

The Indentations of the Lines in the Rotherham Bible

(Page 4 of Rotherham's Emphasized Bible)

The indentations of the lines further present the results of Logical Analysis. This is the case where, without any suspicion of poetry, the thought-relation of the clauses is more readily seen by means of the exact place assigned to the line-commencements; whether, for example, a second line is to be regarded as co-ordinate with the first—that is, of an equally leading character; or as subordinate, subservient, helping. An extremely simple instance may be found in the setting forth of Martha's reply to our Lord, who has just said, "Believest thou this

She saith unto him—

Yea, Lord! I have believed.

That thou art the Christ the Son of God,—

He who into the world should come.

Here, the first line of course is narrative. In the second, Martha confesses that she has faith, but the line stops short of saying what it is she believes; that being reserved for a new and further-indented line, so indented partly because thereby greater distinctness is given to the proposition which first defines her faith, and partly also because her answer appears to be, if not evasive, yet a little indirect. She, at any rate, does not say quite simply, "Yea, Lord! I believe this!" For some reason, she prefers to formulate her own faith. Why she did this may be worth inquiry. Was it that she felt the answer she gave fully endorsed the statements Jesus had just made: "Believing thee to be who and what thou art, I at once confide in the truth of whatsoever thou art pleased to tell me?" Or was it perhaps rather that she was diffident of herself, and hesitated to say whether she believed a revelation so lofty and of such a sweeping amplitude as that just disclosed; and therefore in her grief and perplexity preferred to fall back upon a more elementary truth, to which she felt she had already attained, and upon which she could still rely? The indentation of that line conducts the reader to this profoundly interesting psychological inquiry. Then the further pushing in of the last line is merely to point out—what is seen after a moment's reflection to be true—that this final line is subordinate to the one that precedes it, being of an explanatory character, as showing who and what the Christ, the Son of God, must be, and as indicating Martha's persuasion that in the sympathetic Teacher standing before her she saw Him whom the prophetic Scriptures had foretold and for whom the ages had waited. Now if all this food for thought is presented, in what may be termed a digestible form, by means of four lines of varying indentation, surely the average thoughtful reader can take the hint, and not deem "Logical Analysis" beyond him, but do a little of it for himself, just when he is analytically inclined; and, for the rest, can come to a working confidence in the Translator for having presented Scripture thoughts (which had to be presented somehow) after what appeared to him the most apt and helpful arrangement; about which no one is counselled to trouble himself prematurely or overmuch. This, however, is certain—namely, that a little perseverance will soon render it easy to the reader of this Bible to pay a profitable regard to the parentheses and digressions which so strikingly characterise the writings of the Apostle Paul. *To a principal statement, he subordinates another; then, to that, another; and so on to such a degree that, although for a time we can comfortably indent more and more, yet at length the device of indentation comes perilously near breaking down; and to avoid being driven quite up to the right-hand margin, and so having no column at all left, we are constrained to use substitutionary Initial Capitals (as in Ephesians i. and Colossians i.) to indicate where further-indented new lines would begin if only there were room.* Extreme indentation, as the initiated know well, is literally, in printing, an expensive luxury; but the student reaps the benefit, and his sense of triumph becomes a keen enjoyment as he

watches the return of the great Evangelical Thinker to the point from which—a good while ago—he started. He confesses that his Guide has wandered; but he boasts that his Master never comes back empty. What, for example, though the entire Third of Ephesians is a parenthesis? The world would have been poorer without it. Furthermore, when industrious readers wake up to the gains which Logical Analysis promises to bring home, they may find themselves marking with the greatest interest the unexpected appearance of a similar Logical Idiom in the Book of Ezekiel to that which is found in the Book of Daniel—pursued to such a remarkable extent, in these two Books alone, as to give colour to the assumption that, after all, in spite of the contrary assertions of certain critics, the prophets Ezekiel and Daniel were very nearly contemporaries, just as the sacred history would naturally lead us to suppose they were.

Ephesians 1: 3-14 (One Sentence)

(Every place he Capitalizes a Word starts a new Indentation. (Only one period exist in these 11 verses, which make this, one sentence.))

Blessed, be the God and Father of our Lord Jesus Christ, *(The Principal Statement)*
Who hath blessed us with every spiritual blessing, in the heavenlies, in Christ, *(24 Subordinate Statements)*
According as he made choice of us, in him, before the founding of a world,
That we might be holy and blameless in his presence;
In love, marking us out beforehand unto sonship, through Jesus Christ, for himself,
According to the good pleasure of his will,
Unto the praise of the glory of his favour wherewith he favoured us in the Beloved One,—
In whom we have the redemption through his blood, the remission of our offences,
According to the riches of his favour, which he made to superabound towards us;
In all wisdom and prudence, making known to us the sacred secret of his will,
According to his good pleasure which he purposed in him,—
For an administration of the fulness of the seasons, to reunite for himself (under one head) the all things in the Christ
The things upon the heavens, and the things upon the earth,
In him:
In whom also we were taken as an inheritance,
According to the purpose of him who energiseth all things according to the counsel of his will,
That we should be for the praise of his glory—
We who had hoped beforehand in the Christ,—
In whom, ye also—
Hearing the word of the truth, the glad-message of your salvation,—
In whom also believing,—
Were sealed with the Spirit of the promise, the Holy Spirit,
Which is an earnest of our inheritance,
Unto the redemption of the acquisition;
Unto his glorious praise.