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# Concordant Version The Sacred Scriptures

# AN IDIOMATIC, CONSISTENT, EMPHASIZED VERSION

Conforming to the basic laws of language, in that, as far as feasible, each expression constantly represents its closest equivalent in the Original, each word of which is given only one exclusive

English rendering

Unavoidable shortcomings due to English idiom are largely overcome by the use of lightface type for words not in the original, heavyface for emphasis, and the rectification of words and of grammar by means of letters or signs. Common figures of speech are indicated. Carefully selected references and a Skeleton Index are given.

THE FIRST FOUR CHAPTERS OF GENESIS.
THE C.V. COMPARED WITH THE A.V.
ABOUT 200 IMPROVEMENTS.
20 ARE VITAL.

Concordant Publishing Concern P.O. Box 449 Almont, Michigan 48003

# CONCORD vs. DISCORD

God has graciously given us much light through a concordant version of the Sacred Scriptures, and by means of studies based upon it. Gratuitously have we received, and graciously we desire to give. We have not the means to distribute all to all without money or without price, but we will try at least to give you a taste, with the hope that you will want more, and perhaps help us to give the rest gratis to those who are not able to pay. We have tried to pack so much of solid and lasting value into this little booklet that you will treasure it yourself and show it to others. It has cost us unbelievable toil and travail, for it is the result of prolonged research in the

language and the land of the inspired Originals.

The Concordant method seeks to conform to the laws of language, consequently assigns to every different idea a distinct symbol or word, wherever possible. It is the only method that practically acknowledges the divine inspiration of the Sacred Scriptures, and recognizes the impossibility of making a correct and accurate translation by passing the thoughts of God through the fallible minds of mortal men. The use of a scientific apparatus enables us to overcome our human frailty to a large extent. The publication of concordances makes the evidence accessible to all. The hidden harmonies of the inspired Original are brought to light. The Concordant is the only really public version, for it displays its whole inner apparatus openly for inspection by all. The lacks and imperfections of the Version are acknowledged and largely overcome by the addition of the signs.

The creation account is a severe test of the concordant method. For the first time, so far as we are aware, we have a clear and connected account of just how the earth was restored to its present form. The gases, liquids and solids were separated, just as they are in the laboratory today, by heat produced by vibration. Thence all

proceeds in strictly scientific order.

The recently discovered manuscript of Isaiah, supposed to date back to the first century B.C., about a thousand years earlier than any other known, confirms our findings, so far as we have been able to examine it. We will compare our text with this ancient scroll, and may publish Isaiah first, in order to make known its readings to the general public. The work will appear in parts, as they are finished. We will value the prayers and coöperation of all who love God's Word.

#### A TEST PASSAGE

The Concordant Version presents about twenty very important improvements, such as 2 waste for without form, vacant for void, abyss for deep, vibrating for moved, 6atmosphere for firmament, 11species for kind, 20 living soul for creature that hath life and for 21 24 living creature. 29food for meat. 30living soul for life, 22 'sixth' for seventh, 3ceases for rested, 6humidity for mist, 7soil for dust, 20complement for meet, 21cells for ribs, 33be dying for die, 8sound for voice, windy for cool, 13 lured for beguiled, 16 47 trestoration? for desire, 22eon for ever, 47sin offering for sin. In 8 we add, that Cain said, "We are going to the field." The rest may be seen in the following list, in which the evidence for each betterment is set forth.

"IN THE BEGINNING" is the title of the first book of the Bible which is wrongly called "Genesis," (which means generation). It records the beginning of both Creation  $(1^{1}-2^{3})$  and Generation  $(2^{4}-50^{26})$ . These are the two great subjects which occupy the whole book. The earth was not created waste and vacant (Is. 45:18), but became so (11=12-), according to the prophet Isaiah.

When Creation is narrowed to the Earth, we are given an account of its Ruin  $(1^2)$ 

and its Restoration (1-2-23).

The Restoration was done in six days (1-2-31), but complemented by one day of

Cessation  $(2^{1-3})$  or a Sabbath.

The Six Days' Work deals with the Light (1-2-5=14-19), the Waters and the Atmosphere (6-8=20-23) and the Land (9-13=24-31). The Separation of the Light from the Darkness is followed by the Division of the Water and the Atmosphere and the Fruit produced on the Land. These three are repeated with variations. The Light is placed in Luminaries. In the Waters and the Atmosphere roam the Living Souls which swim and fly, and the Land brings forth the animals and man, both of whom also are Living Souls.

The account is strictly according to the laws of nature. The vibration of God's spirit produced light and heat, which separated the mixed matter into gases, fluids and solids.

After the conclusion of the account of Creation, the rest of the book is taken up with the Eleven Genealogies. The first is that of the Heavens and the Earth, which bring forth food and the human race. Corresponding to this we find ten genealogies of The Patriarchs.

(See the complete Index beginning on page 14)

A concordant version of God's inspired revelation is the only kind which can convey a correct and consistent conception of its contents. To give practical proof of its value, as compared with the venerated Authorized English Version, we will note briefly the principal variations from it in the first few chapters of "Genesis," and show why the C.V. is to be preferred. At the same time we will point out where the ancient text has been restored and how. All of this is necessarily brief. Many points are discussed at length in our other publications.

As a rule we will indicate how the Authorized Version uses one and the same English

word for a number of different Hebrew stems, whereas the C.V. allows each English expression to be used for only one Hebrew word, when possible.

Conversely, the same Hebrew word is translated by several different English expressions.

sions, whereas the C.V. gives each Hebrew one standard, and uses synonyms only when

forced to do so by usage and idiom.

The superior figures after many of the words indicate the number of different Hebrew stems which are so translated in the Authorized Version. For example, 14 Hebrew stems, zuo (stir), chphtz (incline), chrtz (spike, decide), ndd (wander), nuo (rove), nuph (wave), suth (incite), plun (issue), phom (agitate, move), artz (twitch), rgz (disturb), rchph (vibrate, hover, be tremulous), and shrtz (roam) are all translated move<sup>14</sup> in one or more passages of the A.V. In the comment on Gen. 1:2 we condense this to move<sup>14</sup>.

passages of the A.V. In the comment on Gen. 1:2 we concense this to mover.

The italic figures, however, added to the Concordant rendering, show how often the

A.V. agrees with the C.V. by translating the same as it. Thus (see Gen. 4:3), the C.V.
renders the Hebrew muche present 18; like the A.V., in twenty-eight passages, including
Gen. 32:13, where Jacob gave a present to Essu.

This will show that the vocabulary of the versions does not differ nearly so much

as the uniformity, consistency, concordance, with which the words are used. The words used in the Concordant Version are in blackface type.

#### A Test Passage

Genesis] This is not in the Hebrew, and does not agree with chapter one at all, for it deals with creation and restoration, not generation, which "Genesis" implies.. IN THE BEGINNING] This is the title of the whole book, and applies to the second part (chapters 2:4 to 50) on generation, as well as to creation, so need not be repeated.

- was] In verse 3, it is clearly evident that this verb denotes become, and expresses the change from darkness to light. Is. 45:18 says that the earth was not created as it became. Hence we say, the earth became. without form A.V. translates this Hebrew word confusion, empty place, without form, nothing, nought, vain, vanity, waste, and wilderness. These words represent other Hebrew words, except waste (Dt. 32:10) which the C.V. uses throughout. void]<sup>3</sup> A.V. has emptiness in Isa. 34:11. The C.V. is always vacant. deep]<sup>3</sup> The three distinct Hebrew stems rendered "deep" the C.V. differentiates as shadow, drown, and abyss. The early Greek version, made about 300 B.C., almost always has it abussos. moved]<sup>14</sup> The spirit of God vibrated, as a vulture hovering over its young (Dt. 32:11) or Jeremiah's tremulous bones (Jr. 23:9). The kind of motion is evident from its effect. Light is a form of vibration. This explains what follows, for light and heat separated the gases and liquids and solids.
- Let there be . . . was These two verbs are exactly the same in Hebrew. This form is neither imperative nor past, but may be rendered hundreds of times by it is becoming.
  - firmament] The Hebrew stem means stamp. Gold foil was stamped out in making the vestment of the chief priest (Ex. 39:3); in creation the earth was stamped (Is. 42:5) or solidified by gravitation, and so also the gaseous envelope of the earth was stamped into a thin layer surrounding it, which we call the atmosphere. Without this the light would be invisible, for light disappears in a vacuum. 'And it is coming to be soo has evidently dropped out of the Hebrew. The Septuagint supplies it.
- 7And seeing is God that it is good has been preserved in the Greek version.
- gather together]15 No fewer than fifteen Hebrew words are represented by this phrase in the venerable Authorized Version. As water can hardly be spoken of as gathered, it is better to use our idiomatic phrase, flow together. 'And flowing together is the water f under the heavens to one place, and appearing is the dry lando is supplied from the Septuagint.
- 10 gathering together] We use the word confluence for the flowing together of waters. grass]4 This Hebrew word the A.V. translates green and herb also. But other stems fit them better. Other occurrences of this word call for a much wider term, such as verdure. 'for its species and for its likeness' has fallen out of the Hebrew text. 7 and nc is found in the Septuagint, the Samaritan and the Syriac, so we are compelled to insert it. doyielding is literally doing in Hebrew. Hence the small do.
- 12 12 21 21 24 24 25 25 25 after his kind] The Hebrew connective here used means to or for, but hardly after, even in the sense of like. Kind, a natural group, may denote a race, a genus, a sort, or a variety, so is too indefinite a term to represent this Hebrew word. The stem means from, and denotes all that descend from a creative original by generation. Our nearest seems to be species. We ought to call it a fromer.
- lights] This is a special form of the stem which denotes light givers or luminaries. seasons] This word occurs over a hundred times, yet it is hardly ever translated season in the A.V., but appointed, assembly, congregation, least, solemn, synagogue, and time. But a special period of time is very often expressed by another Hebrew stem. The word does not refer to the seasons of the year. It makes the heavenly luminaries the great clock by which appointments are kept.
- set]<sup>35</sup> The Hebrew is literally give. It does not locate the luminaries in the atmosphere, but records the fact that their light belongs there, and is not visible outside the atmosphere. cgive light indicates that the Hebrew reads cause light.
- 20 20 21 bring forth abundantly . . . moving ] Both expressions have the same stem, which the A.V. also renders abundantly, breed, bring forth, or increase, as well as move and creep. The context deals with the difference between plants and animals, so all breed-As it is applied to the weasel, the rodent, the lizard and the ing is out of place. ing is out of place. As it is applied to the weasel, the rodent, the lizard and the chamelion (Lv. 11:30), it cannot mean creep, either. The word roam seems to be the nearest we have in English. Plants are stationary, but animals roam about from place to place. 20 21 24 2:19 creature? The A.V. renders the word soul by any, appetite, beast's body', breath', creature, dead, desire, ghost's heart's, lifeil, lust's, man's, mind's one, own', person's, pleasure, self's, thing, will's, fish', hearty', mortal', the control of the con etc., the number of times indicated, in the revered Authorized Version. Here, and in verse 24, it is rendered creatures. In verse 30 it is thing (or it may stand for a life). The phrase living soul is used in verses 20 21 24 of animals before it is used

of a human being (2:7). It is applied to all creatures of the soil who are made alive by spirit, hence have sensation. 20 21 22 26 28 30 2:19 20 fowl] is now confined chiefly to edible birds. Here the point lies in motion through the atmosphere, and

# IN THE BEGINNING

COMMONLY CALLED

# GENESIS

Heavens and Eastern Created by God are 'the heavens and 'the earth. Ps336 9 Is4512 Jr5115 11 .

Jn11 Col16 Hb110 Rv411 1-2.

The Earth

<sup>a</sup>Yet the earth became waste and vacant, and darkness is on the surface of the abyss. Is45<sup>18</sup> 2P3<sup>6</sup> Rv10<sup>6</sup> Ps8<sup>3</sup> 33<sup>6</sup> 89<sup>11</sup> Jr4<sup>23</sup> 1-2. 2- -2- 2<sup>3</sup>

Light aYet the spirit of God is vibrating over the surface of the water. And saying is God, "It is becoming light!" And it is becoming light. And seeing is God 'the light, that it is good. And separating is God between the light and bt the dark. ness. And God is calling t the light "day." and t the darkness He calls

"night."Ps7416

And it is coming to be evening 14 and it is coming to be morning, day one.2C46 2P37 Ps339 7416 10420 -2-5=14-19

Waters and Atmosphere And saying is God, "There is coming to be an atmosphere in the midst of the water, and there is coming to be a separation between water tand water." 'And it is coming to be so." And God is making 'the atmosphere. And He is separating between the water which is under the atmosphere and bt the 16 water which is f above t the atmos-<sup>8</sup> phere. And God is calling t the atmosphere "heavens." 'And seeing is God that it is good. Jb3718 Pr828

And it is coming to be evening and it is coming to be morning. the second day. Ps1365 1484 Pr828 6.8-20-23 18 Land

And saying is God, "pFlowing together is the water from under the heavens to one place, and appearing 19 is the dry land." And it is coming to be so. 'And flowing together is the water f under the heavens to one place, and appearing is the dry 20 10 land. And God is calling t the dry part "land" [or earth], and t the confluence of the water He calls "seas." And seeing is God that it is

good.Jb2610388 Ps33795510461366 Jr522 And saying is God, "Verdant is cbecoming the land with verdure; with herbage seeding seed 'for its species and for its likeness, 7 and nc with the fruit tree whose seed is in it <sup>do</sup>yielding fruit for its species, on the land." And it is coming to be so. And the land is bringing forth verdure; herbage seeding seed for its species, 'and for its likeness,' and the 'fruit' tree whose seed is in it, doyielding fruit for its species, on doing the land. And seeing is God that it is good.Lu644

And it is coming to be evening and it is coming to be morning, the third day. Light

"There are And saying is God, coming to be luminaries in the atmosphere of the heavens 'to cgive light on the earth," to separate between the day and bt the night. And they come to be for signs and § for appointments, and for days and years." And there come to be t luminaries in the atmosphere of the heavens to egive light on the earth. And it is coming to be so. Ps83 7417

And God is making 'two great luminaries, 'the greater luminary for 'ruling the day, and 'the smaller 'aminary for ruling the night, and 'the stars. And God is bestowing 'them in the atmosphere of the heavens to cgive light on the earth, cause and to rule in the day and in the night, and to separate between the light and bt the darkness. And seeing is God that it is good. Ps83 1367

And it is coming to be evening And it is coming to be morning, the fourth day. Waters and Atmosphere

And saying is God, "Roaming is the water with the roaming, living soul, and the flyer is flying over the earth on the face of the atmos- 8 phere of the heavens." And it is &

Kestored 1:-2-2:3 6-8

.2-31 The Six Days Work

- emphatic

#### A Test Passage

- whales] appears elsewhere as dragon, sea monster, serpent. The skeletons of these that have been found show that they probably were monsters of various sizes and shapes. moveth] More than twenty different stems are rendered move in the A.V. The C.V. distinguishes between all of them. This one seems to refer to ranging for food. creature] soul. See verse 20. brought forth abundantly] roams. See verse 20. 21 21 after their kind] for its species. See verse 11. 22 fowl] flyer. See verse 20.
- 22 multiply This weaker form denotes increase.
- 24 creature] soul. See verse 20. As these animals had both bodies and spirits, Nsoul is the figure of Near Association, as indicated by N. Literally it refers to the possession of sensation. 24 24 after his kind] for its species. See verse 11. 24 cattle] This is also rendered behemoth, but mostly beast, in the A.V., which is the constant C.V. translation. 24 25 26 26 30 creeping thing] ranging animal, which goes about seeking sustenance. 24 24 after his kind] for its species. See verse 11. 24 25 30 2:19 20 3:1 14 beast] The A.V. translates five different stems by beast<sup>136</sup>. This word is simply living, and means any life, or animal.
- 25 25 25 after his kind] See verse 11. 25 that creepeth] ranging. See verse 24.
- 26 'and" indicates that and is lacking in the Hebrew, but is found in both the Septuagint and Samaritan texts. have dominion] Literally, it reads [put or keep] down. The A.V. renders it prevail against, reign, and rule. C.V. has sway always. fowl] flyer. See verse 20. 26 26 creeping thing that creepeth] ranging animal ranging. See 24.
- 28 replenish] This is the common verb fill, and is often so rendered in the A.V. Replenish now denotes to fill again. 'and tover the beasto is in the Septuagint and Syriac. 'and over all the earth'] is supplied by the Greek translation. fowl] flyer. See verse 20. moveth] ranging. See verse 21.
- 29 bearing] This is the same stem as the noun seed. yielding] This is the same as bearing, above in the same verse, and means seeding. meat] Obsolete for food.
- 30 beast of the earth] living one, or land life. See verse 24. fowl] flyer. See verse 24. wherein there is life] which has in it a living soul. The word soul is omitted in the venerable Authorized Version. meat] Obsolete for food. No meat was eaten before the deluge (Gn. 9:3).
- 2:1 Thus]7 is the usual letter for And. It is a connective, not an adverb.
  - 2 ended] <sup>14</sup> Elsewhere A.V. uses finish <sup>12</sup> mostly, like the C.V. seventh] Both the Greek and Syriac versions have 'sixth', which seems more in accord with other passages. rested] <sup>12</sup> ceasing, the passage "day and night shall not cease" (A.V.) shows that it cannot denote rest from toil.
  - sanctified] In order to distinguish the three forms of the stem holy, the C.V. uses be holy for the simple stem, hallow for the make form, as here, (and Ex. 20:11 A.V.), and sanctify for the causative, as in Nu. 20:12 (A.V.). The A.V. uses these terms haphazardly, besides using consecrate, prepare, proclaim, appoint, bid, dedicate, wholly, kept, etc. rested] ceases. See verse 2.
  - 4 Fgenerations] The A.V. uses this term for two different stems. To keep them distinct genealogy is preferable here. This is the first of the eleven genealogies which occupy the remainder of the book. It is used figuratively to denote the offspring of the heavens and the earth, just as in 5:1, we have Adam's descendants up to Noah. Lord] The A.V. uses this expression for seven different Hebrew ones. This one is generally called Jehovah now, although it should be pronounced Ieue or Yehweh. The C.V. distinguishes all the different divine titles. Occurs often.
  - 5 plant]<sup>5</sup> A.V. also has shrub in Gn. 21:15. every] alany is idiomatic for all grew]<sup>12</sup> This stem the A.V. renders bear, bring forth, branch, bud, spring up, etc., all of which are better expressed by sprout. till] suggests plowing and preparing for seed. The Hebrew is a much wider thought, including all needful service. Figuratively, \*\*serve.\*
  - 6 mist...watered] An ascending mist dries the earth, but humidity from beneath drirrigates the surface. Five other Hebrew stems are rendered water by the A.V. This one they translate moisten and give or cause, or let or make drink.
- dust]<sup>3</sup> The A.V. renders this stem ashes, earth, ground, mortar, powder, rubbish, as well. The human frame contains much moisture, and is continually renewed by plants that grow only in oxidized earth which contains the mineral elements of which it is composed, combined with water, that is, soil. breathed] This is not the verb of the following noun, breath, but another stem, respire or blow, which the A.V. renders also blow, give up, seething, snuff, etc. life] This is plural. This part of Genesis deals with generation, and the breath here spoken of has been the basis of all the lives which have sprung from the first human. living soul] This identical phrase has been rendered "creature that hath life" in 1:20, living creature in 1:21 and 24, and life in 1:30, when applied to the animals. The C.V. consistently renders it living soul, as it registers our likeness with the lower animals, not a contrast.
- grow] sprout. See verse 5. pleasant] <sup>12</sup> This stem they render covet, as the C.V., besides beauty, delectable, delight, desire, goodly, lust, precious, etc. "Nsight] The whole man covets, not merely the "Nsight. It is figurative."

ing, "Be fruitful and increase and in fill the water of the seas. And the flyer is to be increasing in the 2

earth. 23

And it is coming to be evening and it is coming to be morning, the fifth day

Land

And saying is God, "cBringing forth is the earth the living soul for its species, beast and ranging animal and land life for its species." And it is coming to be so.

And God is making 'the land life for its species, and 'the beast for its species, and 'every ranging animal of the ground for its species. And seeing is God that it is good.

And saying is God, "Making are we Adam in our image, 'and" asaccording to our likeness, and they in are to sway iover the fish of the sea, and over the flyer of the heavens, and over the beast, and over all land <sup>8</sup>life<sup>c</sup>, and 'over every rang-ing animal ranging on the land." 2<sup>7</sup> 5<sup>1</sup> 9<sup>6</sup> Ac17<sup>26</sup> Ja3<sup>9</sup> Ps8<sup>6</sup>

And God is creating 'humanity in His image. In the image of God He creates 'it. Male and female He

creates 'them.218-24

And God is blessing 'them. And saying to them is God, "Be fruitful and increase and fill 'the earth, and subdue it. And sway over the fish of the sea, and over the flyer of the heavens, and over the beast,c 'and 'over all the earth,' and over all life ranging on the land." 91 7 Ps85 Hb28

29 And saying is God, "Behold, I 9 give to you 'all herbage seeding seed, which is on the surface of the entire earth, and 'every tree which has in it the fruit of a tree seeding seed. For you it is coming to be for And for all land life, and for every flyer of the heavens, and

the

for every ranging animal on the land, which has in it a living soul, 'all green herbage is for food." it is coming to be so.93 Ac1417 Ps14515

And seeing is God 'all wthat He which made, and behold, it is very good.

And it is coming to be evening and it is coming to be morning, the sixth day.

9-13-24-31 1-2-31-21-3

And 'finished are the heavens and the earth and all their host. Ps336

And finishing is God, on the sixth day, His work which He does. And He is ceasing on the seventh day " from all His work which He does. 3 And God is blessing 'the seventh day, and is hallowing 'it, for in it He ceases from all His work, which God creates to make Ex2011 Hb44

> 1-2-31=21-3 12-=1-2-23 11-23=24-5026 2 2:4-4:26 Heavens and Earth

Sexes

This is the "genealogy" of the heavens and the earth, when they are created.111 20 24 Ps902 2P37

In the day Jehovah God made the 5 earth and the heavens, and every shrub of the field ere it is coming to be in the earth, and all herbage 📯 of the field ere it is sprouting, since Jehovah God does not chring rain on the earth, and there was no Adam to 'serve 'the (Iground, 11 11 Ps10414 B)

Jb3826 Gn74 Impersonation

aYet humidity is ascending from the earth and drirrigates all the 2

surface of the ground.

