

**An Introduction to the *Far Above All*
Translation of the Bible**

An English Translation alongside the Original Languages

Part 1: Introduction to the Old Testament / Tanakh Translation

Graham G. Thomason

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- Lyn Rhodes and Lydia Aldridge for their invaluable reviews, Fiona Allison for her corrections and the design of the logo (FA), Roy Ginn for a correction, and many friends who have offered encouragement at various times.

We also acknowledge various Bible teachers from the past from whose works we have learned much affecting the translation, notably Charles H. Welch, Dr Ethelbert W. Bullinger, Dean John W. Burgon and David Baron.

Graham G. Thomason.

The Name of the Translation

The name of the translation is taken from Ephesians 1:21:

far above all rule and authority and power and dominion, and every name *which is named, not only in this age, but also in the one to come,*

this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

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1. Summary

Let it be said at the outset that this is a Deity-of-Christ honouring translation (because the Hebrew is). So Zechariah 12:10 stands exactly as the Masoretic Hebrew has it – and note that it is יהוה (the LORD / Jehovah / Yahweh) speaking:

they will look on me whom they pierced, ...

It is vain to pretend, as in some modern translations¹, that אֵלַי (*elai*, on me) is wrong and that it should be re-pointed to אֵלָיו (*elai, on*), and then to supply “him”. The pretence is vain because the latter form is a rare and highly elevated poetical form, only occurring in Job 3:22, 5:26, 15:22 and 29:19. Similarly, we insist that the עַלְמָה (*almah*, virgin) of Isaiah 7:14 is a virgin, not just a young woman². There is no sign in a non-virgin conceiving, and the implied suggestion that Mary (Matthew 1:16) was not a virgin is unacceptable to us. And so the New Testament reads it: παρθένος (*parthenos*, virgin, in Matthew 1:23).

In brief, we offer a translation of the Old Testament / Tanakh aiming at accuracy and readability, and we release it into the public domain. The underlying text is the Masoretic Text as exhibited by *The Westminster Leningrad Codex*, version 4.18³, as digitized by The Groves Center. The translation is a companion to our translation of the New Testament based on the Robinson-Pierpont 2005 edition of the Greek Text of the New Testament. Although for the New Testament we are certain that the Greek text used is the best attested as representing the original, we cannot be certain that the Masoretic Text from one manuscript is of comparable quality. But it is the most widely available text, and we do not believe it is far from the mark. We consider more detailed aspects of the translation below.

2. Copyright

There are three areas of copyright to consider: the copyright of sources used, the copyright of suitable fonts, and the copyright of our own work. It will be seen that the Hebrew / Aramaic text and the English translation have been placed in the public domain.

Copyright of sources used

The Hebrew / Aramaic text as starting material is the *The Westminster Leningrad Codex* (WLC), as provided in digital form by The J. Alan Groves Center for Advanced Biblical Research. It was obtained from www.tanach.us/TextFiles, a page on a site which hosts the WLC text. The web page www.tanach.us/License.html reads (as of 28 October 2014):

¹ See the *Contemporary English Version* (when they see the one they pierced), *Good News Translation* (they will look at the one whom they stabbed to death), *New American Bible* (when they look on him whom they have thrust through), *New Revised Standard Version* (when they look on the one whom they have pierced).

² See the *Good News Translation*, *New American Bible*, *NET Bible*, *New Revised Standard Version* (all have “young woman”).

³ With 2 corrections, which we reported and which were accepted by the Groves Center: (1) at 2 Sam 9:13, removal of the dagesh in the pé at word 12, פִּטְּ and (2) at Jer 44:19, where לְהַעֲצֹבֶה has a mappiq, giving לְהַעֲצֹבֶה. Further and future changes can be tracked at www.tanach.us, and the interested student may consult them and see whether they could affect the translation in any material way.

Documents without restrictions

All files in the main directory, except **Tanach.zip**, and all files in the following subdirectories may be used *without restriction*.

