed principle of associating a given English equivalent with each Greek element.

Whenever it is possible the English sublinear and the Greek word commence at the same point. The first letter of the English is under the first letter of each Greek word. This answers as well as spacing the words. The readings, too, occur in place; a Greek word is right over the word it displaces, or an English word right

over the same English word when it is to be omitted.

THE PASTED BOOKS

A preliminary step in making the Sublinear was to make a copy of the original text with enough space between the lines to record our findings under each word. This was done by taking two copies of Weymouth's Resultant Greek Text, cancelling every even page of one and every odd page of the other, and then gathering the two into one book. This gave us a complete copy printed on one side of the sheet only. Then large books were prepared appropriately ruled and the Greek text was pasted in them, line by line, with a wide space between each line for writing in the sublinear. But before this could be done each Greek word must be given some English rendering which would stay with it all the time. It was not to be used for any other Greek word. Each grammatical form must be given a set model. Thus was begun the task that was to produce one of the most unique features of the Concordant Greek Text.

THE CONCORDANCE

Long years ago the plans were perfected for discovering and fixing the meaning of the inspired words of the Scriptures. Existing Concordances were of great assistance, but they were not thorough enough or flexible enough. Their arrangement according to alphabetical order was convenient for *reference* but not for *study*. So a new Concordance was planned to remedy these deficiencies.

Every reference in Bruder's excellent Greek Concordance (now out of print) was pasted on a separate slip of paper. On slips slightly larger every line in Bagster's Analytical Greek Lexicon was pasted. These were then sorted so that every Greek word was grouped with the

ΟΥΕΡΧΕΤΑΙ ΑΝΗΡ ΟΣ ΕΜΠΡΟ²⁰
ME IS-COMING MAN WHO IN-TOWARD-

ΣΒΕΝ ΜΟΥ ΓΕΓΟΝΕΝ ΟΤΙ ΠΡΩ⁴⁰
PLACE OF-ME HAS-BECOME that BEFORE-most

ΤΟΣ ΜΟΥ ΗΝ ΚΑΓΩ ΟΥΚ ΗΔΕΙΝ⁶⁰
31 OF-ME He-WAS AND-I NOT HAD-PERCEIVED

ΑΥΤΟΝ ΑΛΛΙΝ ΑΦΑΝΕΡΩΘΗ⁸⁰
Him but THAT MAY-BE-BEING-made-APPEAR

ΩΙΣ ΡΑ ΗΔΙ ΑΤΟΥ ΤΟ ΗΛΘΟΝ¹⁰⁰
TO-THE ISRAEL THRU this CAME

ΕΓΩ ΝΥ ΔΑΤΙ ΒΑΠΤΙΖΩΝ ΚΑ²⁰
32 I IN water DIPIZING AND

ΙΕ ΜΑΡΤΥΡΗΣΕΝΙΩΑΝΝΗΣ Α⁴⁰
witnesses JOHN say-

ΕΓΩΝΟΤΙ ΤΕΘΕΑΜΑΙ ΤΟ ΠΝΗ⁶⁰
ING that I-HAVE-gazed THE spirit

ΥΜΑΚΑΤΑ ΒΑΙΝΟΝ ΟΣ ΠΕΡΙC⁸⁰
DOWN-STEPPING AS DOVE

ΤΕΡΑΝΕΚΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ¹⁰⁰
OUT OF-THE heaven AND