And forming is Jehovah God 'the human of soil from the ground, and He is blowing into his nostrils the breath of lives, and the human is becoming t a living "soul. 319 23 Ps 

And planting is Jehovah God a \* garden in Eden, 'in the east, and Z He is placing there 'the human " whom He forms. 1310 Is513 Ez2813 8=15

And 'furthermore' Jehovah God is causing to sprout from the ground every tree 'coveted thy the sight and good for food, and the tree of lives in the midst of the garden, and the tree of the knowledge of good and evil. 322 Pr318 1130 Rv27 222 14 g=16.17

#### A Test Passage

- 10 river]<sup>7</sup> The A.V. also renders it stream<sup>2</sup>, which is the constant C.V. rendering. water] irrigate. See verse 6.
- 11 compasseth]8 The stem here used is translated by about fifty variants in the A.V., meaning surround.
- 12 bdellium] This seems to be transliterated from the Hebrew bdulch. It is supposed to be the pearl. river] stream. See verse 10.
- 13 Ethiopia] The Hebrew is Kush, the same as the son of Ham (Gen. 10:6). It is not certain that it is the modern Ethiopia. compasseth] See 11.
- 14 Assyria] This may not coincide exactly with later Assyria, so the C.V. renders it as the Hebrew Ashur.
- 15 "that He had formed", Septuagint only, put]<sup>20</sup> The stem here used means cause stop, or leave. dress] is no longer used in this sense. It is the same word as "till," in verse 5, which the C.V. renders Aserve.
- 16 commanded]<sup>3</sup> is used by the A.V. for say, speak, and instruct (C.V.). The latter they render appoint, bid, charge, order, etc., as well.
- 17 surely] This emphatic adverb is often necessary, but in this case, the literal to die shall you be dying is an exact description of the mortality which came to Adam and his posterity.
- 18 20 meet] These are totally different from the other Hebrew words for meet. Literally they read as-front, which the C.V. renders idiomatically as his complement.
- 7furthermore was preserved by the Septuagint. Lord] fits the Hebrew Adun, but not Ieue, Jehovah, Who is, and Who was, and Who is coming (Rev. 1:8). The A.V. uses it for Adun (Adjudicator), and Bol (possessor), and master, and chieftain, and chief, and general. beast] should be life. See 1:24. fowl] flyer. See 1:20. air] should be heavens as 1:18 9 14 15 20 26 28 30 2:14 4.
- 19 20 Adam] the before a name makes it a common noun in Hebrew. It may, of course, refer to him, yet not as an individual, but as a member of the race. creature] soul. See 1:20. gave]<sup>12</sup> Nearly twenty words, including give, are used for call (C.V.) cattle] beast. See 1:24. fowl] flyer. See 1:20. <sup>7</sup>every<sup>0</sup> dropped out of the Hebrew text. beast] life. See 1:24.
- 21 deep sleep.. slept]. Two different words. The first is stupor. ribs]. This stem is rendered beam, board, chamber, corner, leaf, plank, side in the A.V. Only here is it "rib." It denotes an enclosed space, a cell. The "boards" of the tabernacle consisted of two planks, forming an angle vault. Here the female parts of humanity are severed from the male, to build the woman. The breasts of the male are a vestigial reminder that humanity was originally bisexual. instead] Literally it is under, as in Gen. 7:19.
- 22 made]14 This is a special term which the A.V. almost always translates build.
- 23 now] ii The same word the A.V. translates once in Gen. 18:32. Ther The Samaritan text and Septuagint supply this word.
- 24 leave]<sup>14</sup> The A.V. has forsake (C.V.) 123 times, leave 67 times. cleave] This hapless word has two opposite meanings, to cling and to separate, which is unfortunate in this context, so we avoid it. 7twon is added by both the Samaritan and the Septuagint texts.
- were..ashamed] shame..selves. This is the only occurrence of the reflexive or self form. The C.V. seeks to convey all grammatical distinctions, such as this, even if, at first glance, they do not seem to be important.
- 3:1 subtil] The A.V. only here. Elsewhere crafty and prudent. beast] living thing, or life. See 1:24. 'serpent' from the Septuagint. Yea]3 Indeed. No affirmation. every] English idiom demands that we say alany.
  - 3 but] is literally and, which the context may give a slight negative tinge, ayet. The A.V. uses but for fifteen different Hebrew stems. die] This should be dying, the acting form.
  - 4 surely die] This may be a figure, as in the A.V., but the context shows that it was literal, for they became dying, or mortal, to eventually die.
  - 5 gods] This is exactly the same as God, in the same sentence. How could they know of other gods? See 3:22.
  - 6 pleasant]<sup>12</sup> The A.V. never uses this word for this Hebrew stem elsewhere, but lust, desire, etc. The C.V. uses yearn and lust, to suit the context. desired]<sup>12</sup> This is the word the A.V. renders, "[Thou shalt not] covet." wise] This Hebrew word, intelligent<sup>13</sup>, is also rendered heart<sup>1</sup>, wise<sup>13</sup> in the A.V.
  - 7 aprons] Elsewhere the A.V. has girdle, and the verb gird. But this is usually narrow. When made of fig leaves it would be a girdle skirt.
  - 8 voice] Walking makes a sound<sup>39</sup>, not a voice. cool] Nowhere else so rendered. The same as spirit (1:2), and wind (8:1). trees] Only one tree. So Samaritan and Septuagint also.
  - 9 7Adam<sup>0</sup> is supplied by the Septuagint.

drinkRiver And a stream is faring forth from Eden to drirrigate 'the garden, and thence it is being parted and 24 11

bcomes to four heads.

River
The name of the one is Pison. It is that surrounding "the" entire land of Havilah, where there is gold, <sup>12</sup> and the gold of that land is <sup>8</sup>exceedingly <sup>n</sup> good. There is the pearl ceedinglyn good. There is the pearl 13 and the onyx stone. And the name of the second stream is Gihon. It 3 is that surrounding "the" entire 14 land of Kush. And the name of the third stream is Hiddekel. It is that going east of Ashur. And the fourth stream, it is the Euphrates. 10=11-14

**≌** 15 And taking is Jehovah God 'the 2 human 'that He had formed' and is Serve leaving him in the garden of Eden to serve it and to keep it.

And Jehovah God is instructing on 16 the human, tsaying, "From every seat tree of the garden, you are to efree-17 ly 'eat. aYet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying.34 55 Ro623

Sexes And saying is Jehovah God, "It is not good for the human for him to bec alone. I will make for him a 19 helper as his complement. 'furthermore' Jehovah God, having formed from the ground 'all field life and 'every flyer of the heavens, a He is bringing it to the human to see what he will 'call t it. every whatevery the human living "soul 20 is calling t it, that is its name. And the human is calling the names for every beast and for 'every' flyer of the heavens, and for all field life.

find a helper as his complement. 1C119 1Ti213 And falling is a stupor on the human, caused by Jehovah God, and he is sleeping. And He is taking one of his cells and is closing the 22 flesh under it. And Jehovah God is building 'the cell, which He takes from the human, into a woman, and 23 He is bringing her to the hman. And saying is the hman, "This was once bone of my bones and flesh

**Metaphor** 

aYet for the human He does not

of my flesh. t This shall be called woman, for from 'her" man <u>"is</u> this mai taken." Therefore a man 'forsakes 'his father and 'his mother and clings 'to his wife, and they 'two' become t one flesh. And they two, the hman and his wife, are coming to be naked, ayet do not shame them-selves. Mt195 Pr1822 1C616 4-7=18-25

24-25=425-26 Creatures And the serpent comes to be the craftiest of all field life which was made by Jehovah God. Rv202. And saying is 'the serpent' to the woman, "Indeed! "Then God says, you are not to be eating from alany tree of the garden?"Rv129 Mt1016 2C113 14

And saying is the woman to the serpent, "From the fruit of the trees of the garden are we eating, 3 ayet from the fruit of the tree which is in the midst of the gardden, God says, You are not to 'eat fof it, and you are not to 'touch fit, lest you be dying." 216-17 1Ti214

And saying is the serpent to the woman, "Not to die shall you be 5 dying, for God 'knows that, in the day you eat fof it, a unclosed shall and be your 'eyes, and you become as God, knowing good and evil." 1-5 = -24

Trees And seeing is the woman that the tree is good for food, and that it brings a yearning to the 'eyes, and s is to be coveted as the tree to a cmake one intelligent. And she is 3 taking fof its fruit and is eating, and she is giving, moreover, to here husband with her, and they are husband with her, and they are husband with her, and they are here. eating.Mt43-8 1J216

7 And punclosing are their \*eyes, □ they two, and they know that they are naked. And they are sewing fig rleaves<sup>n</sup> and are making for them-selves girdle skirts.

Judgment And they are hearing 'the sound of Jehovah God walking in the garden tin the windy part of the day. And the hman and his wife are hiding themselves from the Nface of & Jehovah God, in the midst of a tree S of the garden. human

And calling is Jehovah God to the hman, and He is saying to him, "Adam!" Where are you?" Mt22

#### A Test Passage

- 10 'walking' has dropped out of the Hebrew.
- 11 commanded] instruct. See verse 2:16. not] is used for nearly a dozen Hebrew stems, which the C.V. keeps distinct. C.V. avoid.
- 13 beguiled] only here in A.V. Other places mostly deceive. C.V. always lure.
- 14 cattle] beast. See 1:25. beast] life. See 1:24. belly]<sup>5</sup> from five stems in A.V. torso. Occurs only twice (Lv. 11:42). dust] soil. See 2:7.
- 15 bruise | 8 This Hebrew word is also rendered break and cover in the A.V. C.V. hurt.
- greatly multiply] The Hebrew figure, to increase am I increasing seems more expressive in this case. sorrow] 20 A.V. grief, ten times, as C.V. 7the groaning of? is found in the Septuagint. conception] The same stem as mountain, it means pregnancy. desire] The Septuagint has from-turn, which shows that shb has been mistaken for shq, and that the early Hebrew read return or restoration.
- 17 'alone' was preserved by the Septuagint. 'when you Aserve it' is from the Septuagint.
- 18 thistles] represents a distinct plant (2 Ki. 14:9). The word here is literally about about, and it would seem to include all weeds. bring forth] is the same word as 2:5 grow. It should be sprout.
- 19 nosface is literally noses, or nostrils. dust] soil. See 2:7. shalt..return] It is a present process also, you are returning.
- 21 coats] are outer, upper garments, but these were single tunics.
- ever] is used by the A.V. for permanent<sup>24</sup>, further<sup>42</sup>, eon<sup>267</sup>, perpetuity<sup>2</sup>, continual<sup>3</sup>. The word oulm, here used, is in the singular, but occurs often in the plural (Is. 26:4, 45:17, 51:9). It is used of the past (Gen. 6:4). It is often followed by and further (Ex. 15:18). It is translated by the Greek aioon, eon, or age, in the Septuagint. Hence it should be eon, a period with a definite duration, not endless.
- 24 placed]<sup>8</sup> This stem the A.V. usually renders tabernacle. <sup>7</sup>him<sup>9</sup> and <sup>7</sup>And he set<sup>9</sup> from the Septuagint shows that Adam tabernacled and the cherubim were set. cherubims] The ending —im is plural and needs no s. every way] the reflexive, itself.
- 4:1 conceived] pregnant, from the stem protuberant. [Acquired] is the meaning of Cain's name. gotten]<sup>14</sup> acquire, or get by one's own efforts.
  - 2 again 1 proceeding, not repetition. keeper 1 grazier, from the stem graze sheep 6 flock of small cattle, as verse 4. tiller Jacob served (not tilled) for Rachel (29:18).
  - 3 process] as in "the end of all flesh" (6:13). time] as in "God called the light day" 1167 (1:5). offering] as a present 28 for Esau (32:13).
  - 5 respect]<sup>8</sup> means give heed in other places. wrath]<sup>9</sup> as A.V., Ez. 3:14, "the heat of my anger." 5 6 falling is figurative to express dejection.
- accepted]<sup>12</sup> reverse of previous figure Nlift<sup>157</sup>. door]<sup>5</sup> a tabernacle (3:24) has no real door, like the temple (1 Ki. 6:31), which is a different word. This was an opening. sin]<sup>5</sup> A.V. has sin offering, elsewhere over 100 times. Cain had offered a present offering without a sin offering. lieth]<sup>5</sup> The firstling of the flock reclined (4:4). desire] 'restoration', according to the Septuagint.

#### THE EVOLUTION OF THE CONCORDANT VERSION

The method employed in making the Concordant Version is partly displayed on pages 40-44. First is shown a column of "the greatest manuscript discovery of modern times," a scroll of Isaiah found by Bedouins in a cave near the Dead Sea. This is followed on page 42, by the Concordant Restored Hebrew text, with sublinear. Then comes the Version (page 43) which we hope to publish in parts, as soon as we are able. The Hebrew-English Concordance follows (page 44).

# THE ISAIAH MANUSCRIPT AND MODERN HEBREW (Page 40)

The column of Isaiah 40:2-28 is a photograph from the recently discovered manuscript, which is a thousand years older than any other. It shows that ancient Hebrew had the vowels and that the added marks under, in, and above the letters on the corresponding column in modern Hebrew are not inspired. Hence we ignore them, except where they indicate letters which have dropped out. Used by permission of the American Schools of Oriental Research.

And saying is he 'to Him. "The 20 sound of Thee 'walking' hear I in the garden, and I am 'fearful, for naked am I, and I am hidden." 21

And saying is He 'to him,' "Did anyone tell t you that you are 11 naked? From the tree of which 22 'alone.' I instruct you to avoid eating from it, did you eat?"

stand stdwith me, she gave t me from the tree and I am eating."Dt136 8-12=17-19

Woman Woman And saying is Jehovah God to the woman, "What is this you do?"

And saying is the woman, "The 24 serpent lured me and I am eating." 2C113 1T214

Prediction.

16

most 'cursed are you of every to 'a flaming 'sword that is turning your torso shall you 'for the cherubin and itself to be set 'the cherubin, and your torso shall you 'for the cherubin and itself to be set 'the cherubin and your torso shall you 'for the cherubin and itself to be set 'the cherubin and 'the cherubin a And saying is Jehovah God to the serpent, "Since you do this, 14 your torso shall you 'go, and soil shall you 'eat all the days of your lives. Is6525 Mi717 Prediction

15 And enmity am I setting between you and bt the woman, and between your "seed and bt her "seed. He shall 'hurt your "head and you shall 'hurt his Nheel." Rv129 Ro1620 Hb214

Judgment 'And' to the woman He says. "To increase am I increasing your grief 3 and the groaning of your preg-nancy. In grief shall you bear sons. aYet tby your husband is your 'restoration,' and he shall 'rule 'over you." Mt123 Lu131 Ga44 1C113

And to Adam He says, "Since you hearken to the Nvoice of your wife, and are eating from the tree of to which 'alone' I instruct you, tsaying you are not to be eating from it, 'cursed is the 'ground 'when you \*serve it," 'for your 'sakes." In grief shall you 'eat of it all the days of \$ 18 your lives. And thorns and weeds shall it c'sprout for you, and you 19 shall eat 'the herbage of the field. In the Nsweat of your nosface shall

you 'eat 'your' bread, till your return to the ground, for from it mare you taken, for "soil you are, and to soil are you returning." Ro820 Ec113 222 2Th310 1C1547 make 8-12-17-19

Clothing And the hman is calling his wife's name Eve [Life], for she becomes E the "mother of all the living.

And making is Jehovah God for 8 Adam and for his wife tunics of 2 skin, and is clothing them.

And saying is Jehovah God, "Behold! The hman becomes as one fof And saying is the hman, "The us, knowing good and forth his woman whom Thou gavest to be hand, moreover, and take of the hand, moreover, and take for the hand, moreo tree of lives, and eat and live for the eon—" And Jehovah God is sending him "away from the gar- N den of Eden to serve the ground whence he mis taken. And He is driving out 'the hman. And He is causing 'him' to tabernacle 'at the east tof the garden of Eden. 6=22-24.

itself, to keep 'the way of the tree sof 'lives. 1-5 = -24 31-24-41-24 24-324-41-26

And the hman knows 'Eve, his z wife, and she is 'pregnant and bears 'Cain [Acquired]. And saying is she, "I racquire a man, 'Jehovah!" And she is adproceeding to bear 'his brother 'Abel [Vanity]. And Abel is coming to be the gra-zier of a flock, ayet Cain becomes a Aserver of the Iground. adding

And it is bcoming, at the end of days, athat Cain is bringing, of the fruit of the ground, a present of-4 fering to Jehovah. Abel also is bringing, he, moreover, fof the firstlings of his flock, and fof their fat. And Jehovah is giving heed to Abel and to his present offering, ayet to Cain and to his present 5 offering He does not give heed. And A'hot is t Cain's anger exceedingly, and falling is his face.Lv33-4

And saying is Jehovah 'God' to Cain, "Why is t your anger hot? And why does your face fall? 7 Would you not, should you be cdoing well, 'lift it up? And should you not be cdoing well, tat the opening a sin offering is reclining, and for you is its 'restoration'. And you are 'ruler 'over it.Lv43 2C521

And saying is Cain to Abel, his

#### A Test Passage

- 8 'We are going to the field'n, is supplied by the Septuagint and the Samaritan. slew'2 A.V. also has kill in 12:12. Another word is "slay."
- 11 earth] ground. Same as 2:15.
- yield]<sup>18</sup> give, as in 1:29. strength]<sup>20</sup> vigor. Nearly 30 Hebrew words are rendered strength in the A.V. 12 14 fugitive]<sup>4</sup> rover. There is no thought of flight. vagabond]<sup>2</sup> wanderer, as A.V. in Prov. 26:2.
- 13 punishment]9 depravity. Nine stems are not discriminated in the A.V.
- 14 earth]<sup>5</sup> ground<sup>43</sup>. See verse 2:5. hid]<sup>16</sup> conceal. Not the same as 3:8. fugitive, vagabond] rover, wanderer. See verse 12. slay] kill. See verse 8. 'God' was in the ancient text, according to the Septuagint.
- Therefore] Not?. The letter a dropped out of the Hebrew. slayeth] killing. As in verse 8. Lord] Jehovah. See 2:4. set] place. mark] is sign, as in 1:14. upon] for. Not like Ex. 13:16. lest] to avoid. As 3:11. kill] smiting 550. So A.V. also translates usually.
- went out]3 faring forth, as 2:10, and often. Godo was in the ancient text.
- 17 conceived]4 pregnant, as in 4:1. after]9 as. So A.V. very often.
- 19 other16 second 100. As 1:8 and 2:13.
- 21 grhandlen Hb. grasp. Fig. Association. organ] Obsolete. shepherd's pipe.
- 22 also] moreover. See 3:6 and 4:26. instructor]<sup>8</sup> Here only in A.V. forger. artificer] may also be tool. brass] copper. Brass is an alloy, not used anciently.
- 23 hearken]<sup>3</sup> cgive ear, causative of ear. Hearken belongs to hear. have slain] killed. As in verse 8. wounding]<sup>10</sup> injury. Another word denotes wound (Ez. 26:15). young man]<sup>3</sup> boy, as A.V. Jl. 3:3. hurt]<sup>10</sup> welt. Same word as "stripes" in Is. 53:5 (A.V.)
- 25 'Evec has been preserved in the Septuagint and Syriac. 'pregnant' and 'saying' have dropped out of the Hebrew. appointed log should be, set, the meaning of Seth. slew l kills. See verse 8.
- 26 also] moreover. See 3:6. Enos] Enosh, as A.V. has it correctly in 1 Ch. 1:1. 
  7this one was preserved by the Septuagint. began] Septuagint differs. Hebrew looks like "wounded". See 23. men] Not in Hebrew. Enosh seems to be meant. Lord] Jehovah. 7God dropped out of the Hebrew.

#### THE RESTORATION OF THE TEXT

Many means are used in order to restore the Hebrew text to its original form. Ginsberg's critical edition, as read, is used as a base. It is compared with the Samaritan text in the Pentateuch, and with Rahlf's Septuagint throughout, and the Syriac as collated by Davidson. Hatch and Redpath's concordance of the Septuagint has enabled us to detect and correct numerous errors in transcription. Skeletons of the structure and parallelisms are a great help. In this way we are able to restore the text, so that it comes nearer to its form as originally inspired by God. Much restraint is used lest we introduce our own ideas. A small question mark is added when a matter is not reasonably certain.

# THE CONCORDANT RESTORED HEBREW TEXT WITH UNIFORM SUBLINEAR (Page 42)

Genuine ancient Hebrew characters are no longer in use. When the Jews returned from the deportation, the people had forgotten them, but knew Syriac, or Aramaic, so the scribes changed the script to the characters used today. For the same reason we transliterate the text, using letters we all know. Our aim is to remove all that hinders and to make it easy for everyone to consult God's revelation.

The sublinear translates each word uniformly, and as exactly as possible. Each Hebrew stem is given one exclusive English standard, printed in CAPITALS, which is not used for any other stem. This is modified for each of its branches and grammatical forms. By this method we assign to every expression its closest exclusive equivalent in English, so far as the language allows. The grammar was made the subject of

much research.

brother, "We are going to the 18 field." And it is bcoming, tat their and coming to be in the field, a Cain is rising tagainst Abel, his brother, and killing him. Mt2335 1J312 Juli

And saying is Jehovah 'God' to Cain, "Where is Abel, your broth- 20 er?" And saying is he, "I do not know. The keeper of my brother 10 am I?" And saying is 'God," "What 21 have you done? The voice of your brother's blood is crying to Me 11 from the ground. And now, 'cursed 22 are you by the ground, which opens 'its 'mouth wide to take your brother's 'blood from your hand. 12 Since you are 'serving 'the 'ground, it will not 'continue to give its vigor 23 to you. A rover and a wanderer shall

God, "Too great is my depravity to Fbear. Behold, Thou dost drive me out today off the surface of the ground, and from Thy Nface shall I become a rover and the continuous the continuous the continuous the continuous today." the earth. And it bcomes that alany- 24 one finding me will 'kill me."Nu3519

FAILURE OF SONS 4:1-24 (=3:1-24)

And saying to him is Jehovah 'God, ''Not' so. al Anyone killing Cain, sevenfold shall it 'be avenged." And Jehovah 'God' is placing a sign 25 all for Cain, to avoid alanyone finding 16 him smiting 'him. And forth is Cain faring from before Jehovah 'God.' and he is dwelling in the land of Nod [Wandering], east of Eden.