Subdirectory	Contents
<various omitted>	<various omitted>
TextFiles	Tanach books as zipped archives of text files.

The Groves Center has also informed us that “Since one cannot copyright an ancient manuscript, the Groves Center makes no claim on the use of the WLC.”⁴

We have also consulted various reference works, especially *The Companion Bible*. A full list is given under *References* below.

Font Copyright

The Hebrew text renders most accurately if the “SBL Hebrew” font is used. This is especially the case where vowel signs and Masoretic cantillation signs are tightly packed. The font is available from www.sbl-site.org/default.aspx. The actual selection of the font for our parallel Hebrew and English documents is determined by the style sheet which goes with the html/css document: `FAAStyleSheetTransl.css`. We have set it as follows

```
td.heb{                               /* Hebrew Unicode in OT */
    text-align: right;
    font-family: "SBL Hebrew"; /* Preferred font. */
    font-size: 150%;
}
```

If SBL Hebrew is not installed on the computer rendering the documents, the system default font will be used. Times New Roman renders reasonably well. From the following excerpt from the SBL Hebrew copyright notice, we note that the font may be used free of charge for all non-commercial purposes. But we also note that anyone intending to commercialize the *Far Above All* documents using SBL Hebrew must either obtain permission to use that font, or use another font which does not have the restriction.

Excerpt from the SBL Hebrew copyright notice

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- Etc.

Our copyright

This Introduction, the English translation of the Old Testament / Tanakh and associated notes (all collectively referred to as “this text” below) are Copyright © 2012–2022 by Graham G. Thomason.

⁴ Email from Kirk Lowery at the Groves Center to the present author on Monday 13/06/2011 15:43.

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- end of quotation –

3. About the Source Texts and Translation

3.1 The Text

We regard the Bible as one consistent whole, but as the translation of the New Testament has been published separately, and as it preceded the work on the Old Testament / Tanakh, and as it has its own specific textual issues, we offer separate introductions to the New Testament and the Old Testament / Tanakh.

The Masoretic Text (MT) has been followed, reading the *ketiv* where it seems reasonable to do so, and the *qeré* otherwise. We are more inclined to accept a *qeré* reading where the issue is simply one of reading a *yod* or a *vav* than in other cases, but this is not a hard and fast rule. Examples of where the *qeré* is a euphemism for a less polite word are found in 2 Ki 6:25, 2 Ki 18:27, Isa 13:16; in such cases the *ketiv* will be the correct reading. Readings based on alternative vocalization may be remarked on in the notes. Even where we are inclined to disagree with MT vocalization, we retain it whenever conceivably possible in translation, but remark in the notes, e.g. Jer 38:23, Jer 51:2, Ezek 7:24, Ezek 30:18, Ezek 31:3, Dan 11:8, Ps 16:3, Ps 37:37, Ps 72:19, Ps 119:41, Ps 119:98, Job 12:18, Hos 14:7^{AV} (14:8^{MT}), Hagg 2:19, Mal 2:15 where the consonantal text would not naturally be MT. Also perhaps better re-pointed are Ezek 43:7, Hos 8:10, Hos 10:11, Job 33:16, Job 33:28, Job 39:16, Prov 2:22, Prov 13:9, Prov 20:9; see our notes at these verses. In Ps 44:14^{AV} (44:15^{MT}), we discard the second *maqgef*. Exceptions are Deut 2:9, where the vocalization is untranslatable, and where the word in question must be taken as equivalent to the normal vocalization in the context, and 1 Sam 25:8, 2 Sam 22:40 and 1 Chr 24:23 (see notes there).

We do not emend the consonantal text for the translation, but we would prefer an emendation in Ps 24:4 to *his soul*, almost required from the sense, and having support from many Hebrew manuscripts and ancient versions. We do give ourselves some freedom in how the words are grouped, which is reflected in punctuation. However, where the text had admittedly been altered by the *Sopherim*, the changes being known as the *Tiqqun soferim*, i.e. the *Amendment of the scribes*, we translate the unaltered text. The cases are as follows:

From the Companion Bible Appendix 32

THE 134 PASSAGES WHERE THE SOPHERIM ALTERED “JEHOVAH” TO “ADONAI”.

