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**AND TO CDS..**

**TO PLASTICS...**

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**FINALLY..**

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**AND ON TO**

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**PARCHMENT**

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TEXT**

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WITH

## ENGLISH INTERLINEAR

AND

THE NEW INTERNATIONAL VERSION  
MARGIN BIBLE

# CODEX DIGITAL

## THE NEW DIGITAL CD BIBLE

The NIV  
**Interlinear  
Hebrew-English  
Old Testament**

**e-Bible**





# THE NEW DIGITALCD BIBLE

The NIV

## **Interlinear Hebrew-English Old Testament**

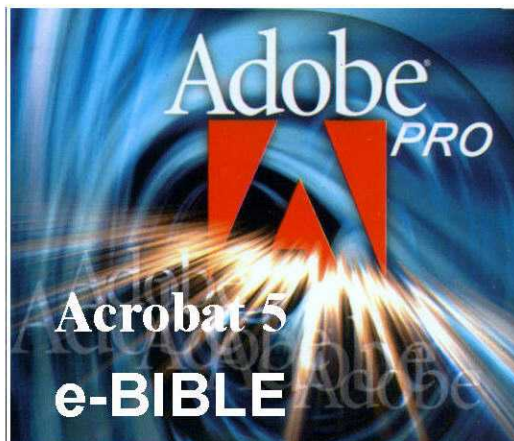
**Four Volumes in One  
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**THE**

**OLD**

**TESTAMENT**

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## ACKNOWLEDGMENTS

Five years of labor, 1574 pages of Hebrew text, and 2290 pages of translation went into the four-volume *NIV Interlinear Hebrew-English Old Testament*, now available in this one-volume edition. Of course, those five years involved more than my own labors. I am thankful, therefore, for the opportunity to publicly acknowledge those whose names do not appear on the cover, those without whose involvement this volume would not be what it is.

I must first thank the Zondervan Corporation for committing this project to me in the first place. Although together we have produced nine reference books and two study Bibles in the past eight years, the publisher took a chance on a complete unknown when this project began in 1978. Thanks to John Van Diest of the Christian Supply Centers and to Kin Millen, then of Zondervan, who first put me in touch with the publisher. Special thanks go to those who worked as editors on the original four-volume set—Bob DeVries, Paul Hillman, Doris Rikkers, and Stan Gundry—for their exceptional patience, encouragement, and support.

For granting permission to use their exceptional texts as the bases for this work, thanks to the International Bible Society for their New International Version and to the Deutsche Bibelstiftung Stuttgart for their *Biblia Hebraica Stuttgartensia*.

Recognition must go to the exceptional work of the typesetters: Deutsche Bibelstiftung Stuttgart for setting the Hebrew Text, Auto-Graphics for setting the NIV marginal text, SeTyp for setting the interlinear translation, and my parents (John and Doris) for their help and technical advice. With deep gratitude for the tedious and exacting work of putting each Hebrew word in its proper place relative to the translation, I thank R. Burwell Davis, Rosalie Donais, and Linda Schley, though I must single out Jeanne and Ralph Kunselman for doing the majority of the work on volumes 3 and 4. I also acknowledge the immense contributions of the late John Hemmingsen to the production and proofreading of volumes 1 and 2.

For proofreading the translation and biblical texts, special thanks to Paul Jesclard, who worked on volume 2, and especially to Dr. Ronald Youngbood of the NIV Committee on Bible Translation, who worked on volumes 3 and 4. They must not be criticized for any of the tendencies or mistakes in this work, for that is my responsibility, but they must be credited for the hundreds of places in which their suggestions improved the text.

I also extend my gratitude to the people who helped put me together—the faculties of Multnomah School of the Bible and Western Conservative



Baptist Seminary. I must single out two from Western—Dr. Ronald B. Allen and Dr. Ralph Alexander—who taught me to read Hebrew and to love the Old Testament and one from Multnomah—Dr. E. W. Goodrick—who has been my mentor, co-author, and dear friend and without whose encouragement I would not have taken this direction in biblical studies.

Again, I must single out the man who made this set and my current career possible. More than any other individual, Dr. Robert K. DeVries—whose faith in an unknown kid from the wild northwest, and whose commitment to and support of this project, made this entire set a reality. To my good friend Bob I dedicated volume 4.

As this set grew, so did my family. I dedicated volume 1 to wife Carolyn, volume 2 to daughter Sarah Natanya, and volume 3 to son Joshua David. Although I worked on these books at home, I was not always “at home.” But they regularly pulled me back to reality, so that I was never “gone” for long. I lovingly thank them and praise God for their remarkable patience and encouragement.

## HOW TO USE THIS VOLUME

This preintroductory section is designed to acquaint English Bible students and beginning language students with the value and use of this (or any other) interlinear work by describing what it is, what it can do, and what it cannot do. The introduction that follows presents in more detail a technical discussion of the Hebrew text and the translation techniques underlying the interlinear version and is directed to those already familiar with the basics of Hebrew grammar and textual criticism.

### WHAT IT IS

As the title states, an interlinear Hebrew-English Old Testament is a book that interlines Hebrew with English; that is, it provides a line of English translation for each line of Hebrew. Furthermore, it matches these lines word-for-word so that each Hebrew word has a representative word or phrase translating it into English.

This interlinear is difficult to read as a line because Hebrew reads right to left whereas English reads left to right. In the past, interlinears have written their English lines right to left, thus making the English reader read backwards. In this interlinear, on the other hand, each multiple-word phrase that translates a single Hebrew word is written normally in English—left to right—so that when the interlinear is used to read Hebrew a word at a time, its English rendering reads as English should. For example, in Genesis 12:2, the Hebrew word **וְאֶבְרַכְּךָ** in traditional interlinears would be rendered “you bless will I and,” but in this volume it is “and-I-will-bless-you.”

An interlinear *should* be read a word at a time, not as a version. No passage in one language can be translated into another language consistently word by word and still make the best sense. Anyone who has studied a foreign language knows that. Thus, for an interlinear to accurately represent the Hebrew (or Greek, for the New Testament), it must not represent itself as a version by itself. In most other Old or New Testament interlinears, words are numbered so they may be read in proper English order, and many words are supplied in brackets or italics because they are needed in English but do not come directly from the original language. This interlinear was *not* constructed in that way. Instead, a specific rendering is given for each Hebrew word. By comparing the sum total of these English words and phrases with the version in the margin, the reader can see the sort of give and take that must go on in order to express in proper English idiom the sentences generated by these words.

This brings us closer to defining what an interlinear is. It is a sourcebook for word studies and for the study of Hebrew. It is a source for word studies because the reader can work from the New International Version (NIV), which parallels the interlinear text, and thus discover the Hebrew word that underlies the key words of the text. It is a source for the study of Hebrew because it provides an English translation for every Hebrew word; so the student of Hebrew can read large portions of the text without constant reference to dictionaries or grammar books. These processes will be explained further in the next section.

### WHAT IT CAN DO

Because it is based on the NIV, and the NIV is contained on the same page as the interlinear text, one can read from the major words of the English text into the interlinear text and find the Hebrew word that will begin a word study. Needless to say, if you do not know the Hebrew alphabet, this book will be of little value to you. Thus, I have included a chart of the alphabet and vowels with pronunciation as a bare-bones minimum of knowledge necessary to work with this text. It would be of great value, however, if you were to dabble in a beginning Hebrew grammar or, better yet, to learn the essentials of Hebrew sounds and grammar from E. W. Goodrick's *Do It Yourself Hebrew and Greek* (Portland: Multnomah, 1976; Grand Rapids: Zondervan, 1979). Goodrick's book has a companion cassette that pronounces all Hebrew sounds and slowly reads through the first two chapters of Genesis to apply the basic sounds to the actual words of the text.

