

A Consistent New Testament

DEVELOPMENT

Following is a brief summary which explains the development of A Consistent New Testament:

It was first necessary to determine the best dictionary meaning of each Greek word. From Greek Dictionaries, Lexicons, Commentaries, and other sources it was important to establish a good acceptable English meaning for each Greek word in the Greek New Testament. Generally one English word was assigned to each Greek word.

A Greek-English Dictionary was completed, Sept. 1980. An English-Greek Dictionary was completed, Oct. 1980. Copies of these were submitted to a few friends who were knowledgeable in the Greek language. These persons were asked to help by submitting a better English word if they felt that there should be changes. No one submitted any different word. It then remained to prove the value of these dictionaries. The proof of the value of these dictionaries could only be determined by using them as a basis for translating the Greek New Testament.

The books of James and Peter were translated in 1980. Ephesians, Philippians, Hebrews and Jude followed in 1981. Next came John's Epistles, Galatians, etc. in 1982. Acts, Romans, and Corinthians were done in 1983. Every book but the gospels had been translated by this time. The gospels were completed in 1984 and 1985. The translation of A Consistent New Testament was completed in hand printed letters. Now, in November of 1987, this printed "study text" is finally available.

PREFACE

For many years as a pastor I taught the things outlined in The Scofield Reference Bible, by Rev. C.I. Scofield, D.D. I also used Dispensational Truth, by Clarence Larkin. These were very common references used by fundamentalists. Then in one day their whole prophetic teaching was badly shaken.

As long as "prophetic teaching" looked forward undisturbed by historic events it was very difficult to see the many discrepancies being taught in the program. On one particular day, history stepped in to make it essential that this program of prophecy be reexamined.

The scripture in Luke 21: 20-24, words spoken by Jesus, left Bible students with a serious choice. Either Scofield and others had been wrong on this passage; or Jesus lied. Notice carefully the difference in the following translations:

LUKE 21 K J

20 And ¹when ye shall see ^mJerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that ^aall things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be ²trodden down of the Gentiles, until the ^otimes of the Gentiles be fulfilled.



Scofield Reference Bible

² The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36. 1-21), since which time Jerusalem has been under Gentile overlordship.

LUKE 21 A Consistent Translation

20 But at-the-time-that YOU-might-see the Jerusalem being-encircled by camps, then YOU-come-to-know that her desolation has-drawn-near-and-is-still-near.

21 Then let the-(ones) in the Judea be-fleeing into the mountains, and let the-(ones) in midst of-her [Jerusalem] be-emigrating, and let not the-(ones) in the cultivated-fields be-going-in into her. [Jerusalem]

22 Because these are days of-an-avenging, all the-(things) having-been-and-still-written to-be-fulfilled.

23 But woe to-the-(ones) having-in womb and to-the-(ones) nursing in those days, for there-will-be great necessity over the land and wrath for-this people.

24 And they-will-fall by-mouth of-dagger, and they-will-be-led-captive into all the Gentiles; and Jerusalem will-be being-trodden by nations until seasons of-nations might-be-fulfilled.

The "times of the Gentiles" did not begin under Nebuchadnezzar (II Chr. 36:1-21), as stated above. Verse 21 of II Chr. 36 states a plain reference to the 70 years of the Babylonian captivity. Following is a long passage from my booklet Times of Gentiles, written in 1970. The entire booklet is available.

TIMES OF GENTILES

The study of the prophecies of the second coming of Jesus Christ is not easy, nor do Bible students agree in their interpretations. Why? Because the history to verify these prophecies has, for the most part, not yet occurred. Bible students have explained **THEIR** interpretation of these future events as **THEY** understand them but **PROOF** of their correctness depends on history. A true student of prophecy must be ready to change his interpretation to conform with the historical event that fulfills the prophecy.