Out of extreme (but mistaken) reverence for the Ineffable Name “Jehovah”, the ancient custodians of the Sacred Text substituted in many places “Adonai” (see Ap. 4. Viii. 2). These, in the A.V. and R.V., are all printed “Lord”. In all these places we have printed it “LORD*”, marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact. The official list given in the Masorah (§§ 107-15, Ginsburg's edition) contains the 134.

(AV numbering)

Gen	18:3, 27, 30, 32; 19:18; 20:4		35:3 ^{†††} , 17, 22; 37:12; 38:9, 15,
Ex	4:10, 13; 5:22; 15:17; 34:9, 9		22; 39:7; 40:17; 44:23; 51:15;
Num	14:17		54:4; 55:9; 57:9; 59:11; 62:12;
Josh	7:8		66:18; 68:11, 17, 19, 22, 26, 32;
Judg	6:15; 13:8		73:20; 77:2, 7; 78:65; 79:12;
1 Ki	3:10, 15; 22:6		86:3, 4, 5, 8, 9, 12, 15; 89:49,
2 Ki	7:6; 19:23		50; 90:1, 17; 110:5; 130:2, 3, 6
Isa	3:17, 18; 4:4; 6:1, 8, 11; 7:14,	Dan	1:2; 9:3, 4, 7, 9, 15, 16, 17, 19,
	10; 8:7; 9:8, 17; 10:12; 11:11;		19, 19
	21:6, 8, 16; 28:2; 29:13; 30:20;	Lam	1:14, 15, 15; 2:1, 2, 5, 7, 18, 19,
	37:24; 38:14, 16; 49:14		20; 3:31, 36, 37, 58
Ezek	18:25, 29; 21:13; 33:17, 29 [†]	Ezra	10:3
Amos	5:16; 7:7, 8; 9:1	Neh	1:11; 4:14
Zech.	9:4	Job	28:28
Mic	1:2		(See Ginsburg's ed. of The Masorah, §§
Mal	1:12, 14		107-115.)
Ps	2:4; 16:2; 22:19 ^{††} , 30; 30:8;		

† Ezek. 33:29 should read Ezek 33:20.

†† Ps 22:19 WLC and all the authors editions read יהוה , “Jehovah”.

††† Ps 35:3 Neither word is present in the verse.

This appendix adds the following (but see further below):

To these may be added the following, where “Elohim” was treated in the same way :--

(AV numbering)

Where the A.V. has "LORD." --		1 Chr	13:12
2 Sam	5:19-25	1 Chr	14:10, 11, 14, 16
2 Sam	6:9-17	1 Chr	16:1
		Ps	14:1, 2, 5
		Ps	53:1, 2, 4, 5
Where in A.V. and R.V. it still appears as "God". It is printed "GOD*" in the Companion Bible.			

Reference to Ginsburg, [CDG-I], shows that these changes are only inferred, and not admitted by the Sopherim, so **we do not reverse these**. We ignore the 2 Samuel cases because our text reads יהוה, “Jehovah”, anyway (so we simply translate “LORD”), and we render the other cases as “God*”, with a note explaining the issue. Finally, we cannot accept the claimed emendation in 1 Ki 12:16 and 2 Chr 10:16, and we consider “to your tents” to be the original text, perhaps having a history of a scribal error to “to your gods” then a correction back to “to your tents” by the Sopherim.

From the Companion Bible Appendix 33

The Masorah (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the plate on p. 32, consists of a concordance of words and phrases, &c., safeguarding the Sacred Text. A note in the Masorah against several passages in the manuscripts of the Hebrew Bible states: “This is one of the Eighteen Emendations of the Sopherim,” or words to that effect.