Suppose you are reading "The Song of Moses" in Exodus 15 and you see the footnote in verse 4 that says the Hebrew meaning of the name *Red Sea* is really the "Sea of Reeds." As you look over to the interlinear text, you do not even find the word *red*. The last word in verse 4 is "Reed," its corresponding Hebrew word being סוף. If this is not enough information for you, you will want to take the next step of going to Hebrew dictionaries (or lexicons) and *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (Grand Rapids: Zondervan, 1970).

Before you can use these tools, you will have to know the root form of the word. Hebrew (and Greek) words change their forms in many ways, depending on how they are used in a sentence, but the dictionaries list only the most basic form of each word. The book that will give you this form is called *The Analytical Hebrew and Chaldee Lexicon*, 2nd ed. (Grand Rapids: Zondervan, 1970). We find the form סוף on page 574 and notice that it is indeed already in its basic form, for there is a definition after it (note that this is the word in the second column [a noun], not the word in brackets in the first column [a verb]). The definitions given include "sea-weed," "sedge," "reed," "rush," and "bulrush," besides the proper name



"Red Sea." If you go further and look in a larger lexicon like that of Brown, Driver, and Briggs (BDB)—and you should!—you will discover that the word never refers to the color red at all; it is used only of water plants and of the "arms" of the Red Sea—the gulfs of Suez and Akaba. BDB explains that the term *Red Sea* comes from the Greek translation of the Old Testament, for the Greeks called these bodies of water by their color, not by their vegetation.

In addition to checking dictionary definitions, you can do your own inductive study by looking at every verse in which a word occurs. Every occurrence of the word *סוף*, for example, is listed on page 872 of the *Englishman's Concordance*. After looking them all up, you will see that whenever the word is not used of the Red Sea, it refers to reeds or water plants in general. This does not mean you cannot refer to this body of water as the Red Sea; it simply means that you know the basis for the footnote in the NIV and can explain to someone else what the Hebrew word means. Goodrick's book, mentioned earlier, will not only teach you how to sound out Hebrew words; it will also teach you how to do this kind of word study in both Hebrew and Greek.

This interlinear can help someone learn the Hebrew language, because it is a grammatically literal translation, allowing the Hebrew text to be read without constant reference to lexicons and grammars. When the reader is unable to immediately identify the form or determine the meaning of a word, a mere glance at the English translation will show if it is a noun or a verb, a participle or an imperative, singular or plural, or whatever, besides giving its definition. By comparing the interlinear rendering with the NIV, the reader will also see how the form functions, for sometimes the form in which Hebrew casts a word or phrase is changed in order to make good sense in English.

For example, the first word in Exodus 20:8, *זָכוֹר*, being an infinitive, is translated in the interlinear as "to-remember." But in the NIV it is rendered as an imperative, "Remember." The student would then understand (or discover in a grammar) that this infinitive is an "imperitival infinitive," an emphatic way of expressing a command. The difference in form between the interlinear translation and that of the NIV does not mean that the NIV is neither literal nor accurate; rather, a change in grammatical form was felt necessary in order to express the same idea in each language.

### WHAT IT CANNOT DO

This brings us to the third section: what an interlinear cannot do. First, it cannot be used by itself to "correct" or criticize a *real* translation. By "real translation" I mean one that was made for English-speaking people to read in normal English idiom, such as the NIV. As we saw in the

preceding example, the form of grammar and even the number and order of words used in an expression may change from one language to another. Because the interlinear supplies only a word-for-word grammatically literal equivalence, it cannot be used as a normal English translation. It is a sort of half-way point between the Hebrew original and its idiomatic English rendering. So, the English Bible student cannot use the interlinear *grammatically* as he can *lexcially* (that is, as a source for word studies).

Second, in respect to word studies, the interlinear translation cannot fully and exactly express the Hebrew in every instance. It can give a definition for a word in its context but cannot provide a commentary on all of the subtle nuances and meanings of that word. For this, one must consult lexicons and concordances. With the help of a concordance one can examine any word in every location in which it appears in Scripture, and with the lexicon he can obtain categorized definitions and even commentary on key passages. We have already seen this process in regard to the Red Sea.

Third, the interlinear cannot be an independent source of exegesis or interpretation. For example, בְּרֵאשִׁית, the first word in Genesis 1:1, is translated “in-beginning” (because there is no definite article present in the Hebrew), but this does not mean it should be interpreted as speaking of *a* beginning (i.e., one among many). An article is required in English—whether “a” or “the”—even though the Hebrew has none, and the NIV has interpreted this verse to refer to *the* beginning (as have most other English versions). That decision cannot be challenged and refuted solely on the rendering of the Hebrew word in the interlinear.

Similarly, in Isaiah 7:14, because the NIV translators chose “the virgin” to translate the Hebrew word הַעַלְמָה, the interlinear translation reflects this choice rather than using “the young woman,” which might be the better option linguistically, contextually, and theologically. This “proves” only that the NIV agrees with the word choice of some versions—e.g., King James Version, Living Bible, New American Standard Bible—as opposed to the choice of other versions—e.g., Good News Bible, Jerusalem Bible, and Revised Standard Version. It does not prove that הַעַלְמָה means “the virgin.”

In summary, the English Bible student can use this volume to locate and begin to study words in lexicons, concordances, and linguistically based commentaries and even to glean a little information about Hebrew grammar by observing the style of translation. The student of Hebrew can use it more fully, as a companion to translation that provides both form and function and as a pedagogue to lead him to a better reading knowledge of Hebrew—even to the point where he outgrows the book altogether.

The introduction that follows explains more fully to the student of Hebrew how to use the interlinear as a help in understanding grammar. It

does so by pointing out the techniques of translation that express the forms of the words. A careful reading of the introduction will give the student a better understanding of the book and a fuller, more satisfying use of it. At the end of the introduction is a list of books basic to the study of Hebrew and of the biblical languages in general.

### THE HEBREW ALPHABET AND VOWEL SYSTEM

The following table lists the alphabet in order, giving both pronunciation value (as used in modern Hebrew) and transliteration value (that is, the way reference books represent the letters in English characters).

Form	Final Form	Transliteration	Name	Pronounced as in:
א		ʾ	ʾAleph	(silent)
ב (בּ)		b (bh or b̥)	Beth	ball (very)
ג (גּ)		g (gh or g̥)	Gimel	gone (same)*
ד (דּ)		d (dh or d̥)	Daleth	dog (same)*
ה		h	He	hat
ו		w or v	Vav	very
ז		z	Zayin	zeal
ח		ḥ or ch	Heth	Bach (the composer)
ט		ṭ	Teth	ten
י		y	Yodh	yet
כ (כּ)	ך	k (kh or k̥)	Kaph	king (like כּ)
ל		l	Lamedh	long
מ	ם	m	Mem	men
נ	ן	n	Nun	new
ס		s	Samech	sign
ע		ʿ	ʿAyin	(silent)
פ (פּ)	ף	p (ph or p̥)	Pe	pea (phone)
צ	ץ	s or ts	Tsadhe	hits
ק		q	Qoph	unique
ר		r	Resh	run
ש		ś	Sin	so
שׁ		ś or sh	Shin	ship
ת (תּ)		t (th or t̥)	Tav	toe (same)*

\*Modern Hebrew does not distinguish the variant forms of the consonant in pronunciation.