On June 7, 1967, one of the greatest events prophesied in Scripture was fulfilled. For many years Jerusalem was called a divided city. This was not actually true, for the old city of Jerusalem was held by Jordan. The returning Jews had built a **NEW** city of Jerusalem and between the two was a no-man's land. Barbed wire and gutted buildings marked this corridor. Many a Bible student, stirred by the return of Jews to Palestine after all of these centuries, watched this no-man's land with great anticipation. "Wait!" They said, "As soon as the Jews cross that no-man's land and take the old city the 'times of the Gentiles' will be over." These predictions were based on Jesus' prophecy in Luke 21:24.

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24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:24

On June 7, 1967, in the short "Miracle War" the Jews did cross that barrier and took possession of the old city of Jerusalem for the first time in over 1900 years. Jerusalem was no longer trodden down of the Gentiles. Did the Christians rejoice? Did every Bible-believing pastor preach on the "end of the times of the Gentiles"? Did the Bible schools hold assemblies to praise God for a marvelous fulfillment of prophecy in our day? No! Why not?

The strangest reaction imaginable set in. A reaction that is almost incomprehensible and unbelievable. Most of these Bible students suddenly changed their minds. This was **NOT** the end of the times of the Gentiles after all. You mean Jesus had given us a false prophecy? What occasioned this strange reaction? Bible students had told us that when the old city fell to the Jews the times of the Gentiles would be over, **BUT**, they had also told us the times of the Gentiles would end at the end of the tribulation, or the return of the Lord Jesus. Jesus didn't come, and the tribulation hadn't even started, so one way or another these Bible students were wrong.

Perhaps the best summary of this position was given by Pentecost in his excellent work, **THINGS TO COME**, where he writes concerning the duration of the times of the Gentiles. "The 'times of the Gentiles' has been defined by the Lord as that period of time in which Jerusalem was under the dominion of Gentile authority (Luke 21:24). This period began with the Babylonian captivity when Jerusalem fell into the hands of Gentiles. It has continued unto the present time and will continue through the tribulation period, in which era the Gentile powers will be judged. The dominion of the Gentiles ends at the second advent of Messiah to the earth."¹

¹ J. Dwight Pentecost, Things to Come (Findlay, Ohio: Dunham Pub. Co., 1958), p. 315.

You will notice that the book, THINGS TO COME, was copyrighted in 1958. There is another summary of this position in The Scofield Reference Bible on page 1345, "The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the 'stone cut out without hands' (Dan. 2:34, 35, 44), i.e. the coming of the Lord in glory (Rev. 19:11,21), until which time Jerusalem is politically subject to Gentile rule (Luke 21:24)."²

The teaching in many, if not most, Bible-believing schools follows this pattern: the times of the Gentiles were to end with the taking of the old city by the Jews but they were also to end at the second coming of Jesus. The old city fell to the Jews BUT Jesus didn't come. One of these interpretations must be wrong. Could Bible professors be wrong? Could they admit a misunderstanding of Scripture and rejoice in the fulfillment of this great prophecy? Of course not; that would never do!

The end of the times of the Gentiles had been connected with the coming of the Lord in such certain and positive terms that most Bible teachers felt they could not retract. Rather than simply saying they were wrong and letting it go at that, they began to explain Luke 21:24 in the most fantastic ways, not realizing, of course, that by doing this, they were making JESUS wrong.

All of a sudden, in explaining away Luke 21:24, we were given such statements as:

1. We are not sure that this prophecy means the literal city of Jerusalem; it may be more inclusive.
2. The Gentiles still actually control Jerusalem.
3. This is only temporary; the Jews may not be able to hold it; we'll have to wait and see.
4. The Greek phrase "shall be trodden down" could mean intermittently.
5. But the Mohammedans still have their mosque on the old temple site and thus they are really in control.

The wrong assumptions that led these teachers into this predicament now necessitate even more ridiculous assumptions to help them hold their erroneous position.