ΜΕΝΟΝ ΡΕΜΕΙΝΕΝ ΠΑΥΤΟΝ ΚΑΙ ΕΓΩ²⁰
33 it-REMAINS ON Him AND I

ΟΥΚ ΗΔΕΙΝ ΑΥΤΟΝ ΑΛΛΟ ΠΕ⁴⁰
NOT HAD-PERCEIVED Him but THE One-

ΨΑΣΜΕ ΒΑΠΤΙΖΕΙΝ ΟΤΩC Δ⁶⁰
SENDING ME TO-BE-DIPIZING IN THE water

ΑΤΙ ΕΚΕΙΝΟΣ ΜΟΙ ΕΙΠΕΝ Ε⁸⁰
that-One TO-ME said ON

ΟΝ ΑΝΙΔΗΣ ΤΟ ΠΝΗΜΑ ΚΑΤΑ¹⁰⁰
WHOM EVER YOU-MAY-BE-PERCEIVING THE spirit DOWN-

ΒΑΙΝΟΝ ΚΑΙ ΜΕΝΟΝ ΕΠΑΥΤΟ²⁰
STEPPING AND REMAINING ON Him

ΝΟΥ ΤΟC ΕCΤΙΝ Ο ΒΑΠΤΙΖΩΝ⁴⁰
34 This IS THE One-DIPIZING

ΕΝ ΤΩ ΠΝΗΜΑΤΙ ΑΓΙΩ ΚΑΓΩ Ε⁶⁰
IN spirit HOLY AND-I HAVE-

ΡΑΚΑΚΑΙ ΜΕ ΜΑΡΤΥΡΗΚΑ ΟΤ⁸⁰
SEEN AND HAVE-witnessed that

ΙΟΥ ΤΟC ΕCΤΙΝ Ο ΥΙΟΣ ΤΟΥ Θ¹⁰⁰
This IS THE SON OF-THE God

ΕΟΥ ΤΗ ΕΠΑΥΡΙΟΝ ΠΑΛΙΝ Ε²⁰
35 TO-THE ON-MORROW AGAIN HAD-

CΤΗΚΕΙ ΟΙΩΑΝΝΗΣ ΚΑΙ ΕΚΤ⁴⁰
STOOD THE JOHN AND OUT OF-

ΦΩΝΑΒΗΤΩΝ ΑΥΤΟΥ ΔΥΟ ΚΑΙ⁶⁰
36 THE LEARNERS OF-him TWO AND

ΕΜΒΛΕΨΑΣΤΩΙ ΗCΟΥ ΠΕΡΙ Π⁸⁰
IN-looking TO-THE JESUS ABOUT-THEAD-

ΑΤΟΥ ΝΤΙ ΛΕΓΕΙΙ ΔΕ Ο ΑΜΝΟC¹⁰⁰
ING he-IS-saying BE-PERCEIVING THE LAMB

CΤΟΥ ΘΕΟΥ ΚΑΙ ΗΚΟΥCΑΝ ΟΙ²⁰
37 OF-THE God AND HEAR THE

ΔΥΟ ΜΑΒΗΤΑΙ ΑΥΤΟΥ ΑΛΛΟΥ⁴⁰
TWO LEARNERS OF-him TALKING

ΝΤΟC ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝΤΩ⁶⁰
AND THEY-follow TO-THE

ΙΗCΟΥCΤΡΑΦΕΙC ΔΕΘΙΗCΟΥ⁸⁰
38 JESUS BEING-TURNED YET THE JESUS

ΥC ΚΑΙ ΘΕΑCΑΜΕΝΟC ΑΥΤΟΥ¹⁰⁰
AND gazing them

CΑΚΟΛΟΥΘΟΥΝΤΑC ΛΕΓΕΙ Α²⁰
following He-IS-saying TO-

ΥΤΟΙCΤΙΖΗΤΕΙΤΕ ΟΙ ΔΕ ΕΙ⁴⁰
them ANY YE-ARE-SEEKING THE-ones YET said

ΠΟΝΑΥΤΩ ΡΑ ΒΒΕΙΟΛΕΓΕΤΑ⁶⁰
TO-Him RABBI which IS-BEING-said

ΙΜΕΡΜΗΝΕΥΟΜΕΝΟΝ ΔΙΔ⁸⁰
39 BEING-after-TRANSLATED TEACHER!