Complete lists of these emendations are found in the Masorah of most of the model or standard codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen: from which it would appear that these examples are simply typical. The Siphri (*1) adduces seven passages; the Yalkut (*2), ten; the Mechilta (*3), eleven; the Tanchuma (*4), seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Mal. 1:12; 3:9; see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and these emendations affect the Figure called anthropopatheia. See. Ap. 6.

The following is a list of the eighteen “Emendations,” together with eight others not included in the official lists. Particulars will be found on consulting the notes on the respective passages.

(AV numbering)

Gen 18:22 Num 11:15 Num 12:12 1 Sam 3:13 2 Sam 12:14 2 Sam 16:12 1 Ki 12:16	1 Ki 21:10 1 Ki 21:13 2 Chr 10:16 Job 1:5 Job 1:11 Job 2:5 Job 2:9	Job 7:20 Job 32:3 Ps 10:3 Ps 106:20 Eccl 3:21 Jer 2:11 Lam 3:20	Ezek 8:17 Hos 4:7 Hab 1:12 Zech 2:8 (12) Mal 1:13 ^{amended} Mal 3:9
---	--	---	---

Our translation reverses these emendations, using braces and square brackets as follows {P: the primitive text} [M: the Masoretic Text, i.e. the text as altered by the Sopherim]. Where we restore the text to *the LORD*, we render the word “the LORD*”.

Further issues

The Companion Bible also lists verses in the note at Ex 34:20, where the Sopherim altered the vowel pointing, but the alteration is accepted by the Companion Bible, as it reconciles the passages affected with Ex 33:20. The alterations are effectively from “*see God’s face*” to “*appear before God*”. The verses are:

Ex 23:15 Ex 34:20 Ex 34:23	Ex 34:24 Deut 16:16 Deut 31:11	Ps 11:7 Ps 17:15 Ps 42:2 (Ps 42:3 ^{AV})	Isa 1:12 Isa 38:11
----------------------------------	--------------------------------------	---	-----------------------

Exodus, Deuteronomy, Isa 1:12 and Ps 42:2 are pointing-only emendations, *qal* to *niphal*; Ex 34:23 provides a grammatical argument for accepting them (see our note there). In these, we restore the primitive text. We do not see any issue in Ps 11:7, Ps 17:15 and Isa 38:11 in our Hebrew text.

The Companion Bible, Appendix 31, lists verses where words are marked with extraordinary points (or, supralinear dots). We have corrected [CB]’s 2 Sam 19:20 to 2 Sam 19:19.

Gen 16:5 Gen 18:9 Gen 19:33 Gen 19:35	Gen 33:4 Gen 37:12 Num 3:39 Num 9:10	Num 21:30 Num 29:15 Deut 29:28 (Deut 29:29 ^{AV}) 2 Sam 19:20 (2 Sam 19:19 ^{AV})	Isa 44:9 Ezek 41:20 Ezek 46:22 Ps 27:13
--	---	--	--

We draw attention to these in the notes, and consider each case on its merits for inclusion in the translation or not. We do not adopt any other alternative consonantal readings.

Readers should also be aware that the verse numbering of the MT occasionally differs from that of the AV. On the www.FarAboveAll.com website, we offer (1) MT numbering with AV numbering given alongside, and (2) AV numbering only, which is the obvious choice for a printed edition.

3.2 The Translation

The translation given is our own, made without financial sponsorship (none being necessary) or any commissioning party. It is in no way an adaptation of an existing translation; it was made from the original text. We have made use of what we have learned from various reference works, but the translation is free from the influence of any translators' handbooks. Dictionaries consulted include [AnLx, BDB, ST, Ges-HCL] – [AnLx] on its lexicographic merits, and occasionally its morphological analysis. For the Aramaic, [FR] was additionally consulted both as a grammatical reference and as a dictionary.

We show the exact original text which we have translated (which many “translators” fail to do).