It will take a little time, but if you are willing, you can follow the following analysis very easily and when you finish, you will rejoice to know one of the greatest Bible prophecies relating to Jerusalem was fulfilled on June 7, 1967.

Shall we first analyze how Bible Teachers got into this predicament? Pentecost wrote, "This period began with the Babylonian captivity when Jerusalem fell into the hands of Gentiles."¹ Scofield wrote, "The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar. . ."² Who said so? Here we have some man-made assumptions. Nowhere else in Scripture, other than Luke 21:24, does the expression "times of the Gentiles" occur. Who, then, is the authority for beginning this period with the Babylonian captivity?

¹ Pentecost, p. 315.

² C. I. Scofield, The Scofield Reference Bible (New York: Oxford University Press, 1909), p. 1345.

Then Pentecost maintains that the Gentile dominion “. . . has continued unto the present time. . .”¹(i.e. 1958, the copyright date of THINGS TO COME). Here we have another assumption flatly contradicted by historical fact.

Gentile dominion over Jerusalem was NOT continuous from Nebuchadnezzar until 1958 much less until 1969. Thus a theological pattern established on false premises unsupported by the Bible OR history led to the present dilemma.

Not only do we find Bible teachers making these kinds of erroneous assumptions but even statements contradictory to current fact. For example, Pentecost writes, “As far as can be determined Israel will not gain any title to the land, nor have the right to return to it, until the ‘prince that shall come’ makes a covenant with her (Dan. 9:27).”²

This book was copyrighted in 1958 and the Jews had NOT ONLY returned in great numbers but the State of Israel HAD existed for 10 years. Further, how, may I ask, could anyone make a covenant with a non-existent nation? But such are the ends to which our preconceived notions lead us when we disregard history.

Before leaving these assumptions and proceeding with a critical analysis of our text in comparison with historical fact, please notice carefully that the idea of a CONTINUOUS Gentile dominion is taught by both Pentecost and Scofield, NOT an intermittent one. This will become important later. Now reread Luke.

LUKE 21 A Consistent Translation

24 And they-will-fall by-mouth of-dagger, and they-will-be-led-captive into all the Gentiles; and Jerusalem will-be-being-trodden by nations until seasons of-nations might-be-fulfilled.

Rather than accept the fulfillment of this prophecy, many Greek students have resorted to claiming that this trodding can be intermittent or what they call iterative. What do our best Greek authorities say about the subject? Dana and Mantey state, “. . . the periphrastic form was readily adaptable for expressing durative action in future time”.³ Durative, remember, means continuous. A. T. Robertson commenting on the periphrastic futures of the New Testament writes, “They are all present participles. . . and so durative.” “These are our foremost authorities. On whose authority then do we suddenly decide that the action could be intermittent? Perhaps it’s like grasping at the last straw to “save face.” The times of the Gentiles was to be continuous from its start to finish and so it has always been understood and taught until now.

When then did it begin? Many students have followed Pentecost, Scofield, and a host of others in beginning the times of the Gentiles at the capture of Jerusalem by Nebuchadnezzar, but on whose authority? Certainly the Bible is not their authority, for nowhere in the entire Old Testament do we find the expression the “times of the Gentiles.” On the authority of Scripture we can say that Egypt was in control of Jerusalem before Babylon, so why not begin with Egypt?

¹ Pentecost, p. 315. ² Pentecost, p. 347.

³ H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The Macmillan Co., 1927), p. 232.

⁴ A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Nashville, Tenn.: Broadman Press, 1934), p. 878.