The following charts give the pronunciation value as used in modern Hebrew:

Hebrew Long Vowel	Name	Translit-eration	Sounds Like
א	qamets	ā	father
ע	tsere	ē	they
י	hireq yodh	î	machine
ו or וּ	holem	ô or ô	roll
וּ	shureq	û	tune

Hebrew Short Vowel	Name	Translit-eration	Sounds Like
א	pathah	a	father
ע	seghol	e	met
י	hireq	i	pin
ו	qamets hatuph	o	roll
וּ	qibbutz	u	tune

The following half vowels require only a fraction of the effort put into pronouncing the regular vowels, much as the *e* in “the” in the phrase “the bee.”

Hebrew	Name	Translit-eration	Pronunciation Value
׃	shewa	e	half an “eh” sound, or silent
ׂ	hateph pathah	a	half an “ah” sound
׃	hateph seghol	e	half an “eh” sound
ׂ	hateph qamets	o	half an “oh” sound

# INTRODUCTION

*The NIV Interlinear Hebrew-English Old Testament* (NIVIHEOT) combines the best available Hebrew text and English version, bridged with a grammatically literal, word-for-word translation to meet the needs of English Bible students as well as those of both beginning and intermediate students of Hebrew. As the interlinear translation is based on the vocabulary of the New International Version (NIV), the English Bible student may use the NIVIHEOT to identify the Hebrew word or phrase underlying any portion of his English text, thereby providing himself with the material for word studies or interaction with linguistically based commentaries. For formal studies, the NIVIHEOT provides a word-for-word translation; this is of great help in learning Hebrew, because it permits one to read large portions of text without constant reference to lexicons and grammars. In addition, this translation is grammatically literal—a feature not found in any previous interlinear translation—which aids in the identification of nominal and verbal inflection, the first step of exegesis. The following discussion details these and other features characteristic of the Hebrew, English, and interlinear texts.

## THE CONTENTS AND THE CANONS

As is clear from the table of contents, this interlinear follows (as do most versions) the Greek canonical order, not the Hebrew order, of Old Testament books. This order was chosen because the work is based on the New International Version. Moreover, most Hebrew tools for the English reader or the beginning/intermediate student of Hebrew are also arranged according to the Greek order—e.g., *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (Grand Rapids: Zondervan, 1970) and Einspahr's *Index to Brown, Driver and Briggs Hebrew Lexicon*, rev. ed. (Chicago: Moody, 1977); thus, having chosen this order, the NIVIHEOT will be more useful in conjunction with them. This one-volume edition has adopted the pagination of the four-volume set rather than repaginate the contents of volumes 2–4 (Joshua–Malachi).

When the contents of the two arrangements are compared, however, it is apparent that the NIVIHEOT also complements the Hebrew order in its larger divisions (see Table 1). Volume 1 (Genesis–Deuteronomy) is equivalent to the Hebrew Torah. Volume 2 (Joshua–2 Kings) contains the Former Prophets with the addition of Ruth. Volume 3 (1 Chronicles–Song of Songs) contains the Writings (not including Ruth, Lamentations, and Daniel). Volume 4 (Isaiah–Malachi) contains the Latter Prophets (with the addition of Lamentations and Daniel). Thus the order 1-2-4-3 approxi-

**TABLE 1**  
**THE OLD TESTAMENT CANON**

GREEK CANONICAL ORDER	HEBREW CANONICAL ORDER
I. THE PENTATEUCH	I. THE TORAH
A. Genesis	A. Genesis
B. Exodus	B. Exodus
C. Leviticus	C. Leviticus
D. Numbers	D. Numbers
E. Deuteronomy	E. Deuteronomy
II. THE HISTORICAL BOOKS	II. THE PROPHETS
A. Joshua	A. The Former Prophets
B. Judges	1. Joshua
C. Ruth	2. Judges
D. 1 and 2 Samuel	3. 1 and 2 Samuel
E. 1 and 2 Kings	4. 1 and 2 Kings
F. 1 and 2 Chronicles	B. The Latter Prophets
G. Ezra	1. Isaiah
H. Nehemiah	2. Jeremiah
I. Esther	3. Ezekiel
III. THE BOOKS OF POETRY AND WISDOM	4. The Twelve
A. Job	a. Hosea
B. Psalms	b. Joel
C. Proverbs	c. Amos
D. Ecclesiastes	d. Obadiah
E. Song of Songs	e. Jonah
IV. THE PROPHETS	f. Micah
A. The Major Prophets	g. Nahum
1. Isaiah	h. Habakkuk
2. Jeremiah and Lamentations	i. Zephaniah
3. Ezekiel	j. Haggai
4. Daniel	k. Zechariah
B. The Minor Prophets	l. Malachi
1. Hosea	III. THE WRITINGS
2. Joel	A. The Books of Truth
3. Amos	1. Psalms
4. Obadiah	2. Job
5. Jonah	3. Proverbs
6. Micah	B. The Scrolls
7. Nahum	1. Ruth
8. Habakkuk	2. Song of Songs
9. Zephaniah	3. Ecclesiastes
10. Haggai	4. Lamentations
11. Zechariah	5. Esther
12. Malachi	C. The Rest
	1. Daniel
	2. Ezra-Nehemiah
	3. 1 and 2 Chronicles



mates the divisions—though not the internal order—of the Hebrew canon.

### THE HEBREW TEXT

In contrast to the New Testament, where the best approximation of the original text is produced through the careful collation and evaluation of the thousands of available Greek manuscripts, the Old Testament is predominantly represented by one type of text (commonly known as the Masoretic Text [MT]), which has very few significant variations. As a result, all printed texts of the Hebrew Old Testament are virtually identical. Even in the critical editions produced in this century, deviations from the basic MT are not incorporated into the text but appear in footnotes. However, the existence of readings differing from the MT—as found in such early recensions and versions as the Samaritan Pentateuch, the Targums, the Septuagint and other Greek translations, the Syriac Peshitta, and the Latin Vulgate—as well as the existence of some untranslatable readings in the MT, prompt even conservative scholars to carefully suggest some changes in the Hebrew text.

In the desire to represent the basic MT, as well as to provide material for limited textual criticism, the NIVIHEOT uses as its Hebrew text the *Biblia Hebraica Stuttgartensia* (BHS), which reproduces the Leningrad Codex B19a (L), considered the 'oldest dated MS of the complete Hebrew Bible. Deviations from the text of B19a (L) in the NIVIHEOT are very few and conservative (in contrast to the textual footnotes of BHS, which are not reproduced), and these changes are based only on the translations and footnotes of the NIV, as follows:

- 1) When the NIV adds to the MT, the suggested emendation and translation are entered into the text in brackets [ ] and are discussed in a footnote (e.g., Gen. 4:8).
- 2) When, based on versions, the NIV presents an alternative reading in the text, the conjectured Hebrew reading is printed in a footnote (e.g., Gen. 47:21).
- 3) When, again based on the versions, the NIV suggests an alternative spelling of a proper name or place-name (whether reproduced in the text or suggested in the footnotes), the conjectured Hebrew reading is *not* supplied (e.g., Gen. 10:4). Readers wishing to see the suggested alternate spelling may consult the critical notes of BHS.
- 4) When in the footnotes (not in the text) the NIV suggests alternate readings from the versions, the conjectured Hebrew reading is *not* supplied (e.g., Gen. 1:26). Again, consult BHS.