And Cain 'knows 'his wife and 26 she is 'pregnant and 'bears 'Enoch. And it is bcoming that he is building a city, and he is calling 'the name of the city as the name of គឺ his son, Enoch.

And 'born to Enoch is 'Irad, and Irad generates 'Mehujael, and Mehujael generates 'Methusael, and Methusael generates 'Lamech.

And Lamech is taking for himself two wives, the one named Adah, and the second named Zillah. And Adah is bearing 'Jabal. He becomes the Mforefather of the tent dweller and the cattleman. And the name of his brother is Jubal. He becomes the Mforefather of all who grhandle the gras. harp and the shepherd's pipe. And Zillah, moreover, she bears 'Tubalcain, a forger of every tool of copper and iron. And the sister of Tubal-cain is Naamah.

And saying is Lamech to his

wives:

Adah and Zillah, hearken to my Nvoice!317

Wives of Lamech, cgive Near to my saving!

For a man killed I for my injury,

And a boy for my welt.

Since sevenfold is the avenging

of Cain, cmphatic

Then seventy and seven is

And Adam 'knows 'Eve," \his wife, again. And she is 'pregnant' and bears a son. And she is calling his name Seth [Set], 'saying," "For God has set for me another "seed instead of Abel, for Cain kills him."

And to Seth, moreover, to him mis born a son. And he is calling 'his name Enosh [Mortal]. Then 'this' one 'is 'wounded.' Yet he calls 'on the Nname of Jehovah 'God', J1232 orn, midwifed 24-25-425-26 24-426-51-5026 make born, midwifed

# THE HEBREW-ENGLISH CONCORDANCE (Page 44)

A Hebrew concordance in English is possible only of a concordant version. The specimens shown on page 44, in order to be helpful, include some of the words which are used in Genesis, and will appear in alphabetical order in the work. It also shows how these words are rendered in the Authorized Version. This concordance takes the place of a lexicon, and shows how God Himself used and refined the words He employed. It will help the student to enjoy His revelation in its pristine purity and power.

# THE SACRED SCRIPTURES SKELETON INDEX

The physical form of God's inspired revelation reveals its Divine origin, for it corresponds closely in its structure to His living creatures in other spheres. Therefore we call the following outline of the contents of the Scriptures "skeletons." They are always balanced, composed of two corresponding parts, like a living, organic being.

| Hebrew (right to left)(left to right) Grant Gran | reek  |
|--|-------|
| Israel (Shadows)   | ırist |
| Animals (Shelter from Sin)Sacrifice(Sin Repudiated) Ch   | ırist |

The Hebrew Scriptures correspond to the Greek, the wrongly called "Old Testament" to the "New." In the former God is disclosed through Israel by shadows, in the latter He is revealed in Christ, the Light of the world. The principal mode of revelation is Sacrifice. In this we can see the same correspondence, for the animals slain could only provide a shelter from sin, but the crucifixion of Christ repudiated it altogether.

#### THE HEBREW SCRIPTURES

Originally, the Hebrew Scriptures were segregated into the Law, the Prophets, and the Literature, in that order. But now the Hebrew, and especially the later versions, have altered it. We have tried to restore this order, as herewith shown, putting the Law at the beginning, the Literature at the end, to balance it, and the Prophets, which are further divided, in the center. The main subject, The Nation of Israel, balances God's direct revelation through Moses with man's thoughts concerning Him in the Literature. The Historical are complemented by the Predictive Prophets. The first record Israel's past, the second foretell its future.

#### THE HISTORICAL PROPHETS

| Joshua, | Judges (Theocracy) | Rule      | .(Kingdom) Samuel and Kings |
|---------|--------------------|-----------|-----------------------------|
| Joshua  | (Salvation)        | THEOCRACY | (Declension) Judges         |
| Samuel  | (Restoration)      | KINGDOM   | (Declension) Kings          |

#### THE PREDICTIVE PROPHETS

| Isaiah (Salvation) |             | ation) Minor Pro | phets |
|--------------------|-------------|------------------|-------|
| Jeremiah (During)  | Deportation | (After) Ezel     | kiel  |

The Prophets deal with Rule in Israel, and are divided into Historical (commonly called "Former") which give us an inspired record of Israel's past history, and the Predictive (or "Latter"), which look forward largely to their future.

The Historical Prophets are divided into two corresponding groups, the first recording the rule by God, and the second that by Man. The Theorracy again falls into two parts which record the Salvation under Joshua, and the Declension under the Judges. The rule by Kings is divided similarly in Samuel and Kings.

The Predictive Prophets are divided into two concentric groups. The inner pair, Jeremiah and Ezekiel, are based on Israel's Deportation, while the outer, Isaiah and the Minor Prophets, taken as one, reveal the nation's Restoration.

|      | (Political)             | THE MINOR PROPHETS           | (Religious)                 |
|------|-------------------------|------------------------------|-----------------------------|
| Hose | ea (Conjugal) Apostasy. | Relationship                 | Apostasy (Elective) Malachi |
| Jo   | el (Nations) Jehoshapha | tDay of JehovahJeru          | salem (Nations) Zechariah   |
|      | Amos (to Babylon) Ruir  | 1Glory                       | (from Babylon) Haggai       |
|      | Obadiah (Edom)          |                              | (Babylon) Habakkuk          |
|      | Jonah (Saved)           | Nineveh                      | (Destroyed) Nahum           |
|      | Micah (Samaria, J       | erusalem)Controversy (the Na | ations) Zephaniah           |

The Minor Prophets deal with two aspects of Israel's salvation, the Political and the Religious, devoting six corresponding books to each.

Hosea, the first, tells of Israel's apostasy in her Conjugal Relationship to Jehovah from the political viewpoint, and corresponds with Malachi, the last, who deals with their apostasy from their Elective Relationship religiously.

Joel, the second book, corresponds with Zechariah, next to the last, in that both deal with the other nations in the day of Jehovah, one politically in the vale of Jehoshaphat,

the other religiously in Jerusalem.

Amos and Haggai, the third from each end, take up the Temple before and after the Babylonian deportation. The first emphasizes its ruin, the second its glory.

Obadiah and Habakkuk tell of the doom of Edom and Babylon.

Jonah and Nahum both denounce Nineveh, but the city repents and is saved in one case, but destroyed in the other.

Micah and Zephaniah reveal the controversy of God. On the one hand it is with Samaria and Jerusalem. On the other it is with the other nations.

#### THE WRITINGS (LITERATURE)

| Praises [Psalms] | Comments       | [Chronicles]     | Words of the Days |
|------------------|----------------|------------------|-------------------|
| Rules [Proverbs] | Conduct        | . [Ecclesiastes] | The Assembler     |
| Job (Personal)   | Evil           | (Na              | ational) Daniel   |
| Song of Songs    | Love           | 1                | Lamentations      |
| Ruth             | . Faithfulness |                  | Esther            |
| Ezra (Religious) | .Restoration   | (Political) N    | lehemiah          |

The order of these books, reading down the left side and up the right, is not certain, but this arrangement seems to show that, as elsewhere, there are two treatments of every subject in the collection. In Praises (commonly called Psalms) we have man's Comments on God's dealings with His people, yet in "Words of the Days" (Chronicles) God says what He thinks of their doings.

Conduct is treated in both Rules (Proverbs) and Ecclesiastes, but from different angles. Personal Evil is the theme of Job, but Daniel traces its national course up to the Kingdom of Christ. Love leads to the joys of the Song of Songs and the tears of Lamentations. Faithfulness is exemplified in a foreign land by both Ruth and Esther. At the Restoration after the seventy years' deportation, Ezra restores the temple and Nehemiah the walls of Jerusalem.

#### THE LAW

| The Twelve Tribes | (Organization)    | ne words  |
|-------------------|-------------------|-----------|
|                   |                   | teronomy] |
|                   | umbers] In the Wi | lderness  |
|                   | Offerers and Fe   | stivals   |
| [Leviticus]       |                   |           |
| •                 | Testing[N         |           |

Now that we have given a skeleton of the whole of the Hebrew Scriptures in a general way, we will take up each book (as we come to it), and show the correspondence of its parts, as far as is practicable. A glance down the central column will be the quickest and best index of its contents, and help in understanding its message.

The five books of Moses, called the Law, are pivoted on the Worship of Jehovah, which is their central subject, in Leviticus. It, in turn, is divided into two corresponding parts, dealing first with the Offerings and the Shelter they provided, and balancing this with the Offerers and the Festivals. On either side of Leviticus we have the Testing of the tribes, first in Exodus, then in Numbers, which is aptly named "In the Wilderness" in the Original. Beyond these, on either side, this division commences with Genesis, which gives us the Origin of the Twelve Tribes and closes with Deuteronomy, which attends to their Organization.

#### IN THE BEGINNING (GENESIS)

| 1:1-2:3 | Creation | Heavens and | Eart | h , , ( | Genealogies | 2:4-50:26 |
|---------|----------|-------------|------|---------|-------------|-----------|
|---------|----------|-------------|------|---------|-------------|-----------|

#### CREATION 1:1-2:3 (=2:4-50:26)

#### THE ORIGINAL EARTH

#### THE RESTORED EARTH 1:-2-2:3 (=1:1-2-)

| THE SIX DAYS' WORK 1:-2:31 (=2:1-3)  |
|--|
| THE SIX DAYS' WORK 1:-2:31 (=2:1-3)  -2-5 Separation   |
| THE ELEVEN GENEALOGIES 2:4-50:26 (=1:1-2:3)  2:4-4:26 Heavens and Earth  |
| HEAVENS AND EARTH 2:4-4:26 (=5:1-50:26)  |
| 2:4-25 Human,  |
| HUMAN FORMATION 2:4-25 (=4:25-26)  |
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| The bulk of the book of The Beginning is taken up with the lives of The Patriarchs. Each is introduced by a Genealogy. With one exception, these are arranged to form a reversal. The genealogy of Adam is complemented by that of Jacob, the Progenitor of the nation of Israel, God's chosen people. Noah and his sons are balanced by Edom and his sons. All mankind (adm) sprang from Noah. Edom is from the same stem, Adm, not "Edom." The two Chosen seeds, Shem and Isaac, counterbalance each other. So do the two Hindrances, Terah and Ishmael. |
| GENEALOGY OF THE PATRIARCH ADAM (MANKIND) 5:1-6:8 (=37:1-50:26)  5:1-5 Sons and Daughters  |
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#### INTRODUCTION

#### THE CONCORDANT VERSION OF THE HEBREW AND CHALDEE SCRIPTURES

GOD HAS SPOKEN! He talks to us in foreign tongues. Nothing is so imperative as a first-hand knowledge of His inspired revelation, without the intervention of human faults and disabilities. This is made impossible by the usual methods of translation. We can come much nearer to the ideal through systematic obedience to the laws of language, because, first of all, it leads to much greater accuracy, and, secondly, it is self-corrective. A word uniformly translated absorbs its true intent from its contexts. The plan has been tested in translating the Greek Scriptures, in several languages. After a long trial it has proved most satisfactory. Many contradictions have vanished. Much fresh truth has been discovered. Difficult theological problems have been solved. It is invaluable for enlightening the heart with the glories of God and His Christ.

The plan of the Hebrew concordant version is essentially the same as that employed in translating the Greek. Wigram's Englishman's Concordance was used in the preliminary work. It contains every Hebrew word found in the Scriptures, usually followed by all of the passages in which it occurs, as rendered in the Authorized Version, as well as two indexes. The English index lists every English word used in the A.V., followed by every Hebrew word which it translates. The Hebrew index lists all the Hebrew words

and every English word used to translate them.

The English vocabulary was formed as follows: The occurrences of each Hebrew word were studied as listed in Wigram, and the nearest English equivalent was written in his concordance. This was entered or underlined in the English and Hebrew indexes, Wherever it was discovered that a term had served as the translation of other Hebrew words it was crossed off, and all other translations of the Hebrew word chosen were likewise struck out. This process of elimination was continued with frequent changes and revisions, over a long period of time, until most of the words in the divine vocabulary seemed to have been given their nearest English equivalent.

As an example, we will take the well-known stem kphr, which sounds like our English word cover, and is generally given this meaning by scholars. This word is often translated "atonement" in our venerable Authorized Version. It may help us to grasp the basic meaning of this stem if we consider its renderings. These are: appease, atonement (make), bribe, camphire, cleanse, disannul, forgive, merciful (be), mercy seat, pacify, pardon, pitch, purge, put off, ransom, reconcile, satisfaction, sum of money, village; besides bason, hoarfrost, lion, and young. It will be seen from these that the stem does convey the general idea of a cover. But the examination of another stem, kse, will show that this must be rendered cover. It is almost always so translated in the Authorized Version. Only occasionally we find clad, close, conceal, hide, overwhelm, raiment, vesture, all of which are closely allied to cover. No other English word will do as well as cover for the Hebrew kse.

But we should not use the same term, cover, for both kphr and kse. A closer examination of kphr will show that it always refers to a protective cover, a shelter. This will be found a far more satisfactory equivalent. The word atonement does not convey the full sense. The Greek translation uses propitiation, which is far better To keep the connection between this and later revelation and, at the same time, show the simple force

of the stem, we render it "propitiatory shelter."

In this way the vocabulary of this version was built up before it was used in translation. This method forces us to be more consistent and accurate than would be possible without it. The chief advantage, however, is this, that it largely eliminates private opinion in the rendering of any particular passage. The words have already been fixed before the translator comes to turn the sentence into English.

The usual lexicons and other works of reference were not neglected, although, in most cases, they proved too inaccurate to be helpful. The fauna and flora were given special attention, including a sojourn in the Holy Land, and a study of the dress, customs and manners, many of which remain today as they were in ancient times. A number of other translations were consulted, but little help was obtained from them because their vocabularies are discordant. At first the readings of the Revised Version were written under ours, in order to check our renderings by it, but this was discontinued, as we could not adopt the former and remain consistent.

When the meaning of a word or a reading of the text is not certain, we strive to incorporate the evidence in our rendering. Thus the word lbb heart (2 Sa. 13:8) evidently refers to baked bread of some kind. So we render it heart shaped 'cakes'. This shows that the Hebrew was heart and the Septuagint has cakes. The word shape is not in either, but is needed in the verb (2 Sa. 13:6) to indicate the action, shape heart 'cakes'. With

this evidence the student can form his own conclusion.

The Hebrew verb was the subject of protracted investigation, especially its so-called "tenses." It was discovered that it has no forms to indicate time, but rather points to either a fact or an action. In test passages one of the two forms was rendered as an indefinite, timeless fact, as, I write, the other as a continuing action, as I am writing. This proved to be a satisfactory solution of a problem which has hitherto seemed insoluble. Time, in Hebrew, is indicated by definite statements telling when an action took place, and by added words. It has no special forms or auxiliaries, but its force is largely left to the context. For this reason it is necessary to supply the past and future in an English version when the idiom demands it. Otherwise we avoid the tense whenever possible. When it is inserted, it is printed in lightface type, if practicable. The reader should remember that the Hebrew verb has no tenses, and base nothing on the English in this regard, but only on the words of time outside of the verb.

The variations in the Hebrew verb demanded special forms for each. Because English words had been generally associated with the simplest form, instead of the branches which they really represent, this has proved a baffling riddle hitherto. A few test words showed that the simple stem denotes a fact, and often needed an auxiliary, be or have, to express it. A complete card index of the forms was made and it was found that this auxiliary is usually necessary in the Fact form, and so we were able to distinguish between all the forms. Where English idiom still prevents consistency, we insert

the letter m for make, and c for cause, to show what form the Hebrew has.

In order to secure uniformity, a card index was made of every form of every Hebrew word, and to each was added its English standard. The whole Hebrew text was copied, on special sheets, in English, or Latin, letters, so that the standards in the index could be placed beneath each word, making the sublinear uniform. As a companion to this, a complete Hebrew lexicon was written in loose leaf form, to record the standards and

register further improvements.

After the vocabulary and grammar had been settled in this manner, about half of the Hebrew Scriptures were translated tentatively, using Ginsburg's Massoretico-Critical edition of the text as a basis, in order to test the vocabulary and the state of the text. The poetical portions were chosen because they contain many literary forms, especially parallelisms, with their synonyms, which are a great help in further refining the vocabulary, and in recovering the ancient text. Not many changes were needed in the vocabulary, but the consistent renderings revealed the fact that even the massoretic text, in many cases, has failed to preserve the original rendering. The rabbis seem to have realized that the text was gradually becoming more corrupt, so they sought to stereotype the form it had in their day. They did not change it, even when they knew that it was wrong, but put some of these mistakes on record in the margin.

#### HOW THE WORK WAS DONE

It is practically impossible to understand or appreciate this version without knowing something of the method and the tools used in producing it. For clarity's sake, these will be discussed under the following heads:

- 1. The Restoration of the Text and its Pronunciation.
- 2. The Revision of the Hebrew Grammar.
- 3. The Compilation of the Vocabulary.
- 4. Idiomatic English, Spelling, etc.
- 5. The Function of the Signs, Type Faces, etc.
- 6. Figures of Speech, including Skeletons.
- 7. The Select References.
- 8. The Keyword Concordance.

# 1. THE RESTORATION OF THE HEBREW TEXT AND ITS PRONUNCIATION

The Hebrew Text we have today differs considerably from that which was originally given. Since the days of the Massorites, the preservers of the traditional text, there seem to have been no great number of vital changes, for their system of counting the letters and cataloguing other facts has tended to stabilize their text. This is especially true since the invention of printing. But the very fact that it was deemed necessary to protect the text by "putting a fence about it" suggests that corruption had been at work for a thousand years before. No Hebrew manuscript (except Isaiah) goes back more than a thousand years. Before that, old copies were destroyed when new ones took their place. The Greek and other translations, some of which go back a thousand years earlier, reflect a text which often differs from the one now used in making our Bibles.

#### THE ANCIENT FORM OF THE LETTERS

We can go back to the days of Hezekiah for the forms of the Hebrew letters. We have the recently unearthed Lachish letters and the Siloam inscription, which once was in the wall of the tunnel running under Ophel, about twenty feet from the pool of Siloam, to show us just how they wrote Hebrew before this time and until the deportation. This alphabet is shown on the fly leaf. With the return from the deportation the Jews brought with them the Aramaic dialect and the square characters which are now generally known as "Hebrew." These letters were probably used in writing the Syriac or Aramaic portions of the Scriptures, but not for the rest. The original forms were abandoned because the people no longer were acquainted with them. But why should we keep any of these forms today? Few, indeed, are familiar with the Chaldee letters. Why not do as the Jews themselves did, and transliterate the text into letters that we have already learned? That is what we do in the Concordant text. Each letter is given its nearest equivalent in our alphabet. As every character has a constant value and none are silent, even the unlearned reader can soon learn to pronounce them intelligibly.

#### HEBREW PRONUNCIATION

The ancient Hebrew letters are no longer in use. So-called "Hebrew" Bibles really employ an entirely different alphabet, which is variously termed Chaldee or Syriac or Aramaic. In the course of time the pronunciation of the vowels changed, so a new and different pronunciation was added by means of so-called "points," little dots and dashes beneath, in, or over the letters. The original vowels, however, were retained, except that u and i were often omitted in spelling, because their sound was already indicated by the points. Today, however, the vowel points themselves are variously pronounced by different classes of Jewish scholars, and the whole matter is in confusion. We avoid this difficulty in the simplest way. We use a Latin (or English) character for each ancient Hebrew letter, including the vowels, and ignore the uninspired "points," which add nothing to the sense, but only duplicate the vowels, as a rule. When the vowel has dropped out, we replace it.

The following examples will make this clear. The first is all vowels, the second mixed, and the third all consonants. The word oue depraved was doubtless pronounced just as it is spelled, in ancient Israel. Now that two little characters, like capital T's, have been added under the o and u, the usual way of transliterating it into English would entirely ignore the real vowels in the word. The word adm, human, also has two small T's beneath it. In English we spell Adam with two a's, but the second a is not pronounced. We say adwm. This slight u sound is often needed in Hebrew to pronounce a word and must be supplied. We call it the "involuntary vowel," because it comes of itself when we try to pronounce two consonants one after another. Our next example calls for two of these. The word nphsh soul has points that would make it nephesh, which is almost the same as nuphush. It is possible that words like nphsh are defective. We may insert u, as in nuphsh or nphush, if we discover evidence that it has dropped out.

#### THE PRONUNCIATION OF HEBREW

The original pronunciation of Hebrew, the manner in which David and Abraham and Adam spoke the tongue of inspiration, is a problem which we thought far beyond our range. As we did not deem it essential we gave it small attention at first. Later, when it seemed wise to put the inspired text before our readers in well-known Latin in place of Chaldee characters, we found it necessary to determine, to some degree of accuracy, what are the nearest equivalents, so that there would be at least an approximation to the facts. The efforts made in this direction have been far more convincing than we anticipated, hence we will give a short account of the means used and the results attained.

#### A Natural Language

thing we may be sure. If he listened to the liturgy of a Hebrew synagogue, he would probably find it difficult to understand his own compositions, even if they were read in faultless Hebrew, according to the standards of the Jewish rabbis. The reason is that the language has changed so much, especially in the vowels, that it sounds very different. In fact, I am told that the various classes of Jews cannot understand one another because of their clashing pronunciations, The very same text read by an Ashkenazim, or German Jew, sounds quite unlike the reading of a Sephardim, or Spanish Jew. The Hebrew commonly spoken in Jerusalem seems to differ from both.

#### HEBREW A NATURE LANGUAGE

Sounds in nature do not change. The peoples of the earth are continually varying their mode of talking, but the voices of the animals and the sounds made by inanimate objects continue as they were in the beginning. A stranger in a foreign land, who is homesick because the voices all about are barbarous, can cure it by going among the animals, for these speak the same language as those at home. The dogs bark, the hens cackle, the roosters crow, the donkeys bray in the same dialect wherever we find them. In its close connection with nature we may find a key to the pronunciation of the Hebrew tongue, as it was spoken in the days of old, before the Jews learned many other languages and adapted their own to these outlandish tongues.

The first hint of this that I came across was the word bqbq. This is the name they gave to a bottle. If we empty a fluid out of a narrow-necked container, which has no means of allowing air to enter it to displace the fluid withdrawn, the flow will stop occasionally so that a bubble of air may slip by. In doing this it makes a characteristic sound, buq-buq, which gives the vessel its name in Hebrew. Now an American bottle, or an English one, or even a Chinese flask all make the same sound if they are shaped the same, and this has always been the case. We may, then, conclude that all bottles or narrow-necked containers can speak one word of Hebrew correctly, and it will be our duty and pleasure to learn it from them.