ΑC ΚΑΛΕΠΟΥ ΜΕΝ ΕΙC ΛΕΓΕ¹⁰⁰
?-where YOU-ARE-REMAINING He-IS-saying

ΑΥΤΟΙC ΕΡΧΕCΘΕ ΚΑΙ ΕΓΩ²⁰
TO-THEM BE-COMING AND BE-PERCEIV-

Ε ΗΛΘΟΝ ΟΥΝ ΚΑΙ ΕΙΔΟΝ ΤΟΥ⁴⁰
ING THEY-CAME THEM AND PERCEIVED ?-where

ΜΕΝ ΕΙΚΑΙ ΠΑΡΑΥΤΩ ΜΕΙΝ⁶⁰
He-IS-REMAINING AND BESIDE Him THEY-REMAIN

ΑΝΤΗΝ ΗΜΕΡΑΝΕΚΕΙΝΗΝ Ω⁸⁰
THE DAY that HOUR

ΑΝΗC ΔΕ ΚΑΤΗΝ ΗΔΕΑΝ ΡΕ¹⁰⁰
40 WAS AS TENTH WAS YET ANDREW

ΑC Ο ΔΕ ΛΟC CΙΜΩΝΟC ΠΕΤ²⁰
THE brother OF-SIMON Peter

ΡΟΥ ΕΙC ΕΚ ΤΩΝ ΔΥΟ ΤΩΝ Α⁴⁰
ONE OUT OF-THE TWO OF-THE ones-

ΥC ΑΝΤΩΝ ΠΑΡΑΙΩΑΝΝΟΥ ΚΑ⁶⁰
HEARING BESIDE JOHN AND

ΙΑΚΟΛΟΥΘΗΣΑΝΤΩΝ ΑΥΤΩ Ε⁸⁰
41 OF-following TO-Him IS-

ΥΡΙC ΚΕΙ ΟΥΤΟC ΠΡΩΤΟΝ ΤΟ¹⁰⁰
FINDING this-one BEFORE-most THE

ΝΑ ΔΕΛΦΟΝ ΤΟΝ ΙΔΙΟΝ CΙΜΩ²⁰
brother THE OWN SIMON

ΝΑ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΕΥΡΗ ΚΑ⁴⁰
AND IS-saying TO-him WE-HAVE-FOUND

ΜΕΝ ΤΟΝ ΜΕC CΙΑΝ ΟC ΕCΤΙΝ Μ⁶⁰
THE MESSIAH which IS be-

ΕΡΜΗΝΕΥΟΜΕΝΟΝ ΧΡΙCΤ⁸⁰
ING-after-TRANSLATE ANOINTED

ΟC ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΝ ΠΡΟC¹⁰⁰
42 AND he-LED him TOWARD

family to which it belonged and was followed by every form in which it occurs, together with every occurrence of that form. Some little idea of what this means can be gathered from the fact that as many as fifty words occur in some families, and each Greek verb is capable of assuming over seven hundred various grammatical forms.

THE ELEMENTS

This was in Greek, and of little use to the ordinary Bible student, so the next task was to turn it into English. To do this the whole vocabulary of the Greek Scriptures was analyzed into its Elements. This term was given to those letters or combinations of letters (chiefly consonants) to which a constant significance is attached. For instance A- means UN-, AN means UP. They combine with one another and the grammatical endings to form words. Words containing the same element have a similar meaning and should be grouped together.

After analyzing the whole language into these elements and giving each element an equivalent English expression, these were transferred to the Concordance and it was rearranged according to the English alphabet for the use of those who know no Greek. By this means the English student is able to use what really amounts to a Greek concordance, with ease and comfort.

SECONDARY STANDARDS

Often it was found that these elemental combinations were too far fetched to be intelligible except when associated with the family to which they belonged. Then a secondary standard was used. "SEE-UP" is "heaven." So the Concordance was further enriched with all the English vocabulary needed for the version, and each word was followed by the Elements under which its list of occurrences will be found.

GRAMMAR

Just as a Concordance exposes the inconsistencies in the meaning of words, so the attempt to render each grammatical form of the Greek by a corresponding English form convicted the accepted dogmas of Greek grammar of serious defects. Something was wrong somewhere. Nothing would avail, however, but we must form a new basis to work on. Every grammatical form found in the Greek Scriptures was pasted on slips and all was sorted out and put in order according to the actual form of the words. These were studied, sometimes in hundreds and thousands of cases, and the whole grammar was put on a new basis to conform with the facts. The most valuable discovery was that the so-called "aorist tense" was really indefinite—it does not give the time at all. We have the same in English though we hardly recognize it. Thus "I write" is indefinite. It does not define the time of writing. In Greek this is expressed by combining the signs of the past and future in one word—a sort of past-future tense. The Greeks called it "aorist", which means indefinite. Almost all grammars we had then made it past. The main features of Greek grammar have been condensed and have been printed on a chart so that it can all come under the eye at once. This chart is found in the Greek Elements, Lexicon and Concordance. It is the standard which the grammatical forms in the version follow. It does not use abstruse terms but easy English equivalents. Thus, the ending -OMEN is not defined as the "first person plural of the present active indicative"—which it is—but is recognized simply by its English equivalent: WE ARE —ING. The dash stands for the word.