5) There are many readings in B19a (L) that do not exactly agree with the majority of the Masoretic tradition. Most of these differences are idiosyncrasies of vowel pointing and the use of the *dagesh*. In the desire to represent the majority tradition, all such divergences in spelling noted in BHS are corrected in footnotes (e.g., Gen. 2:18).

The ancient textual variants noted with the MT—which occurred when the reading in the text (*Kethib*, “which is written”) was corrected for the proper pronunciation or spelling by a reading in the margin (*Qere*, “read!”)—are indicated by the small circle (°) over the *Kethib* form. The *Qere* form is given in a footnote with its verse number preceded by the small circle. When more than one type of footnote appears on a page, the *Kethib-Qere* is always at the bottom of the page (e.g., Num. 12:3). The exception to this occurs when the *Qere* form is a different word or word division than the *Kethib*. In this case, a translation is supplied beneath the footnote (e.g., Gen. 30:11).

Four forms in the Hebrew Bible are always pronounced differently from the way they are pointed, yet are not noted as *Kethib-Qere*. These so-called *Qere perpetua* are as follows:

1) יהוה (“Yahweh,” the proper name of God) is written either יהוה, pointed with the vowels of אֲדֹנָי (“Lord”), or יְהוָה, pointed with the vowels of אֱלֹהִים (“God”), and it is to be pronounced as the word whose vowels it borrows. This deliberate mispointing was an effort by the scribes to make the name of God unpronounceable and thus to keep it from being taken in vain (Exod. 20:7; Lev. 24:11). This device was misinterpreted in 1520 by one Galatinus who mixed the vowels of אֲדֹנָי with the consonants of יהוה, thus producing the hybrid form *Jehovah*, which has remained with us to this day.

2) הִיא occurs throughout the Pentateuch in place of הִיא, the normal spelling of the third person, feminine, singular pronoun (“she”). There is no clear explanation for this.

3) יִשָּׁשכָר (“Issachar”) is consistently spelled in this unpronounceable form, the background of which is a mystery.

4) יְרוּשָׁלַם (“Jerusalem”) is the normal spelling of יְרוּשָׁלַם.

Although the *Kethib-Qere* and the *Qere perpetua* are included in the NIVIHEOT as normal features of the MT, textual notes are included only because of alternate readings in the NIV. . Textual criticism—Greek or Hebrew—is the domain of the scholar and should not be dabbled in by beginning, intermediate, or even advanced students. For further discussion, the reader is referred to the excellent introduction and bibliography to Old Testament textual criticism by Bruce Waltke that appears in volume 1 of *The Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1979).

## THE ENGLISH TEXT

The NIVIHEOT reproduces in the margin the text of the NIV, complete with its special indentations, section headings, and footnotes. The reason for the choice of the NIV is twofold. First, the desire to make this interlinear a lasting standard necessitated the choice of the Hebrew and English texts most likely to remain standards. Second, the character of both the translation and the format of the NIV makes it a superior marginal text. Because it is fluid and idiomatic, yet accurate and dignified, the NIV provides a superb model of expressing in good colloquial English the thought forms generated by a word-for-word translation of the Hebrew. Further, the structure of the text, often as significant as the grammar, is displayed by the special indentations and paragraphing that make more apparent the literary forms of poetry, letters, lists, and so forth, reminding the student that the text is woven into a unified and flowing whole and is not simply a collection of words.

The introduction prepared by the Committee on Bible Translation follows this introduction and explains more fully the presuppositions, goals, and methods underlying the translation and publication of the NIV. For further and more detailed insights into the NIV, see *The NIV: The Making of a Contemporary Translation* (Grand Rapids: Zondervan, 1986).

## THE INTERLINEAR TEXT

As previously mentioned, the interlinear text is based on the vocabulary of the NIV and is grammatically literal. In this regard, the NIVIHEOT presents a unique concept in interlinear translation. The interlinear translator is usually quite independent, choosing not only the vocabulary of his version but also the verbal and nominal forms into which they are cast. The result is a translation that is literal in the sense that it gives an English equivalent for every word of the original (if indeed *literal* means "word-for-word") but not literal in grammatical form (if *literal* also means matching each inflection of the original with a consistent approximation of that inflection in English). Thus, all interlinear translations contain English singulars translating plurals and vice versa, verbs translating nouns, finite verbs translating infinitives and participles, and so forth, so that the text will make better sense to the reader of English. Even when this idiomatic translation is corrected by the grammatically literal rendering supplied in brackets, the impression remains that the interlinear rendering is the most accurate rendering possible, whereas in reality it is just another version, not necessarily more accurate or less accurate than any other English version.

In fact, sometimes a good idiomatic translation can be as accurate as an interlinear translation, for, as any linguist will testify, no two languages

are completely identical in word meanings and grammatical structures. Thus, accuracy in translation depends on “dynamic equivalence”: the process by which the *meanings* and *impacts* generated by the words and grammar of the original language are reproduced in the words and grammar of the receptor language best suited to recreate these meanings and impacts. In some cases a word-for-word translation produces the best dynamic equivalence, but in other instances this effect must be generated through idiomatic rendering.

This does not preclude the role of the interlinear translation, for the meaning of the original language must first be discovered through the careful study of words and grammar before this meaning may be recast into the words and grammar of the receptor language. With this in mind, the NIVIHEOT attempts to supply this grammatically and lexically literal link between the words of the Hebrew text and the skillfully cast idioms of the NIV. The following discussion presents the format and features of the interlinear translation.

### *Word Choice and Word Order*

#### **Word Choice**

Words have little meaning outside of the contexts in which they are used. Thus, the translator must see the whole context of a word before he can accurately render it with one of its many potential definitions. The NIV is the product of many brilliant scholars working many hours to establish the best contextual lexical choices; so it would be presumptuous to alter their word choices simply for the sake of novelty or to provide new synonyms. The vocabulary of the interlinear text, then, is taken from the NIV in most cases.

There are six types of exceptions to this general policy. As far as three of them are concerned, it need only be said that exceptions occur when the limits of space in the interlinear text require a shorter word or phrase (e.g., “unleavened bread” instead of “bread made without yeast”), when Hebrew words are combined to produce a single English reading (e.g., “sons of Israel” instead of “Israelites”), and when the English renders the Hebrew with an idiom that cannot be matched word-for-word (e.g., “he lifted his eyes” instead of “he looked up”). This wording does not imply that it is the only viable option for any context; the thorough student will want to consult the standard lexicons of biblical Hebrew for more detailed discussion of words, idioms, and difficult readings. Although the words are taken from the NIV, the grammatical form of these words is determined strictly by the Hebrew form, as detailed below.

A fourth type of exception involves the name of God. The proper name of God (יהוה) is translated “LORD” in the NIV and most other English versions. The NIVIHEOT consistently renders this name as “Yahweh.”



This is the spelling and pronunciation generally acknowledged by Bible scholars. Further, according to Scripture, this is God's special name, and it has no direct connection with the idea of lordship. Thus the use of the name Yahweh is a major—and, I think, meaningful—exception to the NIV.