We have NO authority to say that this has anything to do with the "times of the Gentiles" in Luke 21:24. But even if we begin with Egypt or Babylon we will encounter more difficulty, for Jerusalem was NOT continuously trodden down by Gentiles. After Nebuchadnezzar destroyed Jerusalem it lay waste for many years before it was rebuilt. Often Jerusalem was subject to tribute through the many years that followed its rebuilding **BUT THE JEWS CONTROLLED THE TEMPLE SITE** and offered their sacrifices with few interruptions. Those who reject June 7, 1967, as the fulfillment of this prophecy say that the Jews do not control the city because they do not control the temple site. How foolish! But will they admit then, that the Medo-Persians didn't control Jerusalem or the Romans didn't control Jerusalem whenever **THEY** didn't control the temple site? That's different! Such is the inconsistency of so-called modern scholarship. There came a time in history under the Maccabees when once again in history the Jews became completely free and the land prospered once more (B.C. 135-B. C. 63).

"At the close of a fifty years' conflict, the Jews from being little more than a purely religious community had again become a nation, and were in possession of the ancient boundaries of the promised land. Under Hyrcanus they attained as high a pitch of prosperity as in the famous days of David and Solomon."¹ If you study the charts, you will see that again after this, Jerusalem was completely independent from A. D. 66-A. D. 70.

When then did the "times of the Gentiles" begin? In Luke 21:24, Jesus spoke of three events that were to happen in the **FUTURE**. 1. The Jews **WOULD FALL** by the edge of the sword. 2. The Jews **WOULD BE LED CAPTIVE** into all nations. 3. The city of Jerusalem **WOULD BE TRODDEN DOWN** by the Gentiles. In a simple understanding of this prophecy, the trodding down of Jerusalem to which Jesus had reference was **FUTURE** to the day he was speaking. Jesus was warning of catastrophe. He did **NOT** say that Jerusalem would **CONTINUE** to be trodden down by Gentiles as it was then. Furthermore, Jesus knew that in the next few years there would be a period during which the Jews would again control the city for He warned them that in the future when they saw Jerusalem encompassed by armies, its destruction was very near, and the people were to flee out of Jerusalem.

20 But when ye see Jerusalem
* compassed with armies, then
know that her desolation is at
hand. 21 Then let them that
are in Judæa flee unto the moun-
tains; and let them that are in
the midst of her depart out; and
*let not them that are in the
country enter therein.

Luke 21:20,21

Here, then, we have a picture of the Jews **INSIDE** and the Gentiles **OUTSIDE**. Jesus **DID NOT** say that from time to time Jerusalem would be trodden down of Gentiles. In a very straightforward literal sense Jesus simply stated that, first of all, the Jews would fall by the edge of the sword, that after that they would be led captive among all the nations and while they were gone from Jerusalem the city would be continually, without intermission, be trodden down of Gentiles.

¹ W. D. Morrison, *The Jews Under Roman Rule* (New York: G. P. Putnam's Sons, 1899), p. 18.

A straightforward understanding is that the Jews would be scattered into all THE NATIONS. Then, Jerusalem would be trodden down (during the absence of the Jews) by NATIONS, one at a time, in succession. When the total number of nations had each possessed Jerusalem for its allotted time, the TIMES of NATIONS to possess Jerusalem during the absence of the Jews would be over, and the Jews would again possess their own city.

How does this prophecy agree with history?

Consider some quotations from the National Geographic, December 1969, pp.786,789,790.

IN the "Miracle War," as military experts have called it, vastly outnumbered Israeli forces crushed Arab legions in six days. But more than weapons powered the victory. "I am the only member of my family who survived Buchenwald," said one Israeli soldier. "This time I have a gun to fight with, a country and a cause to serve!"

Finally I reached the Mandelbaum Gate, a road junction heavily guarded by both Jordan and Israel since the truce of 1949. Traffic now flows freely through this link between New and Old Jerusalem—for the first time in 19 years. And Jews are in possession of the Old City for the first time in 19 centuries.

Following the route of the victorious troops, I walked through a narrow gate, down a flight of steps, and there it was—the Wailing Wall. A soldier handed me a *yarmulke*, the skullcap worn by Jews as a sign of reverence, and I walked in amid worshipping soldiers, many still carrying guns.