But we can learn much more than that. We know what letters were used to represent this sound in Hebrew, b, u and q, so we have a clue to their true and ancient promunication, especially if this is confirmed by other similar cases. Just lately a worker on the Hebrew called my attention to the word heart, which we have made lbub. (It is usually shortened to lb). Now listen to a heart beat. Is not this as close as we can get to the sound made by it? This is hardly clear enough to base much upon, but it seems to confirm what we have learned before. We now know the sounds of four letters in Hebrew.

Now let us inquire of the birds. The partridge seems to know one word of Hebrew. Its call its qra, and this is also its name (1 Sa. 26:20). And this is the sound it still makes after thousands of years. So once again we have a q sound, besides r and a.

Though we cannot feel nearly so safe in basing anything upon them, it does seem that some words have come down to us altered but very little by the course of time. Such a one is ebuni, which is practically the same as our ebony. This adds to our list e and n and i, though we will find that i is ee rather than ih. The word qnmun means cinnamon, so is nearly Hebrew, and adds the letter m to our list. Some English words from the Hebrew are helpful, as iubl jubilee. Amn (Amen) corroborate what has been said. said.

#### COMPARISON WITH THE GREEK

Perhaps the best human means of checking the ancient pronunciation is to be found in the transcription of Hebrew names in the Septuagint. Being human, we cannot place much reliance on details, but a general view should give us an idea how Hebrew was spoken when the Septuagint was translated, in the three centuries before Christ. Where this agrees with our findings in other fields it should be final. This we find to be true for most of the letters. A vowel or two and the labials are the only exceptions. We find that the comparison breaks down, however, where the Greek has no equivalent, or where the vowels have already begun to vary in Hebrew.

I am indebted to friends for a list of over five hundred proper names which gives the spelling of the Greek and the Hebrew, and a column for every Hebrew letter showing

which Greek letter was used in transcribing it.

The easiest way to examine this table will be to check off those letters first which are settled beyond a doubt by the figures. Thus Hebrew b is rendered by the Greek b 112 times with only six departures, and g is g 27 times with only two. The following letters are likewise determined once for all by this table: d 80(2 off), z 28(1), th 60(9), i 194(14), l 128(3), m 149(4), n 123(4), r 155(2), ph 47(only 3 p). About half of the letters need no further examination because the evidence against them is not of sufficient weight to warrant it.

Some of these, however, are of special interest because the Greek distinguishes closely related sounds. Thus th is used only once for t, while t is so transcribed 13 times, though 9 times it is also made th. Scholars today, while they would probably acknowledge that these letters were quite distinct in primitive Hebrew (in which alone we are interested) would give th both sounds, that is, almost identical with t when it has a dot within it. This, however, seems to be the result of contact with other languages, as this table shows, and not the pure Hebrew we are after.

Modern Hebrew has both p and ph (or f). The difference is indicated by a dot in the letter, which hardens it to p. Independent investigation led me to conclude that ancient Hebrew had no p. It was always soft, ph (or f). But this was challenged, so a friend went through the proper names in the Septuagint at my request, and found that p was never used in pure transcriptions. While in Palestine I was struck with the name of the Arab newspaper Falastin (in place of Palastin), and I found that the Arabs there could not pronounce the letter p. Evidently it is not used in modern Arabic. Further inquiries confirmed this. The table now made seems to settle the matter finally. Ph is used 47 times and p only 3 times. In these cases the Greeks did not transcribe, but spelled as was their custom, just as we do so often in English. We will not transcribe Phr in our translation, but make it Persia, for so we are accustomed to call the country in our own language.

The Hebrew letters s and sh have a story all their own. It seems that these letters are easily confused. In parts of Europe the colloquial dialect uses sh for s always, for the people cannot pronounce s. The opposite seems to have been the case in Ephraim in early times (Jd. 12:6). When Jephthah with his Gleadites defeated them and caught them at the fords of Jordan, he tested them to see if they were Ephraimites by asking them to say Shibboleth. But it seems that this tribe could not pronounce the sh sounds, so they said Sibboleth, and paid for it with their lives. Correct pronunciation may be more vital than it seems! For my part, I refuse to endanger my life, like most scholars do, by putting a dot on the top of the sh to make an s out of it. Remember the Ephraimites at the fords of the Jordan!

But Greek has no sh. How, then, could they translate this passage? Very simply! They left out a part and only said that the Ephraimites could not pronounce the word. The two versions of the LXX I have consulted carefully avoid the word shibboleth because the Greeks also could not pronounce it. Each one translates it by a different Greek word. Does not this show conclusively that there was no sh sound in Greek? Hence it is clear that we cannot get this sound through the LXX. So also with tz. Greek could not distinguish between these three letters. Therefore s does duty for them all. We are more fortunate. We have no letters, indeed, but we have combinations, and can pronounce the sounds of sh and tz, so can keep them distinct from s.

#### THE PALATAL LETTERS

In the palatal letters ch, k, q, we seem to have much confusion. Even today the western languages cannot really represent the sounds in Arabic by their alphabets, and few can readily pronounce them. I remember speaking to an Arab in Tiberias who was explaining to me the difference between the pronunciation of Semek, a wady right across the lake, and Semakh, the town at the southern end of the lake. To me the pronunciation seemed to be practically the same. I could not "frame to pronounce" the difference between the final k and kh, though I could discern it. The English have the same difficulty with the Scotch ch, which both the k and kh of the Arabic closely resemble. The best we can do is to have a distinct character for each, according to its location in the alphabet, and to assign to these characters the sounds of the Hebrew as they are ascertained.

It is said that k and q are very frequently interchanged in cognate languages. The same word spelled with k in one will be q in another. The usual idea is that q is "harder," being produced in the back part of the palate, with more effort than k. The difference seems to be beyond most westerners. As, however, we have the letter q as well as k, and it is quite possible that it differs in the right direction, minute as it may be, it seems most practical to use it to distinguish these two letters from each other. Anyone who will examine a number of Hebrew grammars, especially in different languages, will see how inconsistent their spelling is. The English works generally spell the name of the light class of Hebrew verbs kal, but on the continent some make it Qal. The latter appeals to me as more practical if k is to be used for k, but it is not worthwhile to differ with the textbooks on this ground.

As Greek has no q they sought to distinguish it from k by making the q k and the k ch as a rule. They then had no letter left for ch, so they usually omitted it, 51 times out of 71, and used ch when they carried it over, thus confusing ch and k, which they rendered ch 49 times out of 57. The lesson we should learn is that the Hebrew k should

be sounded softly (perhaps kh will express it), but q hard. It would not be wise to follow the confusion of the Greek transliteration at this point. It arises from a lack of sufficient characters and the aspiration which they gave their initial vowel at times, without representing it in writing. After a vowel ch is usually ch. Before a consonant, at the beginning of a word, it is replaced by a vowel, probably with the aspirate implied. Chnne becomes Anna, English Hanna, which is often changed to Anna.

#### THE HEBREW VOWELS

Vowels are the most unstable sounds in any language. Even in the living languages, there is more difference in these few letters than in all the rest combined. The enunciation of an American differs from the literary English chiefly in this regard. Hebrew has changed greatly in the course of time. The alteration has been so great, indeed, that the old vowels are now silenced, and a new set has replaced them. Even when the Septuagint was made this process was well under way. In the names, a was rendered by a(78), e(20), ê(or ay)(22), o(9), and  $\bar{o}$ (or oo)(3). The letter e was made a(12), e(1), ê(2), o(7). U was transliterated a(5), e(2), i(e), o(5), u(20),  $\bar{o}$ (63). I was written a(2), e(6), ê(2), i(194), o(1), u(1),  $\bar{o}$ (2). O appears as a(35), e(16), ê(7), o(13),  $\bar{o}$ (2). So great is this confusion that it has hardly any weight in deciding the proper pronunciation of these letters. But, in contrast with present practise, u is a vowel (not v), and so is e (not h), and o (not ng).

If the transliteration of the proper names sheds little light, it at least shows that they are vowels, and that is most important at the present time, when a and o are denied even a letter, being given only apostrophies which have no sound at all. Hebrew had (and pure Hebrew has) vowels, just like other languages. These must be restored. A glance at the order of these letters in the Hebrew alphabet will almost suffice to identify them and give each its proper sound.

In the alphabet on the fly leaf we have tried to show the corresponding letters in the Latin (or English), the ancient and modern Greek, the Aramaic (commonly called Hebrew) and the real original Hebrew as shown on the ancient remains, such as were found at Lachish. The recently found manuscript of Isaiah, which may go back to the century before the birth of Christ, has the vowels as we have restored them in the Concordant Hebrew text, on which this version is based. The location of the vowels in the alphabets (as they should be) seems to be the best indication of their pronunciation.

In each alphabet the most open of all the vowel sounds seems to come first. It is a(ah). That this was so in Hebrew seems to be settled by the cry of the partridge. This is the most-used sound in the proper names, so there seems to be little doubt that the Hebrew a was originally a[h], as in father.

The vowel u (now usually given as v or w) is found in the full spelling of bukbuk, hence it has the sound of long u. This is confirmed by the fact that the LXX transcription makes it either u or o.

That i (pronounced as long ee) is i seems settled by the Greek transcription. There is no case for the present method of making it a y.

That the letter o (generally represented by a reversed apostrophe (') is a real vowel is clear, for it is always represented by one in the transcription. Coming between mn and p in the alphabet, it seems the only one for the missing o sound.

#### TRANSLITERATION OF THE HEBREW

Some very ingenious systems of transliterating modern Hebrew into Latin characters have been invented. The best we have seen is that in the Companion Bible. It has forty different characters—almost twice that of the ancient, inspired text, hence serves quite a different purpose than that before us. By its means most of the facts in a modern, pointed Hebrew text can be reproduced. The additional characters are made by putting a dot under h(for ch), k(for q), s(for s), t(for t) and z(for tz). The vowel a is represented by an apostrophe(') and o by the same, turned the other way('). The vowel signs (not letters) are represented by the vowels a, e, i, o, u, with and without diacritical marks. It is quite a complicated system, but very good if we wish to show what there is in a modern Hebrew Bible.

But we don't want a modern Bible. We want God's revelation, not man's imitation. As inspired, only twenty-two characters were used. These should suffice us. We don't need the additional signs to show us how to pronounce it incorrectly. We want to sit at the feet of Moses and the prophets, not some modern rabbi. If they managed with twenty-two characters, so can we.

Our system of transliteration is as simple as it can be. It may be used with any Hebrew text or lexicon, with the equivalents shown on the flyleaf,

#### THE RESTORATION OF THE ORIGINAL HEBREW TEXT

When the present traditional text is consistently translated, much of it makes no sense. Hitherto it has been left to scholars to extract a rational rendering by consulting the context of their own opinion of what was intended. In one of the most scholarly editions of modern times, the learned editors simply omitted many phrases and passages because they could not make anything out of the Hebrew text before them. In order to determine the true condition of the text and provide a basis for its restoration, the compiler translated most of the literary scrolls, from Job to the end, strictly according to the Masoretic edition by Christian D. Ginsburg, and published by the Trinitarian Bible Society. The result shows that the original text must be recovered before a concordant version is possible.

Now that it was clear that much work was needed to restore the text, various helps were consulted, such as Kennedy's "Aid to the Textual Amendment of the Old Testament," Davidson's "The Hebrew Text," as well as the notes in Ginsburg's Introduction and margin. As all of this fell far short of our expectations, a painstaking comparison was made with the three most ancient manuscripts of the Septuagint, and, in some parts, with other Greek versions, Aquila, Symmachus, Theodotion, and the Hexapla of Origen. As the Septuagint proved our best aid, it will be well to consider it closer, and the relation of the later Greek versions to it. The books of Moses were also checked with the Samaritan Pentateuch, which supplied quite a few words which had dropped out.

After all this work is done, the whole is to be checked by the evidence provided by the ancient manuscript of Isaiah, recently discovered. It also uses the so-called silent consonants as vowels.

#### THE SAMARITAN PENTATEUCH

After carefully comparing the Samaritan text with the Massoretic, as printed in modern editions, as well as with the tentative Concordant Hebrew Text, we have come to some conclusions which may be valuable in the recovery of the primitive original. The text used was that found in Kennicott's great edition, dated 1776, which seems to be based on a collation of about a dozen manuscripts for the whole and several more, on occasion. It is not printed in full. Only the variations from the Hebrew are shown. This makes it easy to see the differences and judge of their character.

The Concordant Hebrew Text is much fuller than the Massoretic because we have restored thousands of vowels which have dropped out. Many words are admittedly "defective" in many of their occurrences, the lacking letters having been replaced by the modern vowel points. These being gone, we replace the lost letters in the text. These letters had gradually disappeared. Thousands of them are still present in the Samaritan text and this again lacks some that are in the Massoretic copies. They all were undoubtedly present in the text from which both of these were derived. The fact that we, without the Samaritan text, were able to restore so many letters which it retains, shows that we are on the right track in our efforts to reconstruct the original. This assurance alone is worth all the labor expended on the comparison. As these letters affect only the spelling of the Hebrew, there is no way of showing this in a version.

The principal value of the Samaritan text for a version lies in the recovery of the words and passages which have dropped out of the common text. These are marked s... in the version. In many cases they agree with the Septuagint, the ancient Greek version. In that case the restoration is practically proved to be correct. Throughout the five books of Moses, to which the Samaritan text is confined, the symbol '... will be found. This denotes that the Septuagint and the Samaritan agree in restoring the word or words between the 'and to the text. We feel that they must have belonged to the original, hence value them as most precious treasures and vital parts of God's revelation, which have been lost a long, long time, but now have been restored to the ordinary reader of the Scriptures.

#### THE GREEK VERSIONS

The Greek version of the Hebrew, which was made by Jewish rabbis about the third century before Christ, differs considerably from the present Hebrew text. As the manuscripts of this version go back more than five hundred years earlier than the oldest Hebrew, and were made from a text more than five hundred years earlier still, it contains evidence for a text at least a thousand years previous to the Hebrew text now in circulation. Hence we make much use of it in recovering the original which lies back of both. The Greek suffers from some of the same faults in transmission as the Hebrew. A single letter in Hebrew, which can easily drop out or be mistaken for another, may need a whole word in Greek (as it does in English), which is not nearly so easily taken for another. Hence the Greek is a safer witness in some ways.

#### LATER GREEK VERSIONS

After the coming of Christ, about the second century, several fresh Greek versions, or revisions, were made, conforming to the Hebrew text of that time, which were much

#### Other Greek Translations

#### Mistakes in the Septuagint

nearer the Massoretic text of today than that used for the Septuagint. Only fragments of these remain. They may offer slight aid in restoring the text, because the Septuagint does not always give a close rendering of the original, and is itself subject to errors of transcription. Three of these ancient versions are of special note. Each has a character of its own. But they have not nearly the weight of the earlier Septuagint because they were made from a much later Hebrew text, after a period of fierce controversy, in which the temptation to alter the Hebrew was very strong.

#### AQUILA'S LITERAL TRANSLATION

In the controversies of the early centuries, the Jews claimed that the Septuagint differed from the Hebrew, so they rejected it. This was partly because a new school of Jewish interpreters had formed another Hebrew text, which differed from the earlier one on which the Septuagint was based. To serve those who did not understand Hebrew, a very close, literal translation was made by Aquila. It is so crude that it can hardly be called a version. When there had been no change in the Hebrew, it sometimes gives a closer rendering than the older Septuagint.

#### THEODOTION'S REVISION

Another Jewish proselyte, Theodotion, revised the Septuagint to conform it to the later Hebrew text. He is not literal like Aquila, yet he actually transliterates about a hundred words. In some places his version was used instead of the Septuagint. As some of the quotations found in the inspired Greek Scriptures agree with his version, there must have been an earlier revision, at least of portions, on which he based his work.

#### SYMMACHUS' IDIOMATIC VERSION

A version expressing the sense in Greek idiom seems to have been the aim of Symmachus, who is said to have been a leader of the Ebionites. As a result, his version is of little help in restoring the text, except in connection with other evidence.

#### ORIGEN'S HEXAPLA

As the Septuagint differed from the Hebrew, Origen, who lived in the third century, sought to revise it, so as to conform it to the Hebrew text of his day. As a tool for this work he wrote the so-called "Hexapla," with six columns, as a rule. In the first column he wrote the Hebrew words or phrases, one under the other. In the second he spelled the Hebrew, as well as he could, in Greek letters. In the third he gave Aquila's literal renderings. In the fourth was Symmachus'. The fifth had the current Septuagint. The sixth gave Theodotion's version. As Origen assumed the purity of the Hebrew text and labored to conform the Septuagint to it, marking as doubtful everything which did not agree with it, his work had a false start and has little value, except as evidence of the state of the texts in his day. Only fragments of his work have come down to us.

#### TEXT OF THE SEPTUAGINT

The latest edition of the Septuagint, issued in 1935 by Rahlfs, is based mainly on the three most ancient manuscripts, Vaticanus (B), Sinaiticus (s), and Alexandrinus (A). These are the same as those used in compiling the Concordant Greek text. Hence it is fitting to use them in restoring the Hebrew. The margin gives their readings, so that the experience gained in compiling the former work helps us to evaluate the readings of these great witnesses, and it is not necessary to blindly follow the main text as it stands. This work is probably the most valuable aid in recovering the ancient Hebrew original. The main improvement needed is to conform its text to the Hebrew when one of the manuscripts is in agreement with it. This we do, and so have the best tool for restoring the ancient text of inspiration that has yet been found. As a result the Greek and Hebrew agree. They make good sense in translation and are in harmony with their contexts and with each other.

#### THE LUCIANIC READINGS

The Lucian revision of the Septuagint, made in the last quarter of the third century by an elder of the ecclesia at Antioch, contains readings not found in other manuscripts which point to a Hebrew original evidently superior to the Massoretic text. As the Rahlfs edition with which we compare the Hebrew is based on a very thorough study of this evidence and fully recognizes these in the text or footnotes, they have helped us to restore some important passages.

#### MISTAKES IN THE SEPTUAGINT

The Greek version suffers somewhat from the same kind of mistakes in transmission as the Hebrew. Generally, Greek words have more letters, and these are more distinct from one another, but sometimes one word is taken for another. In Mal. 1:3 the Greek reads boundaries where the Hebrew has mountains. The difference between the two is very great in Hebrew, but very small in Greek. Boundaries is [h]oria; [h]ore is mountains. Hence we reject the Septuagint reading, and use the Hebrew. In confirmation we may note the fact that Edom is mountainous, and it makes a more vigorous sense to threaten that these mountains are to become a desolation, than the boundaries.

#### OMISSIONS FROM THE HEBREW TEXT

Hear the word of Jehovah, ye captains of Sodom!
Give ear to the law of [our] God, ye people of Gomorrah! (Is. 1:10).

This is a perfect parallelism if we leave out the pronoun "our." The Greek omits the whole word [h]  $\ell m \delta n$ , (our). The Hebrew ending —nu (our) looks very much like the letter m, and was substituted for it by mistake. The ancient text probably agreed with the Greek, as this would occasion very little change in the appearance of the Hebrew, but demands the addition of a whole word in the Greek. The omission of "our" improves the parallelism. Besides, the possessive pronoun does not seem to harmonize with the place of distance given the people by the bold figure used. Here apostate Israel is compared with Sodom. As such, God is not their God.

#### **OMISSIONS IN BOTH TEXTS**

The Greek translation sometimes reads differently from the Hebrew, and concordances which connect the two are at a loss which word stands for which. Gn. 18:1, for example, ends with the phrase as the day is warm in Hebrew, yet has only midday in Greek. One cannot well represent the other. But if we take both, then there is quite an improvement, for it is at noon that the day is warm. Therefore we add "at noon," seeing that the Hebrew equivalent of the Greek calls for NOON as its standard. Combining the two, we have Abraham sitting at the opening of the tent at noon, as the day is warm. This gives a harmonious and satisfactory sense. The words from the Septuagint are distinguished for the reader by being enclosed by the superior figures 7° thus: 'at noon'.

The Concordant Version was started with the intention of cleaving closely to the Massoretic text. When this proved clearly impossible, we turned to the early versions, especially such as were literal in their renderings. But we found many differences in these also, because most of them were made from a text corrupted by the great controversies which followed the coming of Christ. Eventually it became clear that the safest evidence for restoring the text is found in the so-called LXX, the Septuagint, which was made before the advent of the Messiah. Our text, therefore, is based on all the worthwhile evidence at our command, but especially on the Massoretic Hebrew text as restored by the Samaritan Hebrew (in the Pentateuch) and the Septuagint. It does not necessarily agree with any, but is the result of their evidence combined with the context. Special attention was paid to parallelisms and other literary structures, for these are often decisive in establishing the ancient reading.

The procedure is as follows: The margins of Ginsburg and the readings of Davidson are transferred to our Hebrew text. Then it is compared with the Samaritan, in the Pentateuch. Then the Hebrew and Greek texts are collated, and the differences noted on the Hebrew and a record kept in the Greek by underlining all words which do not appear in the Hebrew are put in parentheses. Omitted words are indicated by empty parentheses. Then each variation is considered from various standpoints, according to the circumstances. Often the question arises, Is there a Hebrew word corresponding to the Greek, that looks much like the Hebrew in the text? The Greek word is examined in a concordance that gives all of the Hebrew words which it translates in the LXX. Thus, in Gn. 4:7, apostrophé, FROM-PURNING, refuge, does not agree with the Hebrew thshqe, run about. But, if the q is changed to b (which is quite similar to it) then the Greek and Hebrew agree, and we have restoration.

Hebrew is the basis of the Concordant Version, even when it follows translations in other languages. Each word is first restored to Hebrew, and then turned into English in accord with our principles and standards. The versions are too loose and discordant to use in direct restoration. Usually there is sufficient evidence to fix the precise Hebrew word of the ancient original, but sometimes there is a slight question as to the exact rendering. In this case the word or phrase is followed by a small, high question mark (f). This does not indicate necessarily that we doubt its correctness. It shows only that it is not based on direct evidence, but deduced from facts, and such a deduction is always questionable among mortals. Our aim in a concordant version is to keep strictly to the facts, and to avoid the human element, but, when this intrudes, we wish our readers to be aware of it.

# QUOTATIONS FROM THE HEBREW (Ps. 8:2, 4-6, Mt. 21:16, Hb. 2:6-7)

Inspired quotations from the Hebrew in the Greek Scriptures are the best evidence for the integrity of the Hebrew text. When these agree, we may be sure that we have the real original. When they disagree, we must make sure that we have a real quotation, and not an adaptation, or a mere allusion or reference.

