

relationship to the actual Hebrew. I am not particularly interested in what these two modernists thought a word meant, though I am greatly interested in what evidence they may give from usage, *which is really the only proper basis for deciding the meaning of a word.*

In his inaugural address as Professor at Princeton Theological Seminary Dr Robert Dick Wilson told of his irritation at hearing a great debate between two prominent Presbyterian theologians in which the argument was largely based on statements in dictionaries that had been written by unbelievers and he declared his determination to get behind the dictionary makers in his study of Hebrew and investigate the real evidence of usage.

Many seem to think of the dictionary by Brown, Driver, and Briggs as antiquated since it has not been revised for many years. Yet the value of BDB is not to learn what these three modernists thought to be the meaning of a word but to see their full list of passages for each suggested meaning. This is given far more fully in BDB than in any other dictionary I know of. In BDB one can note at a glance when they present 20 or 30 (or sometimes far more) instances where they consider a certain meaning applicable, and when they suggest a very different meaning in only one or two instances. In all such cases the one or two should be carefully checked in the original to see just what the evidence is and to draw a conclusion unaffected by the modernist bias of the three dictionary makers. When there are a large number of instances they may be wrong (and in important passages their ideas should be checked), but the chances of error are much smaller. Simply quoting a meaning from Köhler-Baumgartner, as has been done in many cases, can easily lead to erroneous conclusions and is in my opinion very dangerous. It seems to me that a good concordance of the original is actually of far greater value in determining what a word really means than the book by Köhler-Baumgartner.

I have recommended the NIV New Testament to many people and am pushing it whenever I get an opportunity. It pleases me greatly whenever I see it coming into use. Most to whom I have given copies or to whom I have recommended it have spoken very enthusiastically about it. Yet it has bothered me recently to note that in the New Testament there are many instances in which the Greek word *sarx* is translated "the sinful nature." Does not