Throughout the prophets, the NIV translates the compound name or title יהוה צבאות as "the LORD Almighty." The NIVIHEOT has it as "Yahweh of Hosts" (e.g., Isa. 1:9). The NIV follows the dominant Greek translation of the second word, *παντοκράτωρ*; the NIVIHEOT renders it according to the dominant meaning of the Hebrew root, "host" or "army." This also distinguishes it from שׂדֵי (e.g., in Joel 1:15), which the NIV consistently translates also as "Almighty."

These exceptions were not made because of dissatisfaction with the NIV translation. Rather, they were made to translate each name and title of God uniquely and consistently, for the benefit of any reader who undertakes this immensely valuable and rewarding word/name study.

A fifth area of departure from the NIV involves the so-called cognate accusative, a major characteristic of Hebrew style. This occurs when a verb takes as its object a noun of the same root as itself, as in Jonah 1:16, where it is said that the sailors "feared a great fear" (NIV: "greatly feared"). In some places, the NIV renders the object as a noun from a different root than that of the verb. The NIVIHEOT maintains the same English root for both to point out the Hebrew style. For another example, in Ezekiel 32:10, where the NIV reads "shudder with horror," the the NIVIHEOT reads "they-will-shudder . . . shuddering."

Sixth—and similar to the fifth exception—is the fact that, in a few places, the NIVIHEOT maintains a consistent translation for a key term, though the NIV may use a range of synonyms. For example, the root רָצָה is used throughout Ezekiel 34 and is variously translated by the NIV as "to shepherd," "care for," "feed," and "tend." The NIVIHEOT points out the Hebrew repetition by repeating the translation "to shepherd" throughout.

Again, these exceptions are very few. They are not intended as an indictment of the NIV. They are intended to distinguish the names and titles of God for the attentive reader and to point out a major aspect of Hebrew style to the language student.

### Word Order

The word order presents great difficulty because Hebrew reads right-to-left while English reads left-to-right. This problem is further complicated by the need to render most Hebrew words with more than one English word. Thus, all previous interlinears have forced the English reader not only to read the word-for-word translation backwards but also to read the phrases used to translate individual Hebrew words backwards. Whereas the first situation is unavoidable in an interlinear, the second is unneces-

sary. Why should the reader be made to read the translation of the word *וְשָׁמַעְתָּ* as “hear shall you and,” when the phrase could be put in normal order “and you shall hear”? The NIVIHEOT chooses the latter format, believing that most readers will be reading the Hebrew one word at a time and would therefore prefer to read its translation in proper English word order.

A further difficulty found in most interlinears—especially the few that have appeared for portions of the Old Testament—is determining where the translation for one word ends and the translation for the next begins. To eliminate this confusion, the NIVIHEOT connects all the English words used to translate any one Hebrew word with hyphens. The example above appears as “and-you-shall-hear.”

With these two features in the format—giving the translation of each Hebrew word in proper English word order and connecting multiple words with hyphens—the NIVIHEOT should prove to be the easiest to read of all existing interlinear translations of the Old Testament.

### *Translation Techniques*

Although this introduction is not intended as a primer for Hebrew grammar, the attempt to maintain grammatical literalness demands that the elements of Hebrew grammar be discussed in relation to the way they affect the translation. Underlying the following description is the presupposition that no English words will be supplied that are not direct translations of a Hebrew word and its inflected form. The NIV text given in the margin will provide the reader with English words necessary to construct a good translation—e.g., the indefinite article (a, an), which does not occur in Hebrew but is required in English. In this way the student can see where even literal translation necessarily involves a degree of interpretation. Also, no punctuation is provided in the interlinear text except to indicate interrogative pronouns and particles and the imperative form of verbs.

### **The Nominal System**

*Nouns in General.* Hebrew nouns are rendered as English nouns unless the Hebrew nouns are also used as adjectives. In the latter case they are rendered as adjectives. Only proper names (e.g., Jacob), place-names (e.g., Canaan), and titles of God (e.g., Holy One) are capitalized.

*Number.* Hebrew singulars are rendered as singulars, even when the noun is a collective (e.g., Gen. 6:1, *הָאָדָם*, “the man” rather than “the men”). Hebrew duals are usually rendered simply as plurals, unless the dual demands the use of the number two (e.g., Exod. 25:10, *אַמְתִּים*, “two cubits”). Hebrew plurals are translated as plurals. If the plural is a fixed form denoting a singular object, it may be rendered as a singular (e.g., Gen. 1:1, *אֱלֹהִים*, “God”).

*Gender.* Although English has gender distinctions in certain nouns—e.g., the female counterparts of the male *actor*, *waiter*, and *god* are the *actress*, *waitress*, and *goddess*—gender is not a universal feature of the language. Thus, gender will be seen consistently only in the pronouns and the verbal system, discussed below.

*Case.* Case endings existed in Hebrew older than that of the MT, but no case endings have survived in our existing manuscripts. Since case is therefore determined by context rather than by inflection, no special translation device is used to distinguish nominative, genitive, or accusative, even if the context demands an English preposition (e.g., Gen. 2:7, עֶפֶר, “dust” rather than “from the dust”). The NIV text will be of great value in providing the prepositions needed for good English translation when no preposition exists in the Hebrew context.

*Absolute and construct structure.* Possession and other genitive functions are expressed by the construct structure. The word in construct in Hebrew is indicated in the translation by the use of the word *of* as a suffix (e.g., Gen. 12:15, בֵּית פַּרְעֹה, “house-of Pharaoh”). When the inflection of a word does not change to indicate it is in construct, the Masoretic accentuation becomes the guide. But as it is not always an absolute determinant, many “judgment calls” in relation to this grammatical structure had to be made, and criticisms and corrections are welcomed. (See *Article* below.)

*Adjectives.* Adjectives are rendered in the same way as nouns in regard to number and gender. Plurality is indicated by the addition of the word *ones* (e.g., Gen. 1:16, הַמְּאֹדֹת הַגְּדֹלִים, “the-lights the-great-ones”).

*Article.* The Hebrew article is always translated by the English definite article (see example of Gen. 1:16 above). It is translated everywhere it appears, even when not needed in English (e.g., Gen. 22:9, הָאֱלֹהִים, “the-God”). It is never supplied in translation where it does not occur in Hebrew. As words in construct do not take the article, even when they are considered definite by being in construct to a proper name or a noun with the article, the English article is not supplied in translation (e.g., Gen. 1:2, וְרוּחַ אֱלֹהִים, “and-Spirit-of” not “and-the-Spirit-of”).

*Numerals.* Numerals are simply translated as numbers, whether ordinal or cardinal, without indication of gender.

*Pronouns.* Pronouns are consistently rendered according to person, number, and gender. Since Hebrew, unlike English, has no neuter gender, inanimate objects are referred to as “he” or “she,” not as “it.” Although this will sound foreign to English ears (e.g., Gen. 1:12), this gender distinction will often aid in the identification of a subject with its verb or a noun with its modifier, as they will share the same gender. In the translation, moreover, pronominal suffixes are suffixed to the word they modify (e.g., Gen. 6:18, בְּרִיתִי, “covenant-of-me”). Because no special pronouns are used in Hebrew to refer to God and because such reference is often a matter of interpretation, no pronouns are capitalized.