In the second chapter of Hebrews, verses six and seven, we have a quotation from the eighth psalm which agrees very closely with the Hebrew text as it now stands. Only two expressions really differ, so that the Hebrew text needs to be changed. There are other slight variations, but these arise from the idioms of the languages. The Hebrew Ps. 8:2 reads found strength where the Greek has attune praise (Mt. 21:16). In verses four to six, the Greek has messengers, where the Hebrew has God. The phrase, "ordained strength," was changed to "established strength" by the English Revisers. But it seems wrong to found strength, as the Hebrew actually says, out of the mouth of sucklings. We expect something to come out of the mouth, and this is what we find in the inspired quotation, attune praise. Let us see if the Hebrew scribe may have slipped up in copying this, after the Septuagint was translated. The Hebrew reads: isdth oz. In the Aramaic square letters, in which Hebrew was written after the return from Babylon, these letters have many strokes in common with likth on, which means conclude a response. Now if we will turn to the passage in Matthew (21:15), we will see that when the boys in the sanctuary cried, saying, "Hosanna to the Son of David!" the chief priests and scribes resented it. They did not respond, but the boys did. The proposed rendering fits in perfectly.

Our Authorized Version did not follow the Hebrew in rendering "Thou hast made him a little lower than the angels." The Revisers changed this to "gods," with the margin "Or, the angels, Heb. Elohim." Here again there is quite a similarity between the two renderings in Hebrew, due to the fact that the letter m (meaning from) stands before God. The Hebrew reads maleim (from God). This might easily be copied by mistake from mlakim (messengers). The letters are the same except the e and k, although two are transposed. The evidence of the inspired quotation, besides the Septuagint (which would be sufficient by itself), justifies us in restoring the text to messengers. This does away with a grave difficulty. Man was not made a little lower than God! To interpret it as meaning a little while, only makes matters worse, as if we would yet be the equals of the great Disposer! The argument in the epistle to the Hebrews is decisive. There the Son of God is better than the messengers (Hb. 1:2-14). In contrast to this, as the Son of Mankind, He was made a little lower than the messengers for the suffering of death. Mankind is made some whit inferior to the messengers. Only in Christ, and as partakers of His glories, can mankind take a place superior to messengers. Of this the Psalmist was not aware.

#### DEFECTIVE SPELLING

Many letters are left out of modern Hebrew texts, principally as a result of the additions of the vowel and other signs. A comparison of parallel passages, such as 2 Sa. 22 and Ps. 18, makes it evident that this is mostly a matter of chance. The Psalm has about twenty more vowel letters, as well as mn for m (which both mean from) twice. The vowels u, i, e, and a, are often omitted because they can be replaced by signs, and are usually services, which do not affect the sense, but the grammar. We strive to spell all words in full.

As the Septuagint often spells Achan with an r in place of an n, and this means trouble, and the valley has this name, we correct Achan to Achar throughout.

#### 2. THE REVISION OF THE HEBREW GRAMMAR

Grammatically, Hebrew belongs to an entirely different group of languages than English. Much confusion has been introduced by using grammatical terms which are foreign to Hebrew, and not only do not fit, but denote forms which do not even exist. The Hebrew "verb" is quite different from the English. It has no tense. It changes its form slightly to express being and making and causing, and has passives of these, as well as a reflexive form. All this is done without auxiliaries, by simply prefixing, inserting, or affixing a letter or two. In English we usually add an auxiliary, as behave, or make or cause or self, but often our word fits one of these forms without change, as be blest (state), be blest [by] (passive), bless (make blest), be blessed (made blessed), bless self (reflexive). Sometimes we use a different word, as learn, teach (make learn), for these forms. The two great classes of verbs, like English, express a Fact (I write) and an Act (I am writing).

In a concordant version the grammar must be consistent and the English equivalents have uniform and exclusive standards. This has necessitated a thorough revision of Hebrew grammar. It has been reclassified according to the facts. New names have been given which express the function of each form. Much contained in former grammars has been verified, but far-reaching changes have been made, so that this version should, under no circumstances, be used with other grammars, but compared only with the brief presentation given herewith. It is based on an exhaustive concordance of every form found in the Scriptures, and a special card index of all the branches of the verb. Only such changes have been made as were dictated by the actual evidence and the principles underlying the laws of language. It will help to point out those features in which this version differs from the usually accepted grammars.

# GRAMMAR OF THE REGULAR HEBREW VERB

|  | CM TOTAL  |   |
|--|---|---|
|  | CT FORMS  | ACTING FORMS  |
| Verbals  | то и.   | -ING. $u$   |
| SIMPLE STEM<br>(state)   | SINGULAR  | SINGULAR  |
| (Kal)  | $\dots thi$ I-am-—(ed) $\dots th$ YOU-are-—(ed)   | aI-am-—ING  |
|  |   | lhi Youf-areING   |
| ENGLISH<br>be or have VERBS  | it- he-is-—(ed) $e$ SHE-is-—(ed)  | th you-are—ing th touf-are—ing iit-he-is—ing th she-is—ing  |
|  | PLÜRAL  | th SHE-IS-—ING PLURAL   |
| (Sign ·)   | nu WE-are-—(ed)   | n WE-areING   |
|  | nu WE-are-—(ed)thm YE-are-—(ed)thn YEf-are-—(ed)  | $th \dots u$ ye-are-—ING  |
|  | $\dots thn \text{ YE} f-are(ed)$<br>$\dots u \text{ THEY-are}(ed)$  | thu YE-are-ING thne YEf-are-ING thu THEY-are-ING  |
|  | u THEI-ale-—(eu)  | th ne They-are-—ing   |
| T augstina   | WOLL.   |   |
| Imperative   | YOU iYOUf u   | wanting   |
|  | u —-YE  | www.  |
|  | ne —-YEf  |   |
| Verbals  | и. то   | . u ——ING   |
|  | u . e TO f  | $u \dots e f$ —ING  |
| Passive  | SINGULAR  | SINGULAR  |
| (p)  | $n\dots thi$ I-AM-—ed $n\dots th$ YOU-ARE-—ed   | a: I-AM-REINGed   |
| (37/-1-47)   | $n \dots th$ YOU-ARE-—ed  | th: YOU-ARE-BEING-ed  |
| (Niphal)   | n it- he-rsed   | th:i Youf-Are-Being-—ed   |
| n  | $n \dots e$ she-is-—ed  | th: YOU-ARE-BEING—ed th: i YOU-ARE-BEING—ed t: it-he-is-BEING—ed th: SHE-IS-BEING—ed  |
|  | PLITRAT.  | PLURAL  |
| ENGLISH  | nnu WE-AREed  | n: WE-ARE-BEING-—ed   |
| AM-, ARE-,<br>ISED   | nthn YEf-ARE-—ed  | th:u YE-ARE-BEING-—ed   |
| 10 110   | nnu WE-AREed<br>nthm YE-AREed<br>nth YEF-AREed<br>nu THEY-AREed   | th:ne YEf-ARE-BEING-ed<br>iu THEY-ARE-BEING-ed  |
|  |   | th:ne THEYf-ARE-BEINGed   |
| Imperative   | enYOU-BEED  |   |
|  | eni youf-beed<br>enu ye-beed  |   |
|  | en ne YEf-BEED  |   |
| Verbals  | enu. to-beED  | n: BEINGED  |
|  |   |   |
|  | $en\dots u\cdot ef$ to-beed   | n:e BEINGED   |
| English r  | •   |   |
| English r<br>The colon (:)   | •   | n:e BEING-—ED  ve Veres also as Simple Stem. adical is doubled in the make forms.   |
| MAKE   | nake, cause, self, and passi<br>indicates that the second r   | ve VERBS also as Simple Stem. adical is doubled in the <i>make</i> forms.   |
| MAKE<br>BRANCH   | nake, cause, self, and passi<br>indicates that the second r   | ve Verbs also as Simple Stem. adical is doubled in the <i>make</i> forms.  SINGULAR   |
| MAKE<br>BRANCH<br>m  | nake, cause, self, and passi<br>indicates that the second r   | ve Verbs also as Simple Stem. adical is doubled in the <i>make</i> forms.  SINGULAR   |
| MAKE<br>BRANCH   | make cause self, and passi<br>indicates that the second r<br>SINGULAR<br>:: thi I-make<br>:: th YOU-make  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making—  th:: YOU-ARE-making— th:: 4 YOUJ-ARE-making— i:: it-he-is-making—   |
| MAKE<br>BRANCH<br>m  | make, cause, self, and passi<br>indicates that the second r<br>SINGULAR<br>.:. th I-make<br>.:. it he-makes<br>.:. e she-makes  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.:. I-AM-making th.:. 4 YOU-ARE-making i.:. it-he-is-making th.:. \$ SHE-Is-making   |
| MAKE BRANCH m (Piel) .:.   | make, cause, self, and passi indicates that the second r  SINGULAR  .:. thi I-make  .:. th You-make  .:. the-makes  PLURAL  WEE-makes   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.:.I-AM-making th.:.YOU-ARE-making i.:.it-he-is-making th.:.SHE-IS-making PLURAL   |
| MAKE BRANCH m (Piel) .:.   | make, cause, self, and passi indicates that the second r  SINGULAR  .:. thi I-make  .:. th You-make  .:. the-makes  PLURAL  WEE-makes   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  singular  a.:. I-AM-making th.:. YOU-ARE-making th.:. it-he-Is-making th.:. SHE-IS-making th.:. SHE-IS-making th.:. WE-ARE-making th.:. WE-ARE-making th.:. WE-ARE-making   |
| MAKE BRANCH m (Piel) .:.   | make, cause, self, and passi indicates that the second r  SINGULAR  .:. thi I-make  .:. th You-make  .:. the-makes  PLURAL  WEE-makes   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  singular  a.:. I-AM-making th.:. YOU-ARE-making th.:. it-he-Is-making th.:. SHE-IS-making th.:. SHE-IS-making th.:. WE-ARE-making th.:. WE-ARE-making th.:. WE-ARE-making   |
| MAKE BRANCH  m (Piel) .:. ENGLISH make or do VERB (m)—(s) [as Simple Stem]   | make, cause, self, and passi<br>indicates that the second r<br>SINGULAR<br>.:.th !-make<br>.:.th YOU-make<br>.:.it-he-makes<br>PLURAL   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.:. I-AM-making— th.:. 4 you-Are-making— th.:. 4 youf-Are-making— th.:. 5 the-is-making— th.:. SHE-IS-making— plural  n.:. WE-ARE-making— th.:. u ye-Are-making— th.: ne yef-are-making— th.: ne yef-are-making— th.: ne yef-are-making—   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign!)                                     | make, cause, self, and passi indicates that the second r  SINGULAR  .:. thi I-make:. th YE-makes PLURAL .:. nu WE-make:. thm YE-make:. thm YE-make:. u THEY-make  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  singular  a.:. I-AM-making th.:. YOU-ARE-making th.:. it-he-Is-making th.:. SHE-IS-making th.:. SHE-IS-making th.:. WE-ARE-making th.:. WE-ARE-making th.:. WE-ARE-making   |
| MAKE BRANCH  m (Piel) .:. ENGLISH make or do VERB (m)—(s) [as Simple Stem]   | make, cause, self, and passi indicates that the second r  SINGULAR  .:. thi I-make:. th YE-makes PLURAL .:. nu WE-make:. thm YE-make:. thm YE-make:. u THEY-make  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making th.:: YOU-ARE-making ti.: it-he-is-making th.:: SHE-IS-making th.:: SHE-IS-making th.:: WE-ARE-making th.:: u YE-ARE-making th.:: u YE-ARE-making th.:: ne YE-ARE-making th.:: ne THEY-ARE-making th.:: ne THEY-ARE-making th.:: ne THEY-ARE-making   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign!)                                     | make, cause, self, and passi indicates that the second r  SINGULAR  .: thi I-make  .: it- he-makes  PLURAL  .: nu WE-make  .: thm YE-make  .: thm YE-make  .: tu THEY-make  .: u THEY-make  .: make-YOU  .: i make-YOU  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.:. I-AM-making— th.:. 4 you-Are-making— th.:. 4 youf-Are-making— th.:. 5 the-is-making— th.:. SHE-IS-making— plural  n.:. WE-ARE-making— th.:. u ye-Are-making— th.: ne yef-are-making— th.: ne yef-are-making— th.: ne yef-are-making—   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign!)                                     | make, cause, self, and passi indicates that the second r  SINGULAR  .:.th !-make  .:.th YOU-make  .:.th YOU-makes  PLURAL  .:.nu WE-make  .:.thm YE-make  .:.thm YE-make  .:.u THEY-make  .:.u THEY-make  .:.u make-YOU   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making th.:: YOU-ARE-making ti.: it-he-is-making th.:: SHE-IS-making th.:: SHE-IS-making th.:: WE-ARE-making th.:: u YE-ARE-making th.:: u YE-ARE-making th.:: ne YE-ARE-making th.:: ne THEY-ARE-making th.:: ne THEY-ARE-making th.:: ne THEY-ARE-making   |
| MAKE BRANCH  m (Piel) .:. ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative                     | make, cause, self, and passi indicates that the second r  SINGULAR  .: th !-make: th YOU-make: e SHE-makes PLURAL .: nu WE-make: thm YEf-make: thm YEf-make: u THEY-make: make-YOU: u make-YOU: u make-YEf: ne make-YEf   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  singular  a:: I-AM-making th:: YOU-ARE-making th:: it-the-IS-making th:: SHE-IS-making th:: SHE-IS-making th:: WE-ARE-making th:: u YE-ARE-making th:: u YE-ARE-making th:: ne Yef-ARE-making th:: ne THEY-ARE-BEING-Make th:: u THEY-ARE-BEING-Making th:: ne THEY-ARE-making th:: wanting   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign!)                                     | make, cause, self, and passi indicates that the second r  SINGULAR  .:.th !-make  .:.th YOU-make  .:.th YOU-makes  PLURAL  .:.nu WE-make  .:.thm YE-make  .:.thm YE-make  .:.u THEY-make  .:.u THEY-make  .:.u make-YOU   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making—  th:: YOU-ARE-making—  th:: 4 YOUJ-ARE-making—  th:: SHE-IS-making—  th:: SHE-IS-making—  th:: WE-ARE-making—  th:: w YE-ARE-making—  th:: u YE-ARE-making—  th:: u THEY-ARE-making—  wanting  m:: making  |
| MAKE BRANCH m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign 1) Imperative  Verbals                 | make, cause, self, and passi indicates that the second r  SINGULAR  thi -make it- he-makes e ShE-makes PLURAL nu WE-make thm YE-make thm YE-make u THEY-make u make-YOU u make-YOU u make-YOU u make-YE ne make-YE ne make-YE TO-make TO-make   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.:. I-AM-making— th.:. YOU-ARE-making— th.:. 4 YOUF-ARE-making— th.:. SHE-IS-making— th.: SHE-IS-making— plural  n.: WE-ARE-making— th.: u YE-ARE-making— th.: u YE-ARE-making— th.: u THEY-ARE-BEING- i:: u THEY-ARE-BEING- wanting  m.: making  m.: making  m.: e f making   |
| MAKE BRANCH m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive         | make, cause, self, and passi indicates that the second r  SINGULAR  thi -make it- he-makes e ShE-makes PLURAL nu WE-make thm YE-make thm YE-make u THEY-make u make-YOU u make-YOU u make-YOU u make-YE ne make-YE ne make-YE TO-make TO-make   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making—  th:: YOU-ARE-making—  th:: 4 YOUJ-ARE-making—  th:: SHE-IS-making—  th:: SHE-IS-making—  th:: WE-ARE-making—  th:: w YE-ARE-making—  th:: u YE-ARE-making—  th:: u YE-ARE-making—  wanting  m:: a THEY-ARE-being-made—  wanting  m:: making  m:: e f making  m:: e f making  a:: I-AM-BEING-Made—   |
| MAKE BRANCH m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign 1) Imperative  Verbals                 | make, cause, self, and passi indicates that the second r  SINGULAR  thi I-make th YOU-make it-he-makes PLURAL nu WE-make thm YE-make thm YE-make thm YE-make the YE-make the YE-make the YOU u make-YOU u make-YOU u make-YE ne make-YE ne make-YE to-makeED e TO-make e TO-make TO-make  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.:. I-AM-making—  th.:. YOU-ARE-making—  th.:. 4 YOUF-ARE-making—  th.:. SHE-IS-making—  PLURAL  n.:. WE-ARE-making—  th.: u YE-ARE-making—  th.: u YE-ARE-making—  wanting  m.: ne YEF-ARE-making—  wanting  m.: making  m.: making  m.: e f making  a.:. I-AM-BEING-made—  th.: YOU-ARE-BEING-made—  th.: YOU-ARE-BEING-made—  |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive (Pual) | make, cause, self, and passi indicates that the second r  SINGULAR  .: th !-make: th YOU-make: th YOU-make: th YOU-make: thm YEF-make: thm YEF-make: thm YEF-make: thm YEF-make: u THEY-make: u make-YOU: t make-YOUF: u make-YEF: ne make-YEF: ne make-YEF: to-make: to-make: thi !-AM-made: th YOU-AREmade: u: th Po-IS-made: the-IS-made: u: the-IS-made   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.:. I-AM-making—  th.:. YOU-ARE-making—  th.:. 4 YOUF-ARE-making—  th.:. SHE-IS-making—  PLURAL  n.:. WE-ARE-making—  th.: u YE-ARE-making—  th.: u YE-ARE-making—  wanting  m.: ne YEF-ARE-making—  wanting  m.: making  m.: making  m.: e f making  a.:. I-AM-BEING-made—  th.: YOU-ARE-BEING-made—  th.: YOU-ARE-BEING-made—  |
| MAKE BRANCH m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive         | make, cause, self, and passi indicates that the second r  SINGULAR  .: th !-make: th YOU-make: th YOU-make: th YOU-make: thm YEF-make: thm YEF-make: thm YEF-make: thm YEF-make: u THEY-make: u make-YOU: t make-YOUF: u make-YEF: ne make-YEF: ne make-YEF: to-make: to-make: thi !-AM-made: th YOU-AREmade: u: th Po-IS-made: the-IS-made: u: the-IS-made   | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making—  th:: YOU-ARE-making—  th:: 4 YOUJ-ARE-making—  th:: SHE-IS-making—  th:: SHE-IS-making—  th:: WE-ARE-making—  th:: w YE-ARE-making—  th:: u YE-ARE-making—  th:: u YE-ARE-making—  wanting  m:: a THEY-ARE-being-made—  wanting  m:: making  m:: e f making  m:: e f making  a:: I-AM-BEING-Made—   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive (Pual) | make, cause, self, and passi indicates that the second r  SINGULAR  thi I-make thi You-make it- he-makes PLURAL nu wE-make thm YE-make the Make-YUf ne make-YUf ne make-YE to-make to-make thi I-AM-made thi I-AM-made thi I-AM-made thi I-AM-made the SHE-IS-made u: the-IS-made u: the-IS-made INGULAR  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making— th:: you-Are-making— th:: 4 youf-Are-making— th:: SHE-IS-making— th:: SHE-IS-making— th:: WE-ARE-making— th:: WE-ARE-making— th:: u Ye-ARE-making— th:: u YE-ARE-making— th:: u THEY-ARE-making— th:: ne THEY-ARE-making— th:: ne THEY-ARE-making— th:: ne THEY-ARE-making— th:: ne THEY-ARE-making— th:: vontare-making— th:: you-Are-being-made— th:: you-Are-being-made— th:: SHE-IS-BEING-made— th:: SHE-IS-BEING-made— th:: SHE-IS-BEING-made— th:: SHE-IS-BEING-made—  |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive (Pual) | make, cause, self, and passi indicates that the second r  SINGULAR  .: th !-make: th YOU-make: th YOU-make: th YOU-make: thm YEF-make: thm YEF-make: thm YEF-make: thm YEF-make: thm YEF-make: make-YOU: t make-YOUF: u make-YEF: ne make-YEF: ne make-YEF: to-make: to-make: thi !-AM-made: thi !-AM-made: th YOU-ARE-made: the-IS-made: the-IS-made: the-IS-made: II- he-IS-made: II- he-IS-made: III- he-IS-made: III- he-IS-made  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  singular  a:: I-AM-making th.: you-are-making th.: youf-are-making th.: she-is-making th.: she-is-making th.: we-are-making th.: we-are-making th.: ne yef-are-making th.: ne yef-are-making th.: ne they-are-making th.: ne they-are-making th.: ne they-are-making th.: ne they-are-making th.: pou-are-being-made th.: you-are-being-made th.: you-are-being-made th.: you-are-being-made th.: she-is-being-made th.: she-is-being-made th.: she-is-being-made th.: she-is-being-made th.: she-is-being-made   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive (Pual) | make, cause, self, and passi indicates that the second r  SINGULAR  .: th !-make: th YOU-make: th YOU-make: th YOU-make: thm YEF-make: thm YEF-make: thm YEF-make: thm YEF-make: thm YEF-make: make-YOU: t make-YOUF: u make-YEF: ne make-YEF: ne make-YEF: to-make: to-make: thi !-AM-made: thi !-AM-made: th YOU-ARE-made: the-IS-made: the-IS-made: the-IS-made: II- he-IS-made: II- he-IS-made: III- he-IS-made: III- he-IS-made  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a:: I-AM-making— th:: you-Are-making— th:: it-he-IS-making— th:: she-IS-making— th:: SHE-IS-making— th:: we-Are-making— th:: we-Are-making— th:: we-Are-making— th:: u THEY-ARE-making— th:: u THEY-ARE-BEING— th:: ne THEY-ARE-BEING— wanting  m:: making m:: e f making  singular a:: I-AM-BEING-made— th:: you-Are-BEING-made— th:: it-he-IS-BEING-made— th:: SHE-IS-BEING-made— th:: SHE-IS-BEING-made— th:: SHE-IS-BEING-made— th:: WE-ARE-BEING-made— th:: WE-ARE-BEING-made— th:: WE-ARE-BEING-made—   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive (Pual) | make, cause, self, and passi indicates that the second r  SINGULAR  thi I-make thi You-make it- he-makes PLURAL nu wE-make thm YE-make the Make-YUf ne make-YUf ne make-YE to-make to-make thi I-AM-made thi I-AM-made thi I-AM-made thi I-AM-made the SHE-IS-made u: the-IS-made u: the-IS-made INGULAR  | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.: I-AM-making— th.: YoU-ARE-making— th.: 4 YOU-ARE-making— th.: 5 HE-IS-making— th.: 5 HE-IS-making— th.: WE-ARE-making— th.: 4 YE-ARE-making— th.: 4 YE-ARE-making— th.: 1 YE-ARE-making— th.: 1 THEY-ARE-BEING-made— th.: ne THEY-ARE-BEING-made— th.: ne They-ARE-BEING-made— th.: YOU-ARE-BEING-made— th.: YOU-ARE-BEING-made— th.: 5 YOU-ARE-BEING-made— th.: SHE-IS-BEING-made— th.: WE-ARE-BEING-made— th.: WE-ARE-BEING-made— th.: 1 YE-ARE-BEING-made— th.: 1 THEY-ARE-BEING-made— |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive (Pual) | make, cause, self, and passi indicates that the second r  SINGULAR  .:. thi I-make  .:. th YOU-make  .:. th YOU-make  .:. th WE-make  .:. th WE-make  .:. th YE-make  .:. tha YE-make  .:. tha YE-make  .:. the YE-T-  .:. the Make-YE-  .:. the Make-YE-  .:. to-make  .:. to-make  .:. to-make  .:. to-make  .:. th YOU-ARE-made  .:. th YOU-ARE-made  .:. th YE-ARE-made  .:. th YE-ARE-made | ve Verbs also as Simple Stem. adical is doubled in the make forms.  singular  a:: I-AM-making th.: you-are-making th.: youf-are-making th.: she-is-making th.: she-is-making th.: we-are-making th.: we-are-making th.: ne yef-are-making th.: ne yef-are-making th.: ne they-are-making th.: ne they-are-making th.: ne they-are-making th.: ne they-are-making th.: pou-are-being-made th.: you-are-being-made th.: you-are-being-made th.: you-are-being-made th.: she-is-being-made th.: she-is-being-made th.: she-is-being-made th.: she-is-being-made th.: she-is-being-made   |
| MAKE BRANCH  m (Piel) ENGLISH make or do VERB (m)—(s) [as Simple Stem] (Sign ') Imperative  Verbals Passive (Pual) | make, cause, self, and passi indicates that the second r  SINGULAR  .:. thi I-make  .:. th YOU-make  .:. th YOU-make  .:. th WE-make  .:. th WE-make  .:. th YE-make  .:. tha YE-make  .:. tha YE-make  .:. the YE-T-  .:. the Make-YE-  .:. the Make-YE-  .:. to-make  .:. to-make  .:. to-make  .:. to-make  .:. th YOU-ARE-made  .:. th YOU-ARE-made  .:. th YE-ARE-made  .:. th YE-ARE-made | ve Verbs also as Simple Stem. adical is doubled in the make forms.  SINGULAR  a.: I-AM-making— th.: YoU-ARE-making— th.: 4 YOU-ARE-making— th.: 5 HE-IS-making— th.: 5 HE-IS-making— th.: WE-ARE-making— th.: 4 YE-ARE-making— th.: 4 YE-ARE-making— th.: 1 YE-ARE-making— th.: 1 THEY-ARE-BEING-made— th.: ne THEY-ARE-BEING-made— th.: ne They-ARE-BEING-made— th.: YOU-ARE-BEING-made— th.: YOU-ARE-BEING-made— th.: 5 YOU-ARE-BEING-made— th.: SHE-IS-BEING-made— th.: WE-ARE-BEING-made— th.: WE-ARE-BEING-made— th.: 1 YE-ARE-BEING-made— th.: 1 THEY-ARE-BEING-made— |