Everything possible is being done to make this work really helpful to the ordinary English student even if scholars should deem such help unnecessary and undignified.

The Editor then perfected the Concordance by fixing on every different form of each Greek word its precise equivalent in English, as it is to appear in the Sublinear.

The Compiler, following this Concordance, noted the meaning and grammar of each word in the Pasted Books, beneath its occurrence, in each passage where it was found. This is the basis of the Sublinear. A Sublinear made in this way is infinitely more valuable than one which uses a variety of expressions beneath the same word. It can be depended on, for a wrong meaning or improper grammar is sure to expose itself in some passage where it cannot be camouflaged under some other term.

The Greek text thus formed, together with its super-linear variant readings, and sublinear uniform literal translation, is available in English only, and this volume of the Concordant Library is known as the Concordant Greek Text. The exhaustive concordance which was used to determine the uniform literal renderings for the sublinear translation, is also available in the Library, and is called the Greek Elements, Lexicon and Concordance.

THE IDIOMATIC VERSION

The idiomatic Version is based on the Sublinear. As the usage of words in the two languages is so diverse, it is necessary for the sake of idiomatic and understandable English, to depart from the exact lines of the Sublinear. But such departure is kept well within bounds by avoiding the use of terms already employed for other Greek words. In many cases the Greek word is rendered by a group of synonyms which vary as to their *usage* rather than any real difference in significance. Thus *MIDST* is the standard in the expression “In the midst of the throne” (Rev. 4:6). But it is impossible to be

you 'know the Father. I write to you, fathers, seeing that you 'know Him Who is from the beginning. I write to you, youths, seeing that you are strong and the word of 'God is remaining in you and you have 'conquered the wicked one.

15 Be not loving the world, neither that which is in the world. If ever anyone is loving the world, the love of the Father is not in him, 'for everything that is in the world, the 'desire of the 'flesh, and the 'desire of the 'eyes, and the ostentation of 'living, is not ° of the Father, but ° of the world. And the world is 'passing by, and its 'desire, yet he who is doing the will of 'God is remaining 'for the eon.

18 Little 'children, it is the last 'hour, and, according as you hear that the antichrist is coming, now also there have come to be many antichrists, whence we 'know that it is the last 'hour.^{Mt2424} Out ° of us they come, but they were not ° of us, for if they were ° of us, they would have remained with us.^{Ac2030} But it was that they may be 'manifested that they are not all ° of us. And you 'have an 'anointing from the Holy One, and all are 'aware.

21 I write not to you seeing that you are not 'acquainted with the truth, but that you are 'acquainted with it, and that not lie at 'all is ° of the truth. 'Who is the liar, if not he who is denying, saying that "Jesus is not the Christ"? This one is the antichrist, who is disowning the Father and the Son.⁴¹ 'Everyone who is disowning the Son, neither 'has the Father. He who is avowing the Son 'has the Father also.

24 Let that which you hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you, also, will be remaining in the Son and in the Father. And this is the promise which He promises us: the life 'eonian.^{Jn17}

26 These things I write to you concerning those who are deceiving you. And the 'anointing which you obtained from Him is remain-

ing in you, and you 'have not need that anyone may be teaching you, but as His 'anointing' is teaching you concerning all, and is true, and is not lie, according as it teaches you, also, 'remain in Him.

28 And now, little children, 'remain in Him, that, if He should be 'manifested, we should be having boldness and not be put to 'shame 'by Him in His 'presence. If you should be perceiving that He is just, you 'know that everyone also who is doing 'righteousness' is 'begotten ° of Him.

3 'Lo! what manner of love the Father has given us, that we may be 'called 'children of God! And we are! Therefore the world does not 'know us, 'for it did not know Him.^{Jn1518-21} Beloved, now are we 'children of God, and it was not as yet manifested 'what we shall be. We are 'aware that, if He should be 'manifested, we shall be like Him, 'for we shall 'see Him according as He is. And everyone who has this 'expectation ° in Him is purifying himself, according as 'He is pure.