The translation is fairly literal, but not slavishly so. It is as close to the original as can be achieved while remaining suitable for public reading. Necessary ellipsis is supplied in italics. Occasionally, some Hebrew idiom is retained, e.g. “burn with fire”, “raise the horn” (raise his prestige), “kidneys” (as a seat of affection), “Israel” (and other personal names as demonyms, in the singular, but standing for the people). A few well-established turns of phrase have been adopted from the Authorized Version (though they may predate the AV), e.g. “Lord of hosts”, “it came to pass”.

We are free enough to vary the translation of וְ (ve, *and*, but of wider scope), more so than the Authorized Version, which generally translates *and*, *then*, *when* or *now*. The meaning can be adversative (*but*), or disjunctive (*or*), and we also translate by *at this*, *to which*, *so*, and *indeed*, and other words where appropriate. Sometimes the preposition *with* is appropriate, e.g. Numbers 13:23 (*with some pomegranates*). Occasionally the word is left untranslated, especially in paired clauses where no conjunction is required in English in one of them, e.g. if ... [then] (Gen 33:13), because ... [so] (Num 14:24), when ... [then] (Num 15:8-9).

We also give ourselves freedom in translating הִנֵּה (*hinneh*, behold), which in the AV is usually *behold*, but which occurs idiomatically, often in direct speech, and invites a more idiomatic translation, such as *there was* or *it so happened that*, or *what he saw was*. The word draws the reader's (or observer's) attention to an incident; it does not modify the description of the incident itself, which is why we do not translate by, for example, *suddenly*⁵. We do, however, retain a few instances of *behold* where the grandeur of the situation warrants it, but its high frequency in the Hebrew shows that it is often less elevated than the English *behold*.

Apart from these idiomatic cases, where too literal a translation leads to rather unnatural English, we are far more on the side of “formal equivalence” than “dynamic equivalence”. A certain consistency in translation is attempted, giving a measure of concordant translation of many words, but we do not constrain ourselves, as in some cases this would lead to stilted English — all the more so if verbs and nouns from the same Hebrew root were to be translated by words from the same English root. Moreover, many Hebrew words have several meanings, and the context determines which is applicable, e.g. חֵשֶׁב, which may be positive (*thoughtfulness*, *discretion*, *deliberation*) or negative (*scheming*, *machination*).

⁵ As in many modern translations at Genesis 37:7.

Our English is intended to be suitable for private study and public reading. We regard certain usage as acceptable where a traditionalist grammarian might object:

- split infinitives (where alternatives sound stilted), e.g.

הִמְלִיט אֶמְלִיט

to cleanly escape [1 Sam 27:1].

Compare also Isa 22:17 *to completely envelop* and Prov 20:25 *to rashly say*.

- accusative pronouns after comparison as, e.g.

אֵינְנוּ גָדוֹל בְּבַיִת הַזֶּה מִמְּנִי

There is no-one greater in this house than me [Gen 39:9]

- accusative pronouns as complements, as, e.g.

כִּי־לִי | אֵימָם יִקְוּ

For *it is* me whom the coastlands await [Isa 60:9].

We have not artificially mimicked inappropriate Hebrew syntax, e.g.

הַרְבּוּ עָלַי מְאֹד מְהֵרָה

Specify a large dowry [Gen 34:12]

and not

Make on me the dowry much.

Certain idioms require an idiomatic translation, e.g.

רְאֵה אֶת־שְׁלוֹם אֶחְיֶיךָ

see how your brothers are doing [Gen 37:14]

rather than

see the peace of your brothers.

The Hebrew absolute infinitive covers a wide range of idiomatic expressions in English, e.g.

How *could* we possibly know [Gen 43:7]

Prolepsis may be retained, removed or enhanced. Prolepsis is colloquial in English, but common in written Aramaic and frequent in Hebrew, e.g. Psalm 23:4, literally: *Your rod and your staff — they comfort me*; with prolepsis removed: *Your rod and your staff comfort me*; with prolepsis enhanced: *It is your rod and your staff which comfort me*.