As English does not distinguish between second person masculine and feminine, singular and plural (using “you” for all four forms), or between third person plural, masculine and feminine (referring to both as “they”), the interlinear makes no differentiation either. To introduce another typeface or to resort to archaic English (e.g., “ye” and “thee”) would draw undue attention to this matter and possibly confuse those unfamiliar with Hebrew. But for those who have not memorized these pronouns and wish to see the difference, the following chart shows all the possible spellings of these pronouns, both independent and suffixed:

	Independent	Suffixed
Second masc. sing.	אַתָּה, אַתָּה	דְּ, כָּה
Second fem. sing.	אַתְּ, אַתְּ	דְּ
Second masc. plur.	אַתֶּם	כֶּם
Second fem. plur.	אַתֶּנּוּ, אַתֶּן, אַתֶּנָּה	כֶּן
Third masc. plur.	הֵם, הֵמָּה	הֶם, הֵם, הֵם
Third fem. plur.	הֵן, הֵנָּה	הֵן, הֵן, הֵן

*Demonstratives.* Demonstratives are translated consistently as to number, but gender is not indicated.

*Interrogatives.* As interrogatives introduce a question, they are always followed by a question mark, whether they are independent words (e.g., Gen. 4:9, אַי, “where?”) or the prefix הֶ (e.g., Gen. 4:7, הֲלוֹא, “not?”).

*Relatives.* The Hebrew relatives אֲשֶׁר and (rarely) זֶו are translated by the English relative pronouns “that,” “which,” and “who.” If אֲשֶׁר expresses the idea of place, it is rendered “where.”

The Verbal System

*Stem, or theme.* The eight (or nine, counting Qal passive) Hebrew stems, or themes, have not been distinguished in translation. Their influence on verbs is seen, however, in the way in which the words are rendered (e.g., Lev. 11:36, יִטְמָא, “he-is unclean” [Qal]; 11:43a, תִּטְמְאוּ, “you-make-your-selves-unclean” [Hithpa’el]; and 43b, וְנִטְמַתֶּם, “or-you-be-made-unclean” [Niphal]). Since this is not adequate material for parsing, the student who has not memorized the basic vowel patterns of the verbal system should consult the *Analytical Hebrew and Chaldee Lexicon*, 2nd ed. (Grand Rapids: Zondervan, 1970) when in doubt about the inflection of a verb—or about any other part of speech for that matter.

*Person, number, and gender.* The person, number, and gender of all finite verbs are indicated by the use of pronouns as subjects, even when the

subject is expressed by means of a noun or independent pronoun (e.g., Gen. 1:1, בָּרָא אֱלֹהִים, "he-created God."). The possibility of confusing the expressed subject with the object of the verb is usually eliminated by pronouns or the definite direct object indicator (see אֵת below). If these prove inadequate, consult the NIV translation.

Again, there is the problem of distinguishing second person, masculine and feminine, singular and plural, as well as third person plural, masculine and feminine (see *Pronouns* above). Most questions should be answered by consulting the *Analytical Lexicon* or the following chart, which lists all the perfect and imperfect preformative and affirmative indicators used consistently in all themes to distinguish person, number, and gender.

	PERFECT		IMPERFECT	
	Singular	Plural	Singular	Plural
3rd masc.	(none)	וְ	יִ	יִ'וּ
3rd fem.	הִ	וְ	תִ	תִ'נָּה
2nd masc.	תִ	תִּם	תִ	תִ'וּ
2nd fem.	תִ	תִּנְ	תִ'י	תִ'נָּה
1st com.	תִי	נִי	אִ	נִ

*Tense, or aspect, and mood.* Because the two major tenses, or aspects—perfect and imperfect—overlap so greatly in both time orientation and function, they are not distinguished in translation. The chart above or the *Analytical Lexicon* should prove sufficient for this distinction. The tense and the function expressed in the NIV have been used to translate this element of verbal inflection. However, in the interlinear text, simple past and simple present forms have consistently been used in place of perfective or continual forms in order to save space and to eliminate the confusion of a finite verb with a participle or infinitive (e.g., Gen. 2:21, וַיִּשָּׁן, "and-he-slept," rather than "and-while-he-was-sleeping").

Jussive and cohortative forms are often indistinguishable from the imperfect; therefore the NIV serves as the guide in rendering these forms by their English counterparts (e.g., Gen. 33:15, אֶמְצָאֲהוּ, "let-me-find favor").

Imperative forms are indicated by an exclamation mark (e.g., Gen. 12:1, לֵךְ, "go!") but are not distinguished as to number or gender. As the imperative uses the same affirmatives as the imperfect, the chart above or the *Analytical Lexicon* will serve to make the necessary distinctions.

There is a further difficulty with stative verbs—verbs expressing a state

of being rather than an activity—when they are inflected as Qal perfect, third person, masculine gender, singular number. In this form they are spelled exactly the same as their cognate adjectives and nouns. In choosing between these two possibilities, Lisowsky's *Kondordanz zum Herbraischen Alten Testamentum* (Stuttgart: Württembergische Bibelanstalt, 1958) has generally been followed (e.g., Lev. 5:2, טָמֵא, "unclean"; 11:25, וְטָמֵא, "and-he-will-be-unclean").

*Infinitives.* The infinitives, absolute and construct, are always prefixed with *to* in translation but are not distinguished (e.g., Gen. 2:17, מוֹת, "to-die"; cf. Gen. 25:32, לָמוּת, "to-die"). The preposition ל, often prefixed to the infinitive construct, does not receive an additional *to* in translation, as seen in the previous example.

*Participles.* Participles are translated by English participles that end in *-ing* (e.g., Gen. 1:2, מְרַחֶפֶת, "hovering"). However, in the case of most passive participles and of words that do not have a participial form in English, the word *being* is used as a helper (e.g., Exod. 39:9, בְּפוֹל, "being-doubled"). Gender is not indicated, but plurals are rendered with the addition of the word *ones* (e.g., Exod. 25:20, סֹכְכִים, "ones-overshadowing").

There are two difficulties in regard to participles. First, many participial forms in Hebrew have become fixed as substantives (e.g., Gen. 14:18, כֹּהֵן, "priest") and are therefore rendered as nouns, though they could have been rendered as participles. Unfortunately, the lexicons are not in total agreement as to when a participle ceases to be a verbal noun and becomes a noun proper; therefore, in such instances I have often used my own judgment, well aware that my decisions will not be universally accepted. Second, not all English words ending in *-ing* are participles (e.g., Gen. 1:1, בְּרֵאשִׁית, "in-beginning"). When in doubt in either situation, consult the *Analytical Lexicon*.

## Particles

*Prepositions.* Prepositions—prefixed or independent—are always translated, whether or not they are necessary in English (e.g., Gen. 27:27, וַיִּשָּׁקֵלּוּ, "and-he-kissed on-him"). The exception to this (the ל prefixed to the infinitive construct) has been mentioned above. Some prepositions are fixed forms compounded from several Hebrew words but rendered with one term (e.g., Lev. 1:3, לִפְנֵי, "before"). The *Analytical Lexicon* will sort out the components, if needed.

*Adverbs.* Adverbs of manner or place are simply rendered with the words chosen by the NIV translators.

*Negatives.* Negatives are always rendered with "no" or "not." The substantive אֵין is often rendered as a quasi-verb (e.g., Gen. 37:29, אֵין, "he-was-not").

*Conjunctions.* Conjunctions are usually rendered as in the NIV. The



conjunction **וְאִם** is rendered as a negative when it appears in an abbreviated oath formula (e.g., Gen. 14:23, **וְאִם־אֶקַּח**, “and-not I-will-accept”), the full oath being something like, “May God punish me if I accept anything from you.” As in the case of prepositions, although more rarely, some compounded conjunctions must be translated as a unit (e.g., Gen. 18:5, **כִּי־עַל־כֵּן**, “because”).