# GRAMMAR OF THE REGULAR HEBREW VERB

## FACT FORMS

# ACTING FORMS

| FA   | or roums   | ACIING POLIMS  |  |  |  |
|--|--|--|--|--|--|
| CAUSE                                      | SINGULAR   | SINGULAR   |  |  |  |
| BRANCH<br>(Hiphil)                         | ei.thi I-cause-—<br>ei.th You-cause-—  | ai. I-AM-causing thi. YOU-ARE-causing  |  |  |  |
| ei.  | ei. it-he-causes<br>ei.e she-causes  | thi. You-are-causing— thi. Youf-are-causing— ii. it-he-is-causing— thi. she-is-causing—                |  |  |  |
| c  | PLURAL   | PLURAL   |  |  |  |
| English<br>cause Verbs<br>(c)(s)           | ei.nu WE-cause<br>ei.thm YE-cause<br>ei.thn YEf-cause  | n.i. WE-ARE-causing-— th.i.u YE-ARE-causing-— th.i.u YE-ARE-causing-—                                  |  |  |  |
| [as Simple Stem]                           | ei.u THEY-cause  | ii.u THEY-ARE-CAUSING thi.ne THEYf-ARE-CAUSING   |  |  |  |
| Imperative                                 | ei. cause-YOU— ei.i cause-YOUf— ei.u cause-YE— ei.ne cause-YEf—  |  |  |  |  |
|  |  |  |  |  |  |
| Verbals                                    | ei. to-cause-—<br>ei.e to-causef-—   | mi. causing  |  |  |  |
| Passive                                    | SINGULAR ethi I-AM-caused  | SINGULAR   |  |  |  |
| (Hophal)                                   | eth You-ARE-caused   | a I-AM-BEING-CAUSED-—  th YOU-ARE-BEING-CAUSED-—  th i YOUf-ARE-BEING-CAUSED-—                         |  |  |  |
|  | e it- he-is-caused   | thi Youf-Are-Being-caused i it- he-is-Being-caused   |  |  |  |
| e  | ee she-is-caused   | th SHE-IS-BEING-CAUSED   |  |  |  |
|  | PLURAL enu WE-ARE-caused   | n WE-ARE-BEING-CAUSED  |  |  |  |
|  | ethm YE-ARE-caused   | thu YE-ARE-BEING-caused  |  |  |  |
|  | ethn YEf-ARE-caused  | $th\dots ne$ Yef-Are-Being-Caused $t\dots u$ They-Are-Being-Caused $th\dots ne$ Theyf-Are-Being-Caused |  |  |  |
| Verbals                                    | e TO-BE-caused-to  | $mu\dots$ BEING-caused-— $mu\dots ef$ BEING-caused-—   |  |  |  |
| SELF BRANCH                                | SINGULAR   | SINGULAR   |  |  |  |
| (Hithpael)                                 | $\begin{array}{c} eth\dots thi \text{ I-}\text{self} \\ eth\dots th \text{ You-}\text{self} \end{array}$ | athI-AM-—ING-self  |  |  |  |
| eth  | 1  | thth YOU-ARE-—ING-self<br>ththi YOUf-ARE-—ING-self   |  |  |  |
| 8  | ethe she-—s-self   | ith it- he-is-—ING-self thth she-is-—ING-self  |  |  |  |
| English                                    | ethnu WEselves   | PLURAL nth WE-AREING-selves  |  |  |  |
| self Verb                                  | ethnu WE-—selves<br>eththm YE-—selves<br>eththn YEf-—selves  | thth u YE-AREING-selves  |  |  |  |
| [as Simple Stem]                           | ethu THEYselves  | ththne Yef-Are-—ING-selves ithu THEY-ARE-—ING-selves ththne THEYf-ARE-—ING-selves                      |  |  |  |
| Imperative                                 | eth—-YOUTSCIf ethi—-YOUTSCIf ethu—-YE-[YOUR]SCIVES ethne—-YE-[YOUR]SCIVES                                | s.   |  |  |  |
| Verbals                                    | ethroself<br>etheroselff   | $mth \dots - \text{Ing-self} \\ mth \dots ef - \text{Ing-self}$  |  |  |  |
| PRONOUN                                    |  |  |  |  |  |
| SEPARATE<br>PRONOUN                        | USED WITH SUFFIXES OF VERBS NOUNS  | SUFFIXES OF SEPARATE VERBS OBJECT  |  |  |  |
| anki, anuki, ani I<br>athe YOU<br>ath YOUf | Ithi —i MY YOUth —k YOUR   | -ni ME $ath i$ —ME $-k$ YOU $ath k$ —YOU   |  |  |  |
| were 100j                                  |  |  |  |  |  |

| SEP <b>ARATE</b><br>PRONOUN                | USED WITH<br>VERBS | SUFFIXES OF<br>NOUNS  | SUFFIXES OF<br>VERBS | SEPARATE<br>OBJECT      |
|--|--------------------|-----------------------|----------------------|-------------------------|
| anki, anuki, ani I<br>athe You<br>ath Youf | $t-\dots thi$      | —i MY<br>—k YOUR      | —ni ME<br>—k you     | ath i —ME<br>ath k —You |
| eua HE<br>eia SHE                          | it-, he            | —eu, —u his<br>—e her | <i>—еи, —и</i> нім   | ath u — HIM             |
|  | SHE e              |                       | -e HER               | ath e — HER             |
| anchnu, anu we                             | wenu               | -nu our               | -nu us               | ath nu —us              |
| athm YE YOUp                               | YEthm              | km YOURp              | km YOU $p$           | ath km —Youp            |
| athne, athn YEf                            | YEfthn             | -kn Yourpf            | -kn Youpf            |                         |
| eme, em they                               | THEY- $\dots u$    | -em, -m THEIR         | -em, -m THEM         | ath m —THEM             |
| ene, en Theyf                              |                    | -en, -n Theirf        | en,n THEM $f$        | ath n —THEMf            |

In the noun it is usually supposed that Hebrew has no neuter gender, but we name the so-called "masculine" an indefinite, and thus cover all genders.

In the verb we find two great classes, those expressing a fact and those registering an act. In order to impress this more forcibly in English, we call the latter the Acting form, for it is characterized by the ending ing. These two classes take the place of the "preterite" and the "future," of Wigram's works, and the "Perfect" and "Imperfect" of others. It seems to be the solution of a problem which has perplexed scholars hitherto. As this distinction has never been recognized in any version, and is sometimes vitally important, it is carried over into the English at all times or indicated by a slight 'stroke before the verb.

Tense, or time, is not expressed by the verb in Hebrew, but by the context.

The so-called "infinitive" and "participle" we call verbals. The former is a verbal noun, and belongs with the Fact forms; the latter is a verbal adjective, and belongs with the Acting forms. As these are very often the same in form as nouns and adjectives, they are often translated as such.

The so-called Hebrew "root" we call the stem, as this figures its function far better than a root system, out of which the main stem of a plant emerges. Instead of "radicals" we have stem letters. And this leads us to speak of the modifications of the stem, which spring out of it. as branches.

A "conjugation" of the verb we call a branch because it is an addition to the simple

stem, and springs from it like the branch from the stem of a plant.

A special effort has been made to distinguish the various branches, as this has been largely overlooked hitherto. We differ in making the simple stem a state, rather than an action, as a rule, and use the auxiliaries is and have to express this in English. In this way we are able to distinguish the simple stem of the Fact form from the other branches, which has hitherto seemed impossible in many instances.

The accompanying table, Grammar of the Regular Hebrew Verb, shows the prefixes and endings of the three Persons, singlar and plural, for the Fact and Acting forms, as

well as the Imperative and the Verbals for all the different branches.

The formation of the various Pronouns is also shown after the verb forms.

The three dots represent the usual three stem Letters. The colons (two dots, one above the other) represent a stem Letter doubled, as will be seen in the Make branch.

As so few of the Chaldee grammatical forms occur in the Scriptures, we do not publish special tables. We have compared the Chaldee with the Hebrew and used the same standards in comparable forms. In general the so-called Peal = Kal, the Pael = Piel, the Aphel = Hiphil, the Ithpeal = Hithpael.

Regularly, when the simple stem denotes a state, as be resolute, the Make, the Cause, and the Self branches use these very words in the English renderings. The word resolute (amtz) may be rendered "Be resolute!" (Dt. 31:6) in the simple stem, "makes [his heart] resolute" (Dt. 2:30) in the Make branch, "cause [your heart] to be resolute" (Ps. 27:14) in the Cause branch, and "[make] themselves resolute" (2 Chr. 13:7) in the Self branch. This simple method can be used throughout the sublinear whenever the Hebrew simple stem denotes the state of being something, as above.

If English were like Hebrew the word le(a)rn would be changed to lerrn (compare Anglo-Saxon laeran, teach) instead of make learn, or teach; to eleirn instead of cause to learn; and ethlern instead of learn oneself. That this is natural is evident from the language of children, who instinctively use learn in place of teach.

An English word does not always correspond exactly to the simple stem of a Hebrew word. Most of them fit one of the branches better. The simple stem brk does not mean bless, but be blest, a state of blessedness. The Make branch, make blest (brrk) denotes bless. The word believe cannot be expressed by the simple Hebrew stem. It is cause to be faithful. Mourn must be put in the Self branch.

Sometimes two English words express the difference between the branches. Make learn (lmd) is teach (lmmd). Cause to come turns to bring in English. Make or cause to perish is destroy. Be dusted (passive) is wrestle. Sometimes English uses Make for the Cause, and Cause for the Make forms. Make the curse must be rendered causes the curse. For cause eat we use feed.

#### IDIOMATIC MAKE AND CAUSE FORMS

Other words must often take the place of make and cause. In place of cause light and cause ear we must say cgive light and cgive ear. Others are mkeep alive, cpreserve alive. mlay foundation.

#### THE PRONOUN

Pieces of the pronoun are added to verbs, nouns and particles in Hebrew in order to express the person, singular, I, you, it (or he); and plural, we, ye, they, with special

forms for the feminine, you, she, ye, and they. See the table of verbs for this use. The fragments follow in the Fact forms, but precede or are on both ends of the word in the Acting forms.

As suffixes, pieces of the pronouns are largely used to point out the object in verbs, me, you, him, her, us, you (plural), and them. But they indicate the genitive, or posses-

sion, in nouns, my, your, his, her, our, your, their.

When a separate object is needed they are added to the sign of the accusative, or object, ath. See the table of Pronouns.

#### THE HEBREW ELEMENTS

A Hebrew word, as distinct from a stem, may be composed of four elements which differ in their character and function. As it will be of great help to the learner in his studies, we print them in distinct type forms.

The stem is found in common type. It consists of the letter or letters which generally appear throughout a word family and indicate its central signification, to which the other kinds of elements are joined, as, phqd note.

The Formative letters are underlined twice or printed in SMALL CAPITALS. They are added to distinguish the words in a family, but have no grammatical force.

The Serviles are in italics, and show the grammar.

The Particles are in capital letters and usually indicate the relation of a word to the rest of the sentence, as B in, M from, L to, U and, K as.

#### THE DEFINITE ARTICLE

The definite article E corresponds somewhat in usage to the English "the." As a simple cross (x) is the best means of suggesting its force this is used in the sublinear. In the version a high period is used when the article cannot be expressed in English.

When the article is lacking in Hebrew we omit it, if possible, in the version. If "the" is used in the version where it fails in the Hebrew it is printed in lightface type.

Proper names of persons or cities are always without the article. Especial care is needed with such names as Adam which may mean human or humanity.

A noun with a possessive affix never has the article, as susi, my horse (never Esusi, the my horse).

#### THE HEBREW PLURAL

The Plural, in Hebrew, denotes two, unless the context calls for more, so that it is necessary to add the numeral two at times, as when the Hebrew fifty and hundreds must be rendered two =hundred a fifty (Ex. 30:24). Three parallel lines indicate the plural in Greek, but only two in Hebrew.

There is a figurative usage, sometimes called the plural of majesty, in which the plural is used of a singular object. Only one golden calf was made by Aaron, yet the people said "These are your gods" (Ex. 32:4-10). So also with the name of God, though with it the verbs are always singular. But English kings, and even editors, speak of themselves as we. All of us use the accusative plural you, out of respect to the one whom we are addressing, though few now realize it. Ye used to be the nominative plural, thou the nominative and thee the accusative singular, in old English. So it is with the figurative usage of this form in Hebrew.

# 3. THE COMPILATION OF THE VOCABULARY THE ENGLISHMAN'S HEBREW CONCORDANCE

The dire need of a concordant version was first suggested to the compiler by the use of Wigram's concordances. Under the words of the original, these concordances give the passages as rendered by the Authorized Version, with their translation in italic letters. One would expect each Hebrew word to be represented by the same English term, with a few variations for the sake of idiom. This is so in some cases. Nevertheless many renderings are startlingly inconsistent. But the worst feature of such a version is the cross-wiring. Not only are many expressions used for a single word in the original, but these, in turn, serve to render other Hebrew words. This makes clarity and exactitude impossible.

To clear up this confusion, the contexts of each word were examined in order to discover the nearest English equivalent. This was underlined or entered as the exclusive term for this word only. The same was also done in the Hebrew and English indexes. To avoid being used for any other term, it was crossed out wherever it occurred elsewhere. In this way a concordant, exclusive vocabulary was built up. It was modified only when English idiom demanded it.

Word families were also studied in this way, and each stem of one, two, three or more letters was given a comprehensive STANDARD, which was distinguished by capital

#### Thought Rhymes

Thought Divergence

letters. By associating all words from the same stem together, the field of evidence for the meaning was widened. This was especially helpful when there were few occurrences, or the contexts gave no assistance.

Concordances of the Greek translation, with their indexes, which show what Greek words were used for each Hebrew expression, and the number of times, were a great help, not only in fixing the exact sense, but in adapting the version to that of the Greek Scriptures. The same things were given the same names when practicable. In collating the Greek with the Hebrew in fixing the text, the original was continually checked by the translation.

The literary form of large portions of the Hebrew, especially the numerous parallelisms, call for a close discrimination of synonyms, which helped much to refine and confirm our findings. By working with the whole vocabulary at once, it is possible to sort out the nearest English expressions much more satisfactorily than by dealing with only one word at a time. There is always a possibility that the English term fits another Hebrew word more closely and vice versa. The only drawback is a small amount of stiffness and awkwardness due to the emphasis, syllabification, or other obscure and unimportant causes, which we seek to overcome by slight adjustments in the English diction. This will disappear with use.

#### THOUGHT-RHYMES AS AN AID TO EXACT TRANSLATION

It is well known that the Psalms are "poetry," although only the Scotch paraphrases seem to show this in English. We think of poetry as metrical or rhyming. But, notwithstanding earnest efforts to discover some such literary features in the Hebrew Scriptures, it is questionable if they exist. Indeed, even if there were, how difficult would this be to translate closely! Instead, as everyone who reads the Bible attentively has doubtless observed, Hebrew poetry consists rather in the repetition of harmonious or nearly synonymous ideas, that is, in thought rhymes. As an appropriate example, consider the words Hosea used to close his prophecy,

# Who is wise also understands these things, Understanding, he also knows them.

One of the chief tasks of a translator is to discover the exact thought area covered by each word, and to distinguish it from its near neighbors. Thus, in the parallel couplet just quoted, we have three words, wise, understand, know. It is neither easy nor practical to test these English equivalents by seeking to define them by words. A more direct and satisfactory way is to interchange them and note the effect. Suppose we render the couplet thus:

Who understands is also wise in these things, And knowing, he also understands them.

But, alas, the understanding are not always wise, and one who understands has already gone beyond mere knowledge. The test brings out the beauty of the text as first translated, where wisdom has the highest place, understanding next and knowledge last. The wise will first understand Hosea's message, then they will make it their possession in the form of knowledge. Is it not clear that these words should never be interchanged in translation? It is one of the commendable features of our honored Authorized Version that it usually keeps them distinct. Yet, with regret, we note that it uses wise in place of understanding (Prov. 17:10, 28:7) where the distinction may not be so clear. But is it not just as good English to be consistent in these passages? We would suggest:

A rebuke is 'dismaying' one who has understanding More than a hundred smitings in one who is stupid. He who preserves the law is an understanding son, Yet an associate of prodigals confounds his father.

Our venerable version also renders another Hebrew word, which denotes intelligent, by means of wise. In these cases, to use a pardonable pun, the translation cannot be said to be wise! Among others we would suggest (Prov. 17:2)

An intelligent servant shall rule over a son who causes shame, And shall be apportioned a lot among brothers.

#### THOUGHT DIVERGENCE

Unlike the poetry of sound, thought stanzas may show contrast in place of concord. They may be parallel in form, but antithetic in thought. They may give us antonyms in place of synonyms. Yet these literary forms are also valuable in fixing the thought contents and limits of the Hebrew words employed and help much in choosing the most suitable English equivalents. The following is a familiar example (Prov. 10:1):

A wise son is rejoicing a father, Yet a stupid son is the humiliation of his mother.

### 4. IDIOMATIC ENGLISH, SPELLING, ETC.

#### CONTROLLED IDIOM

Idiom is the figure of speech which, to a large extent, renounces uniformity, and expresses a thought in accord with the peculiarities of a language. All versions are idiomatic, but the Concordant Version endeavors to keep the idiom under control, so that the translator cannot introduce his own ideas under cover of idiomatic language. The A.V. renders the word for make holy as follows: proclaim (a solemn assembly 2 Ki. 10:20), prepare (war Jr. 6:4), sanctify (a fast Joel 2:15). The first two words, proclaim and prepare, do not express the sense of holy at all, and it is hardly good English to sanctify a fast, nor does it agree with the previous renderings. We have rendered it consistently: mproclaim or mherald a holy war (or assembly, or fast), thus giving a uniform rendering in accord with present day English. The m before proclaim and herald shows that it stands for make, which expresses the literal Hebrew form of the verb.

The sublinear manuscript, as in the Greek, is uniform in its translations, without any regard for understandable English. It is an intermediate form, using English words after the Hebrew manner. The version, however, is the complement of the Hebrew, and uses the English words according to the English idiom. It is not uniform, but consistent, or concordant. Our venerable Authorized Version is supposed to be very idiomatic English, unlike the Hebrew. But a comparigon of the most popular passage will show that its attractive style is not due to the pure English of the translators' day, but because it has followed the Hebrew. It was not "good" English until custom and age and associations transformed it into the best diction in the language. This has encouraged us to do likewise, even at the risk of temporary unpopularity, for only by cleaving closely to the Hebrew can we carry oven the emphasis and other literary features which reveal the vivacity and force of the inspired original.

#### OMISSIONS OF THE PRONOUN

The pronouns, I, you, he, she, they, etc., are omitted without further notation, when English idiom does not demand it and the sense is clear, in the following cases, among others: When verbs follow one another, the later pronouns are understood in English. When Hebrew uses forms which imply the pronoun even when a noun is present, as, And he-takes... Eleazar. This we render And Eleazar takes, omitting the he. Such phrases as which ... in her are resolved into in which, dropping the last pronoun, which is unnecessary for the sense.