This wall contains several rows of huge stone blocks—part of a wall that surrounded Herod's Temple, built just before the time of Christ on the site of Solomon's Temple. Nebuchadnezzar razed the earlier structure in 586 B.C. Herod's Temple was leveled by the Romans in A.D. 70. From then until now, this hallowed place had not been in Jewish hands.

It was this startling fulfillment of prophecy, more than any other single fact, that made it necessary for me to have a more accurate English Version. Thus A Consistent Translation was produced.

INTRODUCTION

A Consistent New Testament: what does this name mean? To begin with, the name itself is inaccurate. The New Testament, as we call the Bible books from Matthew through Revelation, was given by God in the Greek language. To be a truly New Testament, it must be in Greek; all other languages are translations and often called versions as The King James Version with which most English-speaking people are familiar. Translations of the Greek are not inspired by God; only the original Greek manuscripts were inspired. Translations depend on men and what they believe about the Word of God. It is necessary for you to understand certain terms. The following definitions are from Webster's Dictionary.

SYN.—**translation** implies the rendering from one language into another of something written or spoken [*a German translation of Shakespeare*]; **version** is applied to a particular translation of a given work, specif. of the Bible [*the King James Version*]; **paraphrase**, in this connection, is applied to a free translation of a passage or work from another language; **transliteration** implies the writing of words with characters of another alphabet that represent the same sound or sounds [*in this dictionary Greek words are transliterated with letters of the English alphabet*]

Note from Webster's Dictionary this further definition of the word paraphrase.

par·a·phrase (par'ə frāz') *n.* [Fr. < L. *paraphrasis* < Gr. *paraphrasis* < *paraphrazein*, to say in other words: see **PARA-¹** & **PHRASE**] 1. a rewording of the meaning expressed in something spoken or written.

I believe the New Testament, in the original manuscripts, was given by inspiration, word for word by the Holy Spirit. This fact is not generally believed or accepted by most persons.

It does not follow that because a translator cannot understand some Bible passage that the passage should be translated to fit his understanding. Jesus taught with parables and parables are deliberately made difficult. Compare the following translations from A Consistent New Testament with the King James Version.

Matthew 13:34

33 Another parable he-spoke to-them, The kingdom of-the heavens is like to-leaven, which (a) woman having-taken she-concealed with-reference-to three satons of-meal, till of-which (the) total was-leavened.

34 The Jesus spoke all these-(things) in parables to-the crowds, and separate-from parable he-was not speaking to-them;

35 In-which-case the-(thing) having-been-said through the prophet might-be-fulfilled, saying, I-shall-open my mouth in parables: I-shall-blurt-out (things)-having-been-and-still-hidden from casting-down of-(a)-world.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Mark 4:34

33 And with-many parables such-as-these he-was-speaking to-them the word, according-as they-were-being-able to-be-hearing.

34 But separate-from parable he-was not speaking to-them; but privately he-was-solving all-things to his disciples.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Luke 8:10

9 But his disciples were-questioning him, saying, What may this parable be?

10 But the-(one) said, To-YOU it-has-been-and-is-still-given to-come-to-know the mysteries of-the kingdom of-the God, but to-the others in parables, in-order-that looking-at (it) they-might not be-looking-at (it), and hearing they-might not be-perceiving.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Keep in mind that very early in church history, Paul and Peter by inspiration of the Holy Spirit, both warn of men who even then, and in the future, would deliberately corrupt God's Word. (See Apologetics 6)

Acts 20:29,30

29 I myself-am-knowing-absolutely that after my departure weighty wolves will-come-in into YOU not sparing of-the little-flock,

30 Even out-of YOU yourselves men will-stand-up-for-themselves speaking things-having-been-and-still-twisted to-be-pulling-back the disciples behind themselves.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

II Corinthians 2:17

17 For we-are not as the many adulterating the word of-the God for-filthy-lucre, BUT as out-of sincerity, BUT we-are-speaking as out-of God completely-in-sight of-God in Messiah.