4 Everyone who is doing 'sin is doing 'lawlessness also, and 'sin is 'lawlessness. And you are 'aware that 'He was manifested that He should be 'taking away our 'sins, 6 ^{1P224} and in Him is not sin. Everyone who is remaining in Him is not sinning. Everyone who is sinning 'sees' Him not, neither 'knows Him.

7 Little 'children, let no one be deceiving you. He who is doing 'righteousness is just, according as 8 'He is just. Yet he who is doing 'sin is ° of the Adversary, 'for from the beginning is the Adversary sinning. 'For this was the Son of 'God manifested, that He should be 'annulling the acts of the Adversary. Everyone 'who 'is 'begotten ° of 'God is not doing sin, 'for His 'seed is remaining in him, and he 'cannot be sinning 'for 'he is 'begotten ° of 'God.⁵³ In this are apparent the 'children of 'God and the 'children of the Adversary: everyone who is not doing righteousness

in the midst of *one* object. We must change to *middle*, or to *center* when an exact point is intended.

But only under extraordinary straits may we allow ourselves to use a term which is already assigned to another Greek word. This may make some passages sound somewhat strange at the first reading, especially to one attuned to the old versions, but the strangeness soon vanishes, leaving a vast spiritual gain which will bring the passage into harmony with all the other Scriptures in which the same expressions occur.

EMPHASIS

The order of the words determines their *emphasis* in Greek. If the verb comes first in the sentence, it is emphatic. If it is buried in the middle of a clause, it is unemphatic. In the most recent editions of the Concordant Version there has been a strenuous effort made to carry the emphasis over into English by conforming its word order, as much as possible, to that of the Greek. Thus, in the passage, "*Near* is the kingdom" (Mt. 3:2), attention is drawn to the *nearness*, which is the point that was being stressed in the original. While this conformity may sometimes produce sentences which are somewhat unusual, the value of knowing which word was intended to be emphasized is a tremendous gain. When it is impossible to follow the original word order, attention is called to the emphatic words by having the vowels printed in extra heavy type.

LIGHTFACE AND DARKFACE TYPE

In the latest editions of the Concordant Version, every effort has been made to see that the reader is always given as much information about the originals as is possible, *within the text itself*. For example, words which directly represent words in the Greek are printed in darkface type, while explanatory words (or portions

of words) or words added to make the sentence correct idiomatic English, are printed in lightface type.

SIGNS AND SYMBOLS IN THE TEXT

Simple signs and small high letters were added to the text in order to rectify the departures from the Greek which cannot be avoided in any idiomatic version. As "the" must often be omitted, it is indicated by a small high dot ('). The most important things in grammar are also indicated, but only when the version is not correct. A short vertical stroke (') before a verb shows that it records an *action* going on, and should really be rendered with an —ing. A short horizontal stroke ('), not often needed, denotes a timeless *fact*; a tiny circle (') shows that a *state* is in view. When a word is singular in English, but should be plural, three short horizontal strokes (≡) precede it.

Italic, and sometimes Roman, superior letters are used to rectify renderings. Thus a small ' often comes before some other connective as "by" in order to show that it should be "in." "Into," on the other hand, must sometimes be rendered "in" and sometimes "to". Then we add a small high ⁱⁿ or ^{to} to them (^{into} or ^{into}). If "into" is left out altogether, then a small high ^{to} is put in its place. These signs are not always important to the casual reader, so he may usually overlook them, but occasionally, they are of great value to the real student. Thus he can *know* that "in Christ" is so in the Greek, and is not rendered "through Christ," as it is so often in the Authorized Version.

The high letters are also used to distinguish between important terms. Thus a small, high ^h appears before man, when it represents the term for *human*, including women and children.

Figures of speech are pointed out by means of small capitals, ^F for Figure of likeness, ^A for Association, ^M for

Metaphor, ^p for Parable, etc. A short treatise explaining these figures of speech is found in the Introduction to the Concordant Version ("International Edition").

SIGNIFICANT CROSS REFERENCES

In the Concordant Version we introduce a new method for showing cross references. They are placed, when possible, just where they are needed, right in the sentence, or after parallel passages. As a matter of fact more effort has been expended in weeding out mischievous and misleading references than in discovering new ones. Many Bibles are swamped with them today, so that what is needed is to cut out the tares, and to add those references which are vital to the true understanding of the text.