#### MEANING AND USAGE

A uniform sublinear can give us the meaning of the words, but a concordant version must pay attention to their usage also. If the Hebrew connectives in, to, and from were always carried over into a version, it could no longer be understood. Usually they may be used. "In the beginning" is just as clear in English as in Hebrew. But we cannot say, "sway in the fish" (Gn. 1:26). We say sway sover. In this case we point out the change by putting a small s for in before over. This is done throughout when practicable, where English usage demands a word with quite a different meaning. But the Hebrew usage is retained as much as possible when it is understandable, for the Authorized Version has shown that it can readily and happily be assimilated by our tongue.

#### THE IDIOM OF THE ARTICLE (THE)

As there is some difference in the usage of the article in Hebrew and English, it is indicated in the Concordant Version by means of an inconspicuous dot when absent, and printed in lightface type when inserted in English. We cannot well say, "And spirit of God is vibrating over face of the water." We must insert "the" twice. "And the spirit of God is vibrating over the surface of the water" (Gn. 1:2). On the other hand, English idiom forbids us to say, "God is making two the great the luminaries." We must leave out the two articles and say, "God is making two great ·luminaries." The two high dots show that the is in the original.

The so-called "indefinite" article (a or an) has the force of one, hence does not take the place of the missing Hebrew article. In neither Hebrew nor English has the article the force of the only one, but rather implies others, if emphasized.

#### THE SIGN FOR THE OBJECT

The Hebrew ath, commonly called an "article," simply points out the accusative case, or the object of the verb. There is no particle in English which has this force, so we replace it by a short stroke, like a 'grave 'accent, to show where it occurs in the original and to indicate the fact that the following noun is not the subject, but the object of the sentence.

#### THE ADDITION OF THE TENSES

As Hebrew has no tenses, and as they are lavishly used in English, it has been found necessary to add these, occasionally, in lightface letters. We have tried various

expedients to avoid this. As a rule the addition of the tense is fully justified by the context, so is no arbitrary addition to the sacred text. We have endeavored to leave it out whenever it seemed possible. In the irregular English verbs, in the past tense, the past cannot be eliminated, for if we print went in lightface letters it would show that go is not in the Hebrew. The regular English past usually prints the —d or —ed in lightface. Thus acted has the —ed, in lightface letters.

#### SPECIAL HEBREW IDIOMS

The A.V. translates the literal Hebrew, "to die shall you be dying" (Gn. 2:17), as "thou shalt surely die." Yet the event agreed perfectly with the literal Hebrew, but not with the English version. Adam became mortal and eventually died, just as his descendants do today. This idiom occurs quite often. We do not wish to follow the example of the A.V. in interpreting this form of expression. It probably is used as a figure on many occasions in order to stress a statement, but it may also be quite literal, as in the case of Adam. Figures, as a rule, need not be interpreted, but may be carried over from one language to another. Hence it seems wisest to introduce this form of expression into our version in some cases, and depend upon its context to teach the English reader its force and function. When it is used to strengthen a statement, this is indicated by putting the initial letter of the repeated word before the supplied adverb. If we used surely in the passage quoted, we would put a small d, in Roman type, before it to show that it is a repetition of the word death in the Hebrew text. It would read dsurely die.

THE SPELLING OF THE PROPER NAMES

It would be ideal if we could spell all Hebrew proper names as they should be pronounced, transliterated from the Original. This has been done in our Hebrew text. Many of the names, however, would be unknown to the average reader, and would not correspond to those in the later Greek Scriptures, so we have chosen a middle course. Well-known names, such as David, are spelled as custom has decreed. The same person or object is uniformly given the same spelling throughout. Thus, Korah (Nu. 16:1) is not spelled Kore in Jude, for that is a different person (1 Ch. 9:19). An exception to this is Babel, for the tower, and Babylon, for the city, as this is so used in English literature and brings in no special confusion. Such names as Shaul remain Saul.

Names variously spelled in the A.V., as Hezekiah, Hizkiah, Hizkijah, are rendered uniformly Hezekiah. The letter j and its sound dg are unknown in Hebrew, so we avoid

Names variously spelled in the A.V., as Hezekiah, Hizkiah, Hizkiah, are rendered uniformly Hezekiah. The letter j and its sound dg are unknown in Hebrew, so we avoid it when possible. Usually the A.V. ends words with a, when the Hebrew has it, but with ah when the original has e, so we have carried out this rule more uniformly.

By applying the two cardinal principles of a concordant version, many names had

By applying the two cardinal principles of a concordant version, many names had to be slightly changed, but not enough to bring in confusion in the minds of Bible readers. Thus Iddo, standing as it does for six distinct Hebrew names, has been changed, in five instances, to Adu, Ioddu, Oddua, Oddu and Oddia. These conform more

closely to the Hebrew, yet are very similar to Iddo.

Many Hebrew names have the divine titles El or Jehovah as part of their composition. Thus we have Beth-el, or Beth-El, or Bethel. In order to indicate the presence of the title we would prefer to spell it Beth-El. But it would be impracticable to carry this out uniformly, and spell Nathanael as Nathana-El, so we use Bethel. The inscriptions found at Lachish show conclusively that, in ancient times, when Ieue (Jehovah) was added to a name, as Benaiah, it was spelled Bnieu, so that we ought to add u to these names. Some, indeed, still have this ending in modern Hebrew texts. In our text we have added u throughout. But in the version it seems wiser to leave these names as they are, and point out that the ending does not stand for Ie (Jah), but Ieue (Jehovah). The u has dropped off in the course of time. The English is uniform whether modern Hebrew texts have the u or not.

Where there are two spellings in use, neither of which corresponds to the Hebrew, as Shealtiel and Salathiel, we have combined the two parts which are most nearly cor-

rect, as Shalthiel.

As such names as Abel (which should be Ebel) have a permanent place in the English language, so that it is impracticable to change it, we have altered the other occurrences of Abel in the Authorized Version (which are nearly right) to Ahbel, which gives a more correct pronunciation.

Where two names were confused in the A.V. we have sometimes taken the margin into the text, as Hamran for Amram (1 Ch. 1:41, Chmrn, or Chmdn, as in Gn. 36:26, as the Hebrew r and d are nearly alike), as Amram already represents Omrm (Ex. 6:18, etc.)

A few names are used of a man and of a country, as Mizraim which is Egypt. In such cases we seek to tie them together by using both, as Mizraim [or Egypt] (Gn. 10:6). This plan is used when it will help the reader to overcome the discordant renderings which cannot be readily remedied. So we say Babel [or Babylon] at its first occurrence to show that these are the same name in Hebrew.

error in such a manner as will least disturb those who are accustomed to other versions. It is vital that the names be distinguished as in the Hebrew, so that the persons they represent are not confused, and that the same person be called uniformly by the same name, unless he has more than one. It does not seem practical to go beyond that at present. The actual spelling and pronunciation must be left to the Hebrew text itself, as shown in the Concordant Hebrew text.

Those names which have been altered by confusing two Hebrew letters which are nearly the same, are corrected by the Septuagint. Thus Ben-hadad should be Ben-hadar.

## 5. THE FUNCTION OF THE SIGNS, TYPE FACES, ETC.

The shortcomings of our Concordant Version are publicly displayed on every page by the presence of the signs and the use of lightface and boldface type. English idiom insists on words not in the Original, so we put these in lightface type. It demands that we omit some words. These we add in very small letters, which will not interfere with the reading. Even if it forces us to place the words so as to obscure the emphasis, we preserve this by means of extra bold letters.

When the article (the) is omitted, a high period is placed before the word to which

it belongs. When it is inserted in English, it is printed in lightface type.

If we must use a singular where the original has a plural, two horizontal lines are

added if it is deemed worthwhile.

The untranslatable particle ath, which points out the object of the verb in Hebrew, is indicated by a small, slanting stroke (') like a grave accent. If our principles did not require that we reproduce everything in the Hebrew in the English version, we might have overlooked this particle, which is sometimes mistakenly called an "article." Besides, the sign not only shows that ath is in the Hebrew, but points out the object of the verb, which is welcome in English, because the objective form is usually lacking there.

The Acting Form of the verb (-ing) must often be translated as a Fact form. Then a slight 'upright 'stroke before the verb sets matters right. Thus, Gn. 3:14, should read:

soil shall you be eating instead of soil shall you leat.

The Fact Form is seldom translated by the Acting Form, but if it should be, a small horizontal stroke, or high hyphen, before the verb informs us of the fact, or, the ing is in lightface type.

The words make, cause, or self must be omitted occasionally to make readable English. In such cases a small m or c or s shows that it is lacking. When other words are used in place of make, cause, or self, the m or c or s are placed before such words, as

mgive, mlay, cmake, cpreserve, etc. Occasionally a word is repeated in Hebrew, as one to one. We change this to one to oanother. The small o (not slanted, or italic, as usual) is used to show that the word one appears in the text, rather than the word another. This occurs frequently in the figure called Inflected Repetition, as, I will isurely increase, for to increase am I increasing (Ex. 32:13).

Most of the signs frequently used are listed on the flyleaf preceding the version. Others may be found, as hman for human, which occur seldom, so are given in the concordance and lexicon which belongs to this work. These cases are almost all synonyms, with practically identical meaning, and are necessary only to comply with English usage.

#### TEXTUAL SIGNS

The Concordant Hebrew Text is not based solely on the Massoretic or Traditional manuscripts, handed down by Jews, but uses the Septuagint, the Samaritan Pentateuch, and occasionally the Syriac, as well as other Hebrew manuscripts, in order to restore the original Hebrew text. For this reason we indicate the source of each rendering whenever it differs from the modern Hebrew. As the Septuagint is usually recognized by the number seventy, we place a tiny italic 7 before and a 0 after every passage which is based alone on this ancient Greek version. As we do not merely turn this into English, but first into Hebrew, and this into English, there may be a slight element of uncertainty, at times. In this case we put a small italic? in place of the o.

In the books of Moses the ancient copy known as the Samaritan Pentateuch has been compared with the usual text. It has preserved some readings which have fallen out. We use an italic capital s before such a passage and a small s after it. In case the Septuagint concurs, both are indicated by putting before and s after it. When a reading

is found in both of these important manuscripts, it is usually adopted.

The Syriac version is also considered. In case a reading comes from it, an italic c follows the passage. The Syriac is used only to confirm a Septuagint or a Samaritan reading. Then an italic 7 is placed first and an italic c last where the Syriac confirms the Septuagint, and an italic capital  $^g$  and a  $^c$  where the Syriac confirms the Samaritan reading. The  $^g$  and  $^c$  do not stand for Syriac alone, for we do not record such readings, but for the Samaritan and the Syriac combined. We prefix 8r for the Syriac alone.

The small italic question mark ? is not intended to give the impression that we doubt the appropriateness of the rendering, but that it is not based on first hand evidence.

hence is not as well authenticated as the rest of the text.

About the time of the return from the captivity, the ancient Hebrew characters were changed to the square Chaldean letters which are in use today. At that time some of the custodians of the text, called Sopherim, made some alterations in it. Fifteen of these are indicated in the present Hebrew text. Besides this, in 134 cases, they altered the divine name, Ieue (Jehovah) to Adon. The vowel points of Adon were always placed under Ieue, out of mistaken reverence. So arose the pronunciation Jehovah. We have always restored these passages when they affected the translation, and have marked them by placing an italic capital s before and small ph after each case.

The so-called "Severin" readings have been treated the same as other marginal

notes, which are usually incorporated into the text without further comment.

#### HOW EMPHASIS IS INDICATED

We stress our statements, especially when our feelings are roused, by putting the most vital word first. So, in the Hebrew Scriptures, the main thought of a sentence is usually found in its leading expression. If we emphasize this, it usually gives us the point of the passage. This is often lost in a version, because the order of the words is determined by idiom in English, so that the emphatic word cannot come first. In the Concordant Version the emphasis of the original is preserved, whenever possible, by the order of the words, and, besides this, one or more letters are printed heavier and slightly larger to show which word should be stressed, even if it is not first. Thus in Gn. 1:2 we read, "aYet the earth becomes waste and vacant." The word earth has a larger e, besides being the first important word. Also, in verse 7, we read, "God is making the atmosphere." Here making has a larger a, to show that the action is the main point here.

Once we know the principle point in a passage, the rest of it falls into place. In the version we have, as a rule, set the most important word at the beginning, as in the original, with a blackfaced vowel for emphasis. If it cannot come first, the extra heavy letter shows that it should. As the verb is usually the first word in the original, this should begin the sentence. English idiom, we regret to say, often refuses to give it its proper place. In important passages we may have transgressed our idiom by leading off with the verb, in order to put the stress where it belongs. This will be forgiven by all

who have learned to value the correct emphasis.

The pronoun is emphatic when it repeats what is already implied in the verb. But when the objective pronoun is preceded by the sign of this case, much consideration has led us to conclude that there is no special emphasis. The particle ath does not show the weight of the word, but the direction of the thought. This we indicate by a slight stroke (') whenever it occurs, as it cannot be translated. If it is emphatic, we ought to stress all words before which it stands, not only the pronouns.

# 6. FIGURES OF SPEECH, INCLUDING SKELETONS

The figures are indicated by small capitals, as shown on the flyleaf of the version. Further information concerning them may be found in the treatise on Figures of Speech in the Introduction to the later Greek Scriptures. Hebrew is florid with figures and has some forms which are seldom found in English, so receive individual treatment.

#### MANY INFLECTIONS

The combination of more than one inflection of the same verb (Polyptoton) is sometimes literal, as, to die shall you be dying (Gn. 2:17), for that is exactly what came about. But usually it is a figure indicating the certainty of death, for it is used of those who are already dying, as in the law (Ex. 19:12). To such the penalty, to die shall be put to death, cannot mean that they are experiencing a process of mortality ending in death, but something like our idiom "die dead." Literally we would say that he shall dsurely be put to death. When an emphatic adverb, as dsurely, is used for a form of the verb, this is indicated by putting the initial letter of the verb (in this case d for die) before the substitute in common, or Roman letters. In such cases look for the accompanying verb with this initial letter.

#### LITERARY CORRESPONDENCE

A concordant version should exhibit as much as possible of the concord found in the original, especially such as affects the translation and helps to recover the true text. Hence, in poetic passages, lines that are parallel in sense are indented alike when possible. Besides, groups of lines are related to each other by this means. This often reveals a marvelous method in the arrangement of the thoughts, far superior to that found in human literature.

When the same subject is dealt with in a passage more than once, that which lies between is more or less parenthetic. It sometimes helps to skip from one to the other if we wish to get another aspect of a given subject. Thus, if we wish to study the subject

## Reliable References

of light in the first chapter of Genesis, we would find its two aspects in verses 2 to 5, and verses 14 to 19. To connect corresponding passages, each has a reference to the other in italic numerals to distinguish them from the regular references. Themes which do not regularly affect the literary framework are covered by the regular references. Thus all the theophanies to Abraham and Jacob may be found easily, for after each one there is a reference to connect it with the rest.

In prose this correspondence is not so readily displayed. In order to call attention to it, we have made separate paragraphs, when possible, where corresponding sections begin, and indicate their relation by means of tiny reference numbers at the close of each in italic type to distinguish them from the usual references. Besides this, we put a little space between these sections to separate them from the rest. In the first of Genesis, the last part of verse 2 through to 5 deals with light, and corresponds with verses 14 to 19, which treats of luminaries. Verses 6 to 8 refer to the atmosphere and the water, while verses 20 to 23 deal with life in these elements. In the same way verses 9 to 13 give us the dry land, and verses 24 to 31 deal with life in this sphere. It is helpful to associate these related sections and compare them with one another.

These correspondences are parts of larger sections. Thus the first verse of Genesis

These correspondences are parts of larger sections. Thus the first verse of Genesis corresponds with the long passage including the six days, from the last part of verse 2 to chapter 2, one giving the creation and the other describing its renewal on earth. Verse 2 and verses 1-3 of the second chapter are complementary. The first gives the ruin,

the second the restoration of God's work. See the Skeleton Index.

In poetry, correspondences abound. Often two lines form a parallelism. It would be impracticable and cumbersome to point these out by references, as in prose. They can be more clearly indicated by indentation, putting parallel lines the same distance from the left margin, with, perhaps, a correspondence reference for the larger divisions. Short correspondences, parallel to a third, start the second with a capital letter, thus:

And 'prostrating is the human, And abased the man, And the eyes of the lofty are 'lowered.

A knowledge of the literary structure of any portion of divine revelation may be helpful in understanding its message. The corresponding sections throw light upon each other. As the usual paragraphing and punctuation often hide these correspondences, and they may be found at some distance from one another, we have tried to exhibit them, not only by paragraphing, but by spacing between paragraphs and by italic references united by an equal (\*) sign. This is not intended to show equivalence but correspondence. Such sections usually have the same general subject, but may show a contrast rather than a likeness. The hyphen in compound members ties them together consecutively, as if they were words.

7. THE SELECT REFERENCES

From the select reterences given in the better bibles we have selected those which are of value and rejected those which are merely superficial and may lead astray. With these and the structural correspondences and the Hebrew-English concordance which accompanies the completed work we hope to provide the student of the Scriptures with the best of all tools for finding and enjoying the infinite harmonies of God's revelation.

THE VERSE NUMBERS

The numbers of the verses of our Authorized Version do not always agree with those of the Hebrew text, or in parallel passages, as Psalms 18 and 2 Samuel 22. In such cases we give both numbers, the Hebrew slightly smaller than the A.V. figures, in order that the student may not be confused.

## 8. THE KEYWORD CONCORDANCE

A concordance based on a discordant version is apt to become a discordance. Even when the words are separated according to the originals which they represent, the resulting complexities are too great for the ordinary intellect to grasp. Only a concordance of the Greek, Hebrew and Chaldee can display the concord of the inspired original. But even this is practically impotent because so few can use it, and even those who know the languages of inspiration are held in thrall by the versions and traditions of their environment. A concordant version makes it possible to have a concordance of the original in any language. It is the best proof of the integrity of the version, a safeguard against its corruption, and key to its contents.

The Hebrew-English concordance, like the Greek-English Keyword Concordance, plans to place an of the English words used in it in alphabetical order so that each one may be easily tound. Then it gives the passages in which it occurs, or a keyword which recalls the context. As it is a concordant version, this will be a Hebrew concordance also, and show where the equivalent Hebrew word appears, so that its usage can be studied and its contexts considered. Where a number of English words are used for one Hebrew they are grouped together under the principal English rendering.

It will probably not be published until after the version has been printed,

ביא מיא אבאור בוא תיאא לווחר ביא ימוחר ביא ביו בנים בובוע בבים בנים קול שולא בעור עו איף ויוווו ויי נון בען נוי NO YOU 200 בכלא לאניקיען צול אם פעשא תני וחד ושבאה משבלר ווחוא אידבוניויות והידנמיון לבקדור ועלה נביף יופוד חאו צל בישר יחוון כיא ציא עולאיפר קרא ואינעור פאר אין א נול איב שי אינוך וצו איניאוניעוניעי ないいかないないできまっていっていること אין אין יון ליו בר שור וניין וויין ביין ביין ביין ביין ביים ביין אין שוויין מיני על אין מארים ועלים ועל האומים אינור אינור ווידור בין דווינים באינים באינים בחווק משא וורוצו בשלה לוא משרשבוו אוני ובילתוץ לבווי ביוידו **1** W לוחד אריות בשרונו חקבע שלקד ובארקוור השא מולות בלים מיא שיד בשוילו עי ים ושנים בוחותו תל בשמשינם האינישים THE ACTION OF THE PARTY OF THE PERSON WAS ARREST MANNEY TO A THE PARTY OF THE שי ני לי ומביעות ומצויאי באודיו פשנט אייכיי דוו דילו ודידי מעונול ודי חנישות בבי נידי ונשחק נישני שישם הן אייון שיק מיביד יינעון Parket Ingilian is 188 פיל היא אינף נאין נארי ונאכה ממחור נושבר לי ואל נוא מאורניניב אל ובה דכנת משוניול אכמל ווא שה ממני ארש ועיר בשואב ווא שעם לרתביות במבציוי כחלים בן חריונה עם ליא מפנים ובאו חרש אותה ובשלע לחופין במל לא ועום הלוא תדינו הלא משתמי הלוא הנגר מרוש לנגורור לא מבנונור במודות ארץ הוא של צי ואונואי ל ואוש מאל צומבים וועשוב ביוק מוכן אבים ההבווחם באואל למבול ניתום בווחם לאין מוכני או ל בוחנו ניתו אנגל שתי אכל ורע אנ פינייא כאי נגועף גם ציבונהפה ומבשו プ<sup>に</sup>レカレフ: \*\*\*\*\*\* אל ניא נופאיב ואיוא איאפר קייש אאן פרום אינינטר וראו פריבא איוד וופועוא בבמצר עבאם וויון בעפיקיא ברוב אונים ואבענוחו TO BE WANTED לפת תאונצי מעסיב ותורב מישראו בייניים מרוף בייני ובאונור ובאונור ב עבשה אינוע הניא אינוש אינוש שניוער אינוש אולף אינוא בווא קישואון