3.3 General Punctuation

We follow Wikipedia guidelines for American / British non-fiction style, as described in:

en.wikipedia.org/wiki/Quotation_mark

Last modified on 10 June 2012 at 20:19

en.wikipedia.org/wiki/Wikipedia:Manual_of_Style#Quotation_marks

Last modified on 10 June 2012 at 20:19

We illustrate various cases by biblical and artificial examples.

(1) Affirmative narrative, affirmative direct speech

“For,” *she said*, “God has appointed me another seed instead of Abel, because Cain killed him.” [Gen 4:25]

“Today I feel happy,” said the woman, “carefree, and well.” [Wikipedia example]

*The convention, British and American, puts the full stop **inside** the quotes. It is inconsistent with (2), but by convention we have to live with it. Commas come **outside** direct speech (British non-fiction), unless they are part of interrupted direct speech where the comma belongs to the direct speech (i.e. where direct speech is broken into parts by sections of narrative).*

(2) Interrogative narrative, affirmative direct speech

Narrative is not normally interrogative, because something normally has to be *said* for it to be interrogative. But occasionally the interrogative comes from the narrator.

Nested speech equivalents in the Old Testament/Tanakh are

“Did God really say, ‘You shall not eat of every tree of the garden?’” [Gen 3:1]

And David said to Saul, “Why do you listen to the words of a man who says, ‘Look, David is trying to harm you?’ [1 Sam 24:9^{AV} (1 Sam 24:10^{MT})]

*The question mark has to come **outside** the nested quotes for logical reasons, as it does not apply to the direct or outer layer of speech.*

(3) Affirmative narrative, interrogative direct speech

Then the LORD God called out to the man and said to him, “Where *are* you?” [Gen 3:9]

*No terminating full stop, though by analogy with (4) one might feel there ought to be one. The question mark has to come **before** the quotes for logical reasons.*

(4) Interrogative narrative, interrogative direct speech

“... what *is* this *that* you say to me, ‘What *is the matter* with you?’” [Judg 18:24]

There are two questions here. The inner question may be in the middle of the narrative:

Then Zebul said to him, “Where is your mouth now, with which you might say, ‘Who is Abimelech, that we should serve him?’? *Is this not the people whom you rejected? Come on out now and fight them!*” [Judg 9:38]

See also [Judg 18:24].

(5) Nested direct speech

And the man said, “They have moved on from here, for I heard *them* saying, ‘Let’s go to Dothan.’ ” [Gen 37:17]

And Abimelech called for Isaac and said, “Surely it is the case that she is your wife. So how *come* you said, ‘She is my sister?’” [Gen 26:9]

And it came to pass, as he got near entering Egypt that he said to Sarai his wife, “Look, I ask you, I know that you are a beautiful woman in appearance, and it will be the case that when the Egyptians see you, they will say, ‘This is his wife’, [Gen 12:11-12]

*The convention always puts the full stop **deep inside** the quotes, which we regard as unfortunate, being inconsistent with the positioning of question marks. A non-breaking (half) space is used between the*

*single and double closing quotes. A question mark has to be at the level of nesting which asks the question; we have examples at different levels. Commas come **outside** nested quotes unless they belong to interrupted nested direct speech as in (1). There is no terminating full stop after a question mark.*

(6) We no longer use quotation marks used for an explanatory name

Then Moses built an altar, and called it The Lord is my Banner. [Ex 17:15]

(7) Quotation marks used for emphasis in indirect speech

He said, “The French word ‘chaud’ means ‘hot’.” [Artificial – no OT example as currently punctuated].

*Even the full stop is now **between** the quotes.*

3.4 Verse Capitalization and Punctuation

Biblical punctuation is traditionally different to secular punctuation, under influence of the verse system, whereby the text is divided into numbered verses, where the first word is capitalized whether or not it is at the start of a verse. We do not maintain this tradition, but in poetry, we capitalize the first letter of each line, in accordance with standard English tradition.

3.5 Capitalization of Divine Pronouns and some Titles

We have decided against capitalization of divine pronouns, albeit with some regrets. Although we would like to honour the Lord