*Other particles and parts of speech.* The specialized translations of some parts of speech (listed in alphabetical order) deserve attention.

**אֵת**, the definite direct object indicator, is never translated. When standing independently, it is rendered with three asterisks (\*\*\*, e.g., Gen. 1:1). When prefixed or suffixed, only those components to which it is affixed are translated (e.g., Gen. 1:1, **וְאֵת**, “and”; Gen. 2:3, **אֹתוֹ**, “him”).

**הַ**, the directive suffix, is translated as a preposition (e.g., Gen. 12:10, **מִצְרַיִם**, “to-Egypt”).

**הִנֵּה**, the interjection, is translated “see!” (e.g., Gen. 24:13).

**יֵשׁ**, the particle of existence (counter to **אֵין**), is usually translated as a quasi-verb (e.g., Gen. 44:20, “he-is”).

**נָא** is used to intensify, or make more politely formal, the cohortative, the jussive, the imperative, and some particles. It is always translated “now!” because the distinction between intensity and politeness is not always easy to determine.

### The Aramaic of Ezra, Jeremiah, and Daniel

Most of the Old Testament is in Hebrew, but a few passages (Ezra 4:8–6:18; 7:12–26; Jer. 10:11; and Dan. 2:4–7:28) are in Aramaic, a close cognate language. Translation techniques used in the NIVIHEOT to identify Aramaic parts of speech and inflection are identical to those used for Hebrew, with one major exception.

Unlike Hebrew, which has two “states” of nominal inflection, Aramaic has three. The *absolute* and *construct* states correspond to their equivalents in Hebrew, and thus they correspond also in the way in which they are translated in this volume. The third—the *emphatic*, or *determined*, state—corresponds to a Hebrew noun with the definite article prefixed (in fact, some scholars argue that this state should rather be considered a suffixed article), and thus it is translated by means of the definite article in English—for example, the absolute state (**טַעֲמָא**, “order,” Ezra 4:21), the construct state (**טַעֲמָא**, “command-of,” 6:14), and the emphatic, or determined, state (**טַעֲמָא**, “the-order,” 4:21).

For further information on the orthography, inflection, and syntax of biblical Aramaic, I have found Alger F. Johns, *A Short Grammar of Biblical Aramaic* (Berrien Springs, Mich.: Andrews University Press, 1963), more clearly written than the standard beginning grammar of Franz Rosenthal, *A Grammar of Biblical Aramaic* (Wiesbaden: Otto Harrassowitz, 1961). The Aramaic section (pp. 1078–1118) of Brown, Driver, and Briggs, *Hebrew and*

*English Lexicon of the Old Testament* (Oxford: Oxford University Press, 1907), is most complete and helpful in its treatment of the inflection and definition of the Aramaic of Ezra, while the Aramaic section (pp. 1045–1138) by Walter Baumgartner in *Lexicon in Veteris Testamenti Libros* (Leiden: Brill; Grand Rapids: Eerdmans, 1953) is more up-to-date in etymology and bibliography.

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An excellent and demanding beginning grammar, this will take the student far beyond the level of most other grammars. It is also keyed to the advanced grammar of Gesenius, Kautzsch, and Cowley (see above) for further study.

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Arranged verse-by-verse in biblical order, this projected two-volume set assists the analysis of the Hebrew text by parsing and defining every verb in the Old Testament.

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*Commentaries*

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recommendations but will comment on several sets that contain most of the best critical commentaries.

Two classic sets were completed before the discovery of the Dead Sea Scrolls and of several important cognate semitic languages, but they remain valuable for their thorough treatments of grammatical and lexical difficulties. Keil and Delitzsch's *Commentary on the Old Testament* (reprint, Grand Rapids: Eerdmans), is more conservative in its approach to text and interpretation. *The International Critical Commentary* (Edinburgh: T&T Clark; Philadelphia: Fortress) is more thorough in content and more liberal in its presuppositions and methodology.

Four as yet incomplete sets are more up-to-date in resources and methodology. *The Anchor Bible* (Garden City: Doubleday) has long been a favorite of translators and was one of my constant companions in preparing the NIVIHEOT. *The Westminster Old Testament Library* (Philadelphia: Westminster) and *Hermenia* (Philadelphia: Fortress) combine translations of well-received German works with original volumes, providing linguistic, critical, and theological insights. The more recent *Word Biblical Commentary* (Waco: Word) brings cutting-edge evangelical scholarship to the text.

Though expository in nature and intended for a more general reader, *The New International Commentary on the Old Testament* (Grand Rapids: Eerdmans) and *The Expositor's Bible Commentary* (Grand Rapids: Zondervan) are also useful for translation and exegesis.

## NIV PREFACE

The New International Version is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. It had its beginning in 1965 when, after several years of exploratory study by committees from the Christian Reformed Church and the National Association of Evangelicals, a group of scholars met at Palos Heights, Illinois, and concurred in the need for a new translation of the Bible in contemporary English. This group, though not made up of official church representatives, was transdenominational. Its conclusion was endorsed by a large number of leaders from many denominations who met in Chicago in 1966.

Responsibility for the new version was delegated by the Palos Heights group to a self-governing body of fifteen, the Committee on Bible Translation, composed for the most part of biblical scholars from colleges, universities and seminaries. In 1967 the New York Bible Society (now the International Bible Society) generously undertook the financial sponsorship of the project—a sponsorship that made it possible to enlist the help of many distinguished scholars. The fact that participants from the United States, Great Britain, Canada, Australia and New Zealand worked together gave the project its international scope. That they were from many denominations—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches—helped to safeguard the translation from sectarian bias.

How it was made helps to give the New International Version its distinctiveness. The translation of each book was assigned to a team of scholars. Next, one of the Intermediate Editorial Committees revised the initial translation, with constant reference to the Hebrew, Aramaic or Greek. Their work then went to one of the General Editorial Committees, which checked it in detail and made another thorough revision. This revision in turn was carefully reviewed by the Committee on Bible Translation, which made further changes and then released the final version for publication. In this way the entire Bible underwent three revisions, during each of which the translation was examined for its faithfulness to the original languages and for its English style.

All this involved many thousands of hours of research and discussion regarding the meaning of the texts and the precise way of putting them into English. It may well be that no other translation has been made by a more thorough process of review and revision from committee to committee than this one.



From the beginning of the project, the Committee on Bible Translation held to certain goals for the New International Version: that it would be an accurate translation and one that would have clarity and literary quality and so prove suitable for public and private reading, teaching preaching, memorizing and liturgical use. The Committee also sought to preserve some measure of continuity with the long tradition of translating the Scriptures into English.

In working toward these goals, the translators were united in their commitment to the authority and infallibility of the Bible as God's Word in written form. They believe that it contains the divine answer to the deepest needs of humanity, that it sheds unique light on our path in a dark world, and that it sets forth the way to our eternal well-being.

The first concern of the translators has been the accuracy of the translation and its fidelity to the thought of the biblical writers. They have weighed the significance of the lexical and grammatical details of the Hebrew, Aramaic and Greek texts. At the same time, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands frequent modifications in sentence structure and constant regard for the contextual meanings of words.