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

1 But the Spirit is-saying explicitly that in later seasons some will-depart of-the trust; paying-attention to-misleading spirits and to-teachings of-little-demons.

2 In hypocrisy of-false-wordings; (ones) having-been-and-still-branded-with-a-hot-iron (on) their-own conscience,

3 Hindering to-be-marrying, to-be-holding-off-for-themselves of-foods, which the God created with-reference-to partaking with giving-of-thanks for-the (ones) trusting and having-come-to-know-and-still-knowing the truth thoroughly.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

II Timothy 3:13

13 But evil MEN and wizards will-progress on the worse, leading-astroy and being-led-astroy.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

II Peter 2:3

3 And in covetousness with-fabricated words they-will-merchandise YOU; for-whom the sentence from-long-ago is not being-idle, and their destruction is not becoming-drowsy.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Now let me give you two interesting examples. Compare the Consistent Translation with the King James. In the first passage it was not understood how the salt could "be-made-stupid (or foolish)". The translators of the King James changed the phrase to, "if the salt has lost his savour." Another problem was introduced: how does salt (sodium chloride) lose its' savour? If we accept Matthew 13:34 (above) this passage becomes a parable of Israel's rejection of their Messiah and their coming world-wide dispersion. (Luke 21:24)

Matthew 5:13

13 YOU yourselves-are the salt of-the land: but if the salt might-be-made-stupid, with what will-it-be-salted? It-is still being-strong with-reference-to nothing, unless to-be-cast without, and to-be-being-trodden-down by the MEN.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Luke 14:34,35

34 The salt (is) fine, but if the salt might-be-made-stupid in whom will-it-be-seasoned?

35 It-is neither well-adapted with-reference-to land nor with-reference-to dung: they-are-casting it without. The-(one) having ears to-be-hearing, let-him-be-hearing.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

xii Consider this following passage also.

A Consistent New Testament

John 12:23,24

King James Version.

23 But the Jesus answered to-them saying, The hour has-come-and-is in-order-that the son of-the MAN might-be-glorified.

24 Amen amen I-am-saying to-YOU, unless the grain of-the wheat having-fallen into the earth might-die-off, it itself-is-remaining alone; but if it-might-die-off, it-is-bearing much fruit.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

The Book of Knowledge

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THE STORY OF A GRAIN OF WHEAT



1. On the left is the embryo, in which the root and stem are packed. The rest of the grain, the endosperm, consists of food stored up to nourish the young plant.

2. The embryo magnified still more, showing the root and stem.

3. When the seed germinates, the roots burst out and spread to draw nourishment from the soil.

4. The rod is really a hollow sheath inclosing a green core, which develops into stem and leaves.

The King James Version presents a problem: a grain of wheat does not die when planted. Note the illustration. In this passage the King James translators left out the article "the" which occurs twice in the Greek text. Again a parable of Jesus' coming death: "The grain (Jesus) of-the wheat (Israel)" must die for sin. Do you begin to see why the translation must be exact? A paraphrase (see the definition above) is really not the Word of God at all but an opinion of the one making the paraphrase.

There is a Greek word which has become very well known today; it is the word logos (λόγος) used in John 1:14. "The word (λόγος) was made flesh, and dwelt among us." The King James translators translated the word logos (λόγος): account (8x), cause (1x), communication (3x), doctrine (1x), fame (1x), intent (1x), matter (4x), mouth (1x), preaching (1x), question (1x), reason (2x), rumour (1x), saying (50x), shew (1x), speech (8x), talk (1x), thing (4x), things to say (1x), tidings (1x), treatise (1x), utterance (4x), word (208x), Word (7x), work (2x), etc. [See a Young's Concordance for proof and further examples.] Perhaps, John 1:14 should be read with one of these other meanings? I certainly cannot believe that this confusion is other than man made, certainly not by God.