CHECKING

An earnest and exhaustive effort is being made to eliminate all errors. To accomplish this an extended system of checking is used. When the Greek Text was set it was carefully collated with photographic facsimiles of each of the three great manuscripts on which it is based.

The Sublinear and Version were checked, word by word, not with the copy in the Pasted Books but directly with a Concordance and with the Grammatical Standards.

HOW TO USE IT

At first sight the Greek Text and Sublinear may seem forbidding and of little practical use to the unlearned. No one, unaccustomed to such work, should attempt too much at once. Rather, as any subject of vital interest arises, let them refer to the Sublinear for a literal rendering and for a more exact translation of the text.

Then, to make doubly sure, let them confirm their findings by tracing the important words in their other occurrences. In the Keyword Concordance, which is a simplified version of the complete Greek Elements, Lexicon and Concordance, keywords from the the context of each occurrence aid the student. If even more detailed information is desired, about the different grammatical forms, etc., one should refer to the Greek Elements, Lexicon and Concordance. By means of these useful word tools all may have the delicious satisfaction of knowing that they know, for their faith is founded on facts.

LEARNING THE LANGUAGE

The Greek, itself, may be acquired by a gradual process. To this end, a simplified course in Sacred Greek is supplied in the volume that contains the Greek Elements, Lexicon and Concordance. The letters of the alphabet are easily learned. Indeed nearly half of them, A, B, E, I, K, M, N, O, T, Z, are precisely the same as in English in both force and form. C, though it is supposed to represent our S, has the same sound as soft C or S. P is R. By observing oft-repeated forms they become familiar. KAI, AND, for instance, will soon impress itself on the mind. With the Sublinear the meaning of any word is never in doubt. The grammar need not be made a question of abstruse terms, but is easily linked to the accurate English equivalents.

After becoming acquainted with a few Greek words the rest is easy with the tools which we provide. With comfort and safety you will have the pleasure of access to the Originals whenever occasion so requires. As time goes on the constant company of the Greek Text will rob it of all its terrors and you will be thankful that you did not let it frighten you from it at the first.

How welcome and vital it is to know *just* how your favorite passages read in the Greek! Just how the phrases were formed by the inspired penman, the exact

order of the words, and their peculiar force, which, perhaps, cannot be fully transferred to idiomatic English. Often a flash of fresh light will make them doubly precious.

ITS ADVANTAGES

And now that we know how this version is made, let us inquire what advantage we have gained by such exhaustive labors.

The Version itself is exact and reliable and indicates its deviations from the Original by the means of lightface type for words not in the Greek, and many signs and symbols which convey a wealth of vital information. It can be readily checked by the Greek original by anyone who reads English.

The emphasis is indicated, as much as possible, in the same manner as in the Original: by the order of the words. It is also indicated by the use of extra heavy vowel letters in the emphasized words.

The Greek Text and Sublinear takes the place of and is better than a number of books. It surpasses other sublinears because it is consistent throughout. It is much easier to use than a complicated analytical Greek Lexicon, yet it supplies the same information. The reader need not know abstruse grammatical terms, for the English rendering is so exact that it alone contains the information he desires.

THE GREEK TEXT

The Greek Text is to be preferred to any other because it avoids all the additions of modern editions which were not a part of the inspired text. The reader may rest assured that this is what God gave us as He gave it.

The Greek Elements, Lexicon and Concordance is more exhaustive than any work yet published, which

enables the English reader to see distinctions in the Greek which might ordinarily escape the Greek scholar. With ease he may trace any word in all its various forms throughout the Scriptures, and satisfy himself as to its meaning.

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THE KEYWORD CONCORDANCE

The Keyword Concordance, in addition to locating passages quickly and easily, gives the reader all the occurrences of each word, shows the original Greek and its literal basic meaning, and tells how it has been translated. Words are arranged in English alphabetical order. In addition, for helpful comparison, the renderings of the Authorized Version are listed.

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In brief, the Concordant Library takes the place of a great number of Greek and English books, and supplies much additional information heretofore available in no book intended for the ordinary reader. In convenient, compact and economical form every lover of God's Word may now own everything he needs to check any passage of Scripture against the inspired Originals. The Editors in place of putting before you *their* transcript of God's ways and will, have spent incredible labor to keep out of the way and put *you* in immediate touch with the unadulterated, uncorrupted Word or the living God.

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