A sensitive feeling for style does not always accompany scholarship. Accordingly the Committee on Bible Translation submitted the developing version to a number of stylistic consultants. Two of them read every book of both Old and New Testaments twice—once before and once after the last major revision—and made invaluable suggestions. Samples of the translation were tested for clarity and ease of reading by various kinds of people—young and old, highly educated and less well educated, ministers and laymen.

Concern for clear and natural English—that the New International Version should be idiomatic but not idiosyncratic, contemporary but not dated—motivated the translators and consultants. At the same time, they tried to reflect the differing styles of the biblical writers. In view of the international use of English, the translators sought to avoid obvious Americanisms on the one hand and obvious Anglicisms on the other. A British edition reflects the comparatively few differences of significant idiom and of spelling.

As for the traditional pronouns "thou," "thee," and "thine" in reference to the Deity, the translators judged that to use these archaisms (along with the old verb forms such as "doest," "wouldest" and "hadst") would violate accuracy in translation. Neither Hebrew, Aramaic nor Greek uses special pronouns for the persons of the Godhead. A present-day translation is not enhanced by forms that in the time of the King James Version were used in everyday speech, whether referring to God or man.

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest editions of *Biblia Hebraica*, was used throughout. The Dead Sea Scrolls contain material bearing on an earlier stage of the Hebrew text. They were consulted, as were the Samaritan [tentative] and the ancient scribal traditions relating to textual changes. Sometimes a variant Hebrew reading in the margin of the Masoretic Text was followed instead of the text itself. Such instances, being variants within the Masoretic tradition, are not specified by footnotes. In rare cases, words in the consonantal text were divided differently from the way they appear in the Masoretic Text. Footnotes indicate this. The translators also consulted the more important early versions—the Septuagint; Symmachus and Theodotion; the Vulgate; the Syriac Peshitta; the Targums; and for the Psalms the *Juxta Hebraica* of Jerome. Readings from these versions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. Such instances are footnoted. Sometimes vowel letters and vowel signs did not, in the judgment of the translators, represent the correct vowels for the original consonantal text. Accordingly some words were read with a different set of vowels. These instances are usually not indicated by footnotes.

The Greek text used in translating the New Testament was an eclectic one. No other piece of ancient literature has such an abundance of manuscript witnesses as does the New Testament. Where existing manuscripts differ, the translators made their choice of readings according to accepted principles of New Testament textual criticism. Footnotes call attention to places where there was uncertainty about what the original text was. The best current printed texts of the Greek New Testament were used.

There is a sense in which the work of translation is never wholly finished. This applies to all great literature and uniquely so to the Bible. In 1973 the New Testament in the New International Version was published. Since then, suggestions for corrections and revisions have been received from various sources. The Committee on Bible Translation carefully considered the suggestions and adopted a number of them. These are incorporated in the first printing of the entire Bible in 1978. Additional revisions were made by the Committee on Bible Translation in 1983 and appear in printings after that date.

As in other ancient documents, the precise meaning of the biblical texts is sometimes uncertain. This is more often the case with the Hebrew and Aramaic texts than with the Greek text. Although archaeological and linguistic discoveries in this century aid in understanding difficult passages, some uncertainties remain. The more significant of these have been called to the reader's attention in the footnotes.

In regard to the divine name *YHWH*, commonly referred to as the *Tetragrammaton*, the translators adopted the device used in most English versions of rendering that name as "LORD" in capital letters to distinguish it from *Adonai*, another Hebrew word rendered "Lord," for which small letters are used. Whenever the two names stand together in the Old Testament as a compound name of God, they are rendered "Sovereign LORD."

Because for most readers today the phrase "the LORD of hosts" and "God of hosts" have little meaning, this version renders them "the LORD Almighty" and "God Almighty." These renderings convey the sense of the Hebrew, namely, "he who is sovereign over all the 'hosts' (powers) in heaven and on earth, especially over the 'hosts' (armies) of Israel." For readers unacquainted with Hebrew this does not make clear the distinction between *Sabaoth* ("hosts" or "Almighty") and *Shaddai* (which can also be translated "Almighty"), but the latter occurs infrequently and is always footnoted. When *Adonai* and *YHWH Sabaoth* occur together, they are rendered "the Lord, the LORD Almighty."

As for other proper nouns, the familiar spellings of the King James Version are generally retained. Names traditionally spelled with 'ch,' except where it is final, are usually spelled in this translation with 'k' or 'c,' since the biblical languages do not have the sound that "ch" frequently indicates in English—for example, in *chant*. For well-known names such as Zechariah, however, the traditional spelling has been retained. Variation in the spelling of names in the original languages has usually not been indicated. Where a person or place has two or more different names in the Hebrew, Aramaic or Greek texts, the more familiar one has generally been used, with footnotes where needed.

To achieve clarity the translators sometimes supplied words not in the original texts but required by the context. If there was uncertainty about such material, it is enclosed in brackets. Also for the sake of clarity or style, nouns, including some proper nouns, are sometimes substituted for pronouns, and vice versa. And though the Hebrew writers often shifted back and forth between first, second and third personal pronouns without change of antecedent, this translation often makes them uniform, in accordance with English style and without the use of footnotes.

Poetical passages are printed as poetry, that is, with indentation of lines and with separate stanzas. These are generally designed to reflect the structure of Hebrew poetry. This poetry is normally characterized by parallelism in balanced lines. Most of the poetry in the Bible is in the Old Testament, and scholars differ regarding the scansion of Hebrew lines. The translators determined the stanza divisions for the most part by analysis of the subject matter. The stanzas therefore serve as poetic paragraphs.

As an aid to the reader, italicized sectional headings are inserted in most

of the books. They are not to be regarded as part of the NIV text, are not for oral reading, and are not intended to dictate the interpretation of the sections they head.

The footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with "Or" and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative; in poetry quoted in a footnote a slant mark indicates a line division. Footnotes introduced by "Or" do not have uniform significance. In some cases two possible translations were considered to have about equal validity. In other cases, though the translators were convinced that the translation in the text was correct, they judged that another interpretation was possible and of sufficient importance to be represented in a footnote.

In the New Testament, footnotes that refer to uncertainty regarding the original texts are introduced by "Some manuscripts" or similar expressions. In the Old Testament, evidence for the reading chosen is given first and evidence for the alternative is added after a semicolon (for example: Septuagint; Hebrew *father*). In such notes the term "Hebrew" refers to the Masoretic Text.

It should be noted that minerals, flora and fauna, architectural details, articles of clothing and jewelry, musical instruments and other articles cannot always be identified with precision. Also measures of capacity in the biblical period are particularly uncertain (see the table of weights and measures following the text).

Like all translations of the Bible, made as they are by imperfect man, this one undoubtedly falls short of its goals. Yet we are grateful to God for the extent to which he had enabled us to realize these goals and for the strength he has given us and our colleagues to complete our task. We offer this version of the Bible to him in whose name and for whose glory it has been made. We pray that it will lead many into a better understanding of the Holy Scriptures and a fuller knowledge of Jesus Christ the incarnate Word, of whom the Scriptures so faithfully testify.

*The Committee on Bible Translation*

June 1978

(Revised August 1983)

Names of the translators and editors may be secured  
from the International Bible Society,  
translation sponsors of the NIV,  
144 Tices Lane, East Brunswick, New Jersey 08816 USA



**GREEK  
TEXT**

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת יִצְחָק וְהָיָה בְּעֵינָיו  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת יִצְחָק וְהָיָה בְּעֵינָיו

[illegible]

**~~DIGITIZED!~~**



# CODEX DIGITAL