By God's grace I have made a Greek-English Dictionary where essentially one Greek word is translated consistently by one English word. Using this dictionary as a basis, I translated the New Testament into English. This arrangement makes for consistency but sometimes causes some rough or awkward sentences. I do not claim to have found the best English word but at least much confusion is averted.

Here are a few things I tried to do to help make things more clear:

1. The article before God is translated, not simply omitted as in the King James. The God, may be awkward to read but it usually designates the Father.
2. The word "YOU" in capitals indicates plural, while "you" is singular.
3. MAN is from anthropos, that is, mankind not necessarily a male.
4. BUT is from alla (*ἀλλά*) a strong "but", on the other hand, "but" is from de (*δέ*).
5. The word kurios (*κύριος*), when there is an article, is translated "the Lord"; without the article it is translated "Jehovah". Messiah rather than Christ is always used as the translation of Christos (*Χριστός*). [For proof of these see the study course Jehovah, by R.H. Mount.]
6. Words hyphenated together usually indicate only one Greek word.
7. The word "trust" is used where you often found "faith"; the word "favor" where you found "grace", etc.
8. Words in parantheses have no equivalent Greek word. The Greek has no indefinite article so that "a" is usually shown (a).

I have tried to translate the Greek consistently and not put in opinions. Opinions belong in a commentary, not in the text.

Scripture is being given all kinds of interpretations causing much false teaching. Let me give you a few words from the front of The Interlinear Literal Translation of the Greek New Testament by George Ricker Berry.

"Without some knowledge of Hebrew and Greek, you cannot be certain, in a single instance, that in your sermon based on a Scripture text, you are presenting the correct teaching of that text."

This consistent translation should help to some extent.

The average pastor has no knowledge of Hebrew or Greek and so confusion reigns in the churches. The end result- church members, untaught in the word, especially prophecy, are almost totally ignorant of the fulfillment of the prophecies now taking place in the world. Satan's program is being helped by the "Christians'" unwillingness to study. It is my prayer that this, A Consistent New Testament, will contribute a little to causing you to study the Word of God more carefully and correctly.

October 28, 1987

Ralph Mount

TABLE OF NUMBER OF GREEK WORDS

Number of words beginning with each Greek letter.

Number of Greek words used 1X and those 2X.

Notice that 1638 Greek words are only used 1X (34%).

Notice that 751 Greek words are only used 2X (16%).

Let.	#	1X	%	2X	%	Let.	#	% of Total
α	813	296	36%	146	18%	α	813	17.0%
β	115	40	35%	18	15%	ε	675	14.0%
γ	75	23	31%	7	9%	π	629	13.0%
δ	278	92	33%	35	13%	κ	425	9.0%
ε	675	237	35%	114	17%	σ	413	8.5%
ζ	25	1	4%	5	20%	δ	278	5.7%
η	35	8	23%	11	31%	μ	234	4.8%
θ	95	36	38%	5	5%	ο	203	4.2%
ι	63	21	33%	14	22%	τ	159	
κ	425	132	31%	62	16%	φ	126	
λ	91	24	26%	17	19%	υ	118	
μ	234	74	32%	21	9%	β	115	
ν	74	24	32%	12	16%	θ	95	
ξ	10	1	10%	3	30%	χ	92	
ο	203	56	28%	29	14%	λ	91	
π	629	210	33%	96	15%	γ	75	
ρ	37	15	41%	9	24%	ν	74	
σ	413	161	39%	62	15%	ι	63	
τ	159	59	37%	23	14%	ρ	37	
υ	118	41	35%	18	15%	η	35	
φ	126	46	37%	20	17%	ψ	31	
χ	92	28	30%	17	18%	ζ	25	
ψ	31	9	29%	5	16%	ω	23	
ω	23	4	17%	2	9%	ξ	10	
		4839	1638	34%	751	16%		

These seldom used Greek words total 50% of all of the words.

If the meaning of any of these words is ever incorrect you may make some serious mistakes in your teaching.