בי כלאה צבאה כ נרצה עונה כי לקחה מוַד יהיָה כפּלִים בכָּל־חַפֹּאֹהֶ הָ: קוֹל קירא בַמְּדְבֶּר זּ פּנִי דֵרָךְ יהֹנֶה יַשׁרוֹ בַעַרְבָּה מסלָה לאלהֵינו: כָל־נֵיאֹ יּ ינשא יכל־הַר יגבעה ישׁפֵּלו וְהָיָה הֶעָקבׁ לְמִישׁוּר וְהַרְבָּסִים לְבַקּצֶה: ינגלָה בְבַוֹר יְהוֹיָה וְרָאַוֹ בָל־בָּשֶׁרֹ ה יחדו כי פי יהוה דבר: קול אמר קרא ואמר מה 6 אָקרֶא כָלֹ־דַבְשָּׁרֹ חָצִיר וכָל־חַסְדָוֹ כְצִיץ הַשְּׁדֶה: יָבֵשׁ זּ הַצִיר נֶבֶל צִיץ כִּי רַוֹחַ יְרוֹנָה נָשְׁבָה בִּוֹ אָכֵן הָצִיר הָעֶם: יָבְשׁ חָצִיר נָבֵל צֵיץ וּדבָר אֱלֹדֵינוּ יָקוּם לְעוּלֶם: עַל בר־נָבָה עַלִּיּלָךְ מִבְשַנֶּת צִיוּן בְרָימי בְּכֹהַ כוּלֵךְ פּ מְבַשֶּׁרֶת יְרִוּשָׁלֶם דָרִימֹי אַלְּתִירָאי אָמֵרי לְעָרֵי יְדוּדְה רגָּהָ אֶלְהִיכֶם: הֹגַה אָדֹנֵי יָהוֹה בְּחָוָק יָבוֹא ווְרֹעָוֹ מַשְׁלְה י לֵוֹ הגָהַ שָׁבָרוֹ אָתוֹ וּפְעָלָתוֹ לְפָנֵיו: בַּרעָה עַדְרָוֹ יִרְעָה 11 בורעוֹ יָקַבָץ מְלָאִים ובחיקוֹ יִשֶּא עָלְוֹת יְנַהֵל: מֶר בּי מָרַר בשִׁעֶלוֹ מִים וְשָׁמִיםֹ בַּוֶּרַת חַבֵּן וְכֶל בַּשָּׁלָשׁ עֲפַר דָאָרץ ושָׁקָל בַּפָּלֶם דָרִים וּנְבָעוֹת בְּמְאוֹנֵים: ְמְרתבּן 13 אָת־רָוֹח יְרוֹה ואִישׁ עְצָתוֹ יְוֹדִיעֵנוֹ: אֶת־מֵי נועל וַיְבִינֶּדוֹ 14 נַיָלַמְּהָרוּ בְּאַרַח משְׁפֵּט וַיְלַמְּרֵרוּ דַּעַת וְדֶרֶךְ הְבוּנְוּת יְדִרעֵנֵי: הַן נוֹים כִּמַר מִדְלִי וּכְשַׁחַכְ מְאוֹנֵים נָחְשָׁבוּ הֵן מו אַיָם כַּדָּק יִמְּוֹל: וּלְבָנוֹן אֵין דֵי בְּצֵר וְהַיָּהוֹ אָיַן דֵי 16 בְּלַ־דַנּוּיִם בְּאַיוֹ נֶנְדָוֹ מֵאֶפֶּם וָתְרוּ נָחִשְׁבוּ 17 עולה: וֹלְוֹ: וְאֶל־מֶי תַּדְמִיון אֻל וֹמַה־דְּמָוֹת תַּצִּרְכוּ־לְוֹ: דַּפָּסֶלׁ יַסְךְ חָרָשׁ וְצַרֵף בּוָרָב ירַקְצֵנוּ וֹרְתְכָּוֹת כֶּסָף צוֹרֵף: כ הַמֶּסְבֶּן הַרוֹמָה עֵץ לְאִדִירְקַב יבחֶר הָרֶשׁ הָכָם יְבַקּשׁר 21 לו לָהָכֶין פֶּסֶל לָא ימִום: הַלָּוֹא תַרְעוֹ הַלְוֹא תִשְׁלְעוֹ הַלִּיא דְגַּד מִרָאשׁ לָכֶם הַלוֹא הַבְּינוֹהָם מִוֹסְדְוֹת הָאֵרֶץ: 22 הַישֶׁבֹ עַלִּיהָוֹג הָאָרָץ וִישְׁבֶיהִ כַּחַגָּבִים הַנּוּשָה כִּדּלֹ 23 שָׁמֵּים וַיִּמְתָחֵם בָאָדֶל לְשֶׁבֶת: הַנּוֹתַן רְווְנִיָם לְאֶין שְׁפְּמֵי אַרץ בַתְּרוּ עָשֵׁר: אַף בַּל־נִשְּׁעוּ אַף בַּל־וֹרְעוּ אַף בַּל־ שׁרֵשׁ בָאָרֶץ גִּוְעֶם וְנָם נָשַׁף בָּהֶם וַיִּבְשׁוּ וּסְעָּרָה כַּכַּּוְשׁ בַּרְ תִשְּׁאָם: וְאֶלִרמִי תְרַמְּיָוֹנִי וְאָשְׁוֹנֶה יאכִיר קְרוֹשׁ: שְאָר מָרום עִינֵיכֶם וראוֹ מִ־בָרָא אֵלֶה הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכָלָם בְשָׁם יַכְרָא מֶרָב אונים וְאַפֶּרץ בֹּחַ אִישׁ לְא 27 נֶעְהֶר: • לְאָה תֹאמֵר יִעְלְב וֹתְרַבֶּר יִשְׁרָאֵל נִסְתְרָה 28 דַרְכִי מֵידוָה וּמֵאֶלהָי מִשְׁפְּמִי יַעְבוּר: הַלוֹא יָדְעָהָ אִם־ 28 לָא שָׁבַּעְהָ אֱלֹבֵי עוּלָם ו יְהוָה בּוֹבֵא קְצָּוֹת הָאָרִץ וּ

RESTORED TEXT AND SUBLINEAR mlae tzbae ki nrtze sneberom Herstaffonnionian is accepted content of the same Owne kis HER-TO-be- THAT DEPRAYED to: ki\* Mid loche SHETAKES THAT KAND Jéhorah
= FROM k'phlim qul DOUBLINGS OALL HER MISSINGS LIGHTING dishra BEorbe BËmdbr phnu drk msle qura Ieue CALLING OX BEING : SPEAKMEACE YE TO TREAD Jehovah M.STRAIGHT YE @XTO MIX BEING : MOUNT wilderness @Blace way gorge high way Lale inu: Ukl-er Ugboe kl-gia insha ishphlu > OUR-TO-DISPOSES ALL C-SWELL IS DEING BORNE + ALL PROTUBER + TO -CONE THEY ARE JONG -LOW Lmishur UErksim Eogb Veie Lbq og: Ungle + BECOMEST X TO-HEEL Panta crooked >BEING-C-STRAIGHT + X TO-KNOTS > RENDING! +-15-ROLL ed valley knob ichdu. Ieue Urau kl-bshr ki<sup>a</sup> phi Ieue dbr: TOHEAVY Jehovan + THEYSEE ALL FLESHING FONE. THAT MOUTH of Jehovals (III) SPEAK Glech isteren toutheout Tumre savet me agra amr gra S WHAT TAM-CALLING ALL LIGHTING SAYING CALL-YOU + SAYS Ukl-chsdung Ktzitz voice UKI-Onsdu" Ktzitz Eshde: ibsh
+ ALL HS-TO-be-Rind = C-BLOSSOFT x+RWRBS-SUFFE - CIS-DRY chtzir \* FLESHING CENVISON C-ENVIRON doxa anthropou CIENT Field 27255 87 a 5 5 nshbe Bu correction ruch ki tzitz Ieue akm chtzir Eom: Jehnvaly Shets RETURNED OHIM 4-50 A BINTEGRATES COLLESSON THAT TO-WIND decay for spirit C-ENVIRON XWITH surely grass people marg Dabr Aleinu ibsh 713-DRY chtzir nbl tzitz Udbr Aleinu igum environ mimmerants stassom espeaking our to asposes is-resing Loulm: > DESCURING er-gbe oli 'quik-ik'
notusetantina to be farul da van your (antina yee)
mountain lotty
i Russ 27455 word rsconfirm 204 mbslirth ol tzinn MING-FLESH ARIDA whear tidings qulk mbshrth erimi Irushlm erimi al-6. PS HIGH-LON OVIGORING YOURLIGHTING MING-FLESH & C PENICH VOO DISPOSE must not AIM-REPAY VIBOT voice mbear tidings Jerusalem amri Aleikm Lori Adni <u>thi</u>ra<u>i</u> Ieude ene ene MY - TO-TO JUDICATE YOU ARE . SEEING SAY.YOU > C. ROUSES TO-HAND BEHOLD YOUR-TO-DISPASES BEHOLD Judah my Lord cities God Cear Uzrou mshl<u>e</u> Lu\* Bchza ibu<u>a</u> ene shkru athu Ieue OHOLDING-FAST METS-IN ING +HIS-TO-SOW Jehovah >HIM → HIM RULING BEHOLD HIS-HIRING 37 m igbtz odru iroe Lphniu: Kroe Bzron

6

10

ll Upholthu TO-CONTRIVE HIS-FACING =GRAZING HIS-FRANGING -IS-GRAZING OMIS-TO-SOW .IS-(m)ING-TCI ·IS·(m)ING·CCNVENE inel: an gastriekousas parakaheset tläim UBchique isha (onluth TO-GAST-FORTH + OHIS-C-DELINEATE -15-BEARING DN...ING .15-CmHUG-CONDUCT unweaned Carry

thkn Ukl Bsholn Bzrth" 12 mi-mdd mim Ushmim FROM-SEA + PLACE GIS OTO-WINNOWS - REGULATES ANY MEASURES OHIS-HANDFUL +·ALLS hollow of hand water heavens span

ophr Eartz TO-SOIL XLAND Pantas aucarth Ushql Bphis Ugbouth Bshl'sh erim +-WEIGHS OTO-BALANCE PROTUBERANTINGS + TO-CONES O COTHREE = IN Japeck

HEBREW TEXT AND SUBLINEAR OF ISAIAH 40:2-12 Explanation: Letters underlined or Malic show the grammat. Double underlined are formative, Old English shows the variations of the recently discovered manuscript.

13-14=21-28

40 "Comfort ye, comfort ye My people!" is saying your God. emphatic 2 "Speak, ye 'priests,' onto the heart of Jerusalem, and call to her. For she has fulfilled her 'enlistment, For accepted is her depravity, For she takes from the hand of Jehovah doubles in all her sins." Jb4210 3 The voice of one calling: not in the Hebrew "In the wilderness surface the way of Jehovah! Make straight, in the gorge, a highway for our God! Every ravine shall be lifted up, And every mountain and hill shall be low. being And 'all' the crooked detours shall become t straight, not in Heb. And the knobs ta valley. And revealed shall be the glory of Jehovah, And see shall all flesh 'the salvation of God. Lu35 <sup>7</sup>Septuagint<sup>o</sup> For the mouth of Jehovah speaks." 3-5=6-8 6| A voice is saying, "Call!" And 'I' say, "What shall I 'call?" P"All flesh is grass, Parable Association And all its 'glory' is as the blossom of the field. Dry is the grass, Decayed has the blossom, For the spirit of Jehovah has reversed in it: Surely Mgrass are the people. **M** Metaphor 8 Dry is the grass, Decayed has the blossom. aYet the word of our God is being reconfirmed for the eon."1P124 3-5=6-8 9! On a mountain lofty, up twith you, tidings bearer of Zion! to Raise high with vigor your voice, tidings bearer of Jerusalem! Raise it high! You must not 'fear! be fearing Say to the cities of Judah, "Behold your God!" 10! ! Behold! my Lord Jehovah, with steadfastness is coming. And His arm is ruling for Him. object of sentence Behold! His hire is 'with Him. And His wage is before Him. As a shepherd His drove is He grazing, 'And' in His arm is He enveeting together the lambkins, convening 11: And in His bosom is He carrying them. The pregnant ones He's comforting. The unweaped is He conducting. 1-2=9-11 401-11=61-18 12anWho measures the waters in the hollow of His hand, Any And the heavens, with a span, Who regulates? And has contained in the 3dpeck the soil of the 'entire' earth, And weighs with the balance, the mountains, And the hills, with scales? 13anWho regulates the spirit of Jehovah, And which man of His counsel is causing Him to know? 14 'anWhom does He consult, And who is causing Him to understand, And teaching Him in judgment's path, And teaching Him knowledge, And the way of understanding is causing Him to know?

'Or, an who has given to Him first and will be repaid by Him?' Roll's

# Hebrew-English Keyword Concordance

A concordant version must have a concordance, for this is the guaranty of its integrity, intended by the Author. The Hebrew of its purity, and the means of its improvement. Without a previous knowledge ters, the grammatical letters in *italics*, and of Hebrew, the intelligent student can learn the meaning and usage of the words of Divine the meaning and usage of the words of Divine The words used in the Concordant Version inspiration, from the contexts in which they are in blackface. Those in lightface at the end occur, far better than any lexicon can explain and in alphabetical order are from the Authorthem. Moreover, the meaning of the English ized Version. The superior figure gives the word itself is modified and refined by its con-

always, eon5. ancient, con5. any, soul4. any more, con2. appetite, soul2.

Lightface is the Authorized Version

rqio STAMP atmosphere, the thin layer of gases forced down upon the earth, in which alone sight and sound are possible. made Gn167 called, or of heaven Gn181720 waters under and above Gn177 luminaries in Gn1141517 tells of God's handiwork Ps191 above the cheru-bim Ez122 23 25 26 101 the warning of Dn123.

firmament17 beam, cell<sup>1</sup>.
beast, soul<sup>2</sup>.
beginning of the world, eon<sup>1</sup>. board, cell2. body, soul?. breath, soul1.

tzio LIMP

oll, used of a hollow space, as the so-called mortal, soul<sup>1</sup>. "side chambers" of the temple Ez41 and the move, tremule "sides" or angle vaults forming the walls of old, eon<sup>25</sup>. the tabernacle Ex25 and of the female part one, souli, the bisexual human Gn221 22, used of the own, souli, tabernacle Ex2512 2620, of the alk Ex2514, perpetual, ecn20, of the altar of sacrifice Ex277, of the altar person, soul30. of incense Ex304 etc. beam<sup>1</sup>, board<sup>2</sup>, chamber<sup>11</sup>, corner<sup>2</sup>, halting<sup>1</sup>, leaf<sup>1</sup>, plank<sup>1</sup>, rib<sup>2</sup>, side<sup>19</sup>, -chamber<sup>9</sup>.

chamber, cell<sup>11</sup>. continuance, con1. corner, cell2. creature, soul9. dead (body), soul<sup>8</sup>. desire, soul<sup>5</sup>. dragon, monster13.

The A.V. uses ten different words

for cell.

oulm obscuring

eon, a time period, of which there were several in the past Ec 110 and will be in the future Is264, but still obscure before the coming of Christ. Adam could have lived until the deluge if he had had access to the tree of lives. plural 1K813 Is264 4517 519 615 Ps615 776 14513 Dn924 2Ch62 Ec 110 etc. always<sup>5</sup>, and cient5, any more2, at any time1, beginning of the world1, continuance1, eternal1, ever267, of old<sup>1</sup>, everlasting<sup>64</sup>, evermore<sup>15</sup>, for ever<sup>3</sup>, lasting<sup>1</sup>, long<sup>3</sup>, old<sup>25</sup>, perpetual<sup>20</sup>, world<sup>2</sup>.

eternal, con1. ever, eon267. ever, for, eon2. old, of, eon1. everlasting, con64. evermore, con<sup>15</sup>. firmament, atmosphere<sup>17</sup>,

fish, soul1.

flutter, tremulous be<sup>1</sup>. The A.V. has ghost, soul <sup>2</sup>. many different expressions, cell<sup>1</sup>. many different expressions heart, soul15. for eon

hearty, soul<sup>1</sup>.
hover. See tremulous, be.

lasting, con1. leaf, cell1. life, soul119. long, eon<sup>3</sup>. lust, soul<sup>2</sup>. man, soul<sup>3</sup>. mind, soul<sup>15</sup>.

Blackface is the Concordant Version

The A.V. uses over twenty words

thnm MONSTER

monster, seems to refer to a large form of animal life, now extinct, whose bones are found preserved in some places. God created Gn121 Aaron's rod flung before Pharaoh found preserved in some places. God created Gn121 Aaron's rod flung before Pharaoh became Ex79 10 (sacred scribes do so)Ex712 the spring of the m Ne213 should Job be Jb712 Thou didst break the heads of Ps7413 You shall tramp on the sheltered lion and the m Ps9113 Jehovah (Praise ye J from the earth ye m)Ps1487 (He kills the m in the sea)Is271 (Art Thou not He Who wounded the m)Is519 Nebuchadnezzar swallowed us down like as a Jr5134 even m liberate the breast Lam43 etc. dragon13, whale1.

move, tremulous be1.

person, soul30. plank, cell1. pleasure, soul44.

for soul rib, cell<sup>2</sup>. self, soul<sup>19</sup>. shake, tremulous be1.

side, cell19. -chamber, cell9. nuphsh souling

soul, the sensation resulting from the union of an organic body with breath or spirit Gn27, inherent in the blood Lv1714, common to all creatures that roam the earth Lv1146, including beasts Pr1210. By the figure of association, a human being as to sensation or experience Ex15 1216.

living soul (roaming in waters) Gn120 21 (beast, ranging) Gn124 (earth or field life and flyer of the heavens) Gn130 219 (soil from the ground and breath of lives) Gn27 (humans) will5.

thing, soul<sup>2</sup>. time, at any, con<sup>1</sup>.

rchph TREMULOUS

tremulous, be (are all my bones) Jr239, hovering (vulture over its fledglings) Dt3211, vibrate (spirit of God is) Gn12. flutter1, move1, shake1. vibrate. See tremulous, be.

whale, monster1.

will, soul5. world, eon2. ιct

our testimony you are not getting. 26 a Jew concerning releansing. 12 If I told you of the terrestrial and ural you are not believing, how shall you be believing if I should be telling you of the celestial?

And not one has ascended into gative heaven except He Who descends out of heaven, the Son of Mankind 27 14 Who is in heaven. Pr304 And, according as Moses exalts the reerpent in the wilderness, thus 'must the Son 28 15 of Mankind be exalted, that every-

atinuouse believing on Him should not tion be perishing, but may be having life 29 eonian. Nu214-9 For thus God loves the world so that He gives His only anner begotten Son, that everyone who is neless believing into Him should not be perishing, but may be having life eonian. 1Jn 49-10 act, ot 1st<sup>17</sup>

Son into the world that He should be judging the world, but that the 31 world may 'be saved through Him. 18 1247He who is believing into Him, is not being judged: yet he who is not believing has been judged already, 32 for he has not believed into the name of the only begotten Son of

nditional)d.1J414 native Now this is the 'judging, that the Flight has come into the world and mans men love the fdarkness rather than the light, for their acts were 20 wicked. For everyone who is committing bad things is hating the light and is not coming tod the 36

gures light, lest his acts may be 'exof 21 posed. Now he who is doing the peech touth is coming to the light that ssociathis acts may be made 'manifest, buoth for they have been wrought in

that God." After these things came Jesus and His disciples into the land of hings Judea. And there He tarried with them and baptized. Now John also n the was baptizing in Enon near Salim. Greek for there was much water there, and they came along and baptized, <sup>24</sup> for not as yet was John cast into jail.<sup>41-2</sup> Mt3<sup>5-6</sup> 14<sup>3</sup> vaters

There occurred, then, a questioning of the disciples of John with Emphasis single double

they came to<sup>d</sup> John and said to him, "Rabbi, He Who was with you on the other side of the Jordan, to action One is baptizing and all are coming progress tod Him? Whom you have testified, 10! this tod Him."

John answered and said 1C47 "A hman 'can not 'get "anything if il double' should not be given him out of A heaven. Hb54 You syourselves are testifying to me that I said, 'Not Imphatic am the Christ,' but that "Dispatched am I in front of 'Him.' He Who has the bride is the Bride state groom.Jr22Yet the friend of the Bridegroom, who stands and is action hearing Him, is rejoicing with joy because of the Bridegroom's voice. (One) Jr3131 This, 'my 'joy, then, has been For God does not dispatch His 30 fulfilled. Rv212 tHe must be growing, out yet mine it is to be 'inferior.Mt222

He Who from above is coming is over all. He who is o of the earth the is of the earth and of the earth is speaking, He Who is coming out of heaven is over all.1C1547-45What He has seen and hears, this He is testifying, and not one is getting 33 His testimony. He who is getting

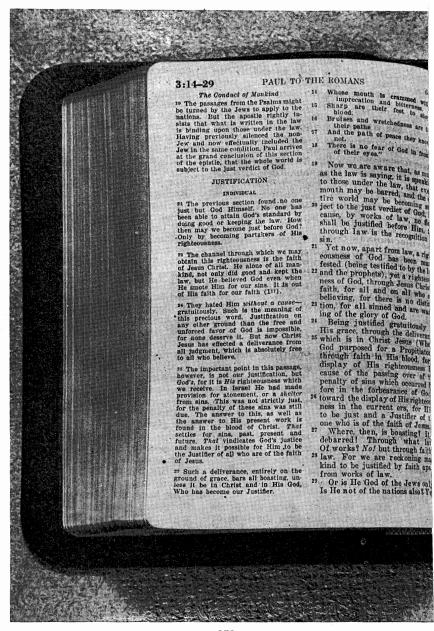
His testimony sets to his seal that God is true. For He Whom Godcommissions is speaking God's for by declarations, for God is not giving the spirit oby measure.

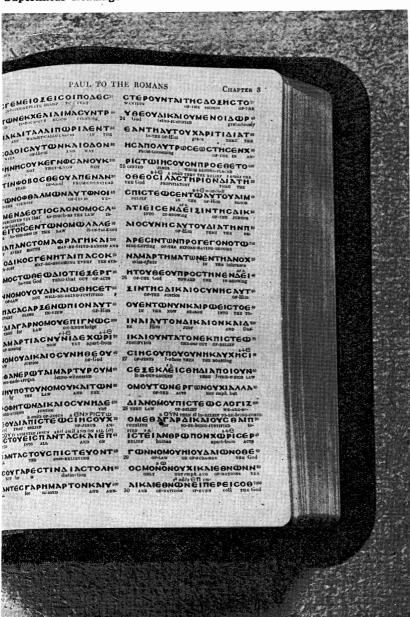
The Father is loving the Son and motion has given all into His Ahand. He from who is believing into the Son 'has without life eonian, yet he who is 'stubborn as to the Son shall not be seeing life, but the indignation of God is remaining on him."2C519 As, then, the Lord knew that the action

Pharisees hear that Jesus is mak- going ing and baptizing more disciples than John 322 (though, to be sure, past Jesus 'Himself did not baptize; but 3 His 'disciples), He 'leaves 'Judea and came away again into Galilee.

Now He 'must 'pass through 'Sa-<sup>5</sup> maria. He is coming, then, <sup>in</sup>to a city of Samaria, 'termed Sychar, factnigh the freehold which Jacob "gives state 6 his son Joseph. Now there was a

the there is not in the Greek the Renderings uniformly parallel the inspired Original as far as English idiom allows.





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The Concern has compiled three different concordances of the Greek Scriptures, two of which have been published, besides one in

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Although many years of patient toil have already been given to this work, it may take many more before it is finished. So far only the books of Moses are nearly ready for publication. The Hebrew text has been copied and compared, the Sublinear has been entered, and a tentative version has been made of the whole. Yet the task of revision takes much time and labor, and the restoration of the Hebrew presents many grave problems, some of which may have to be left for later revisions. We will notify all who are interested when the parts are ready, or send them if requested. Let us know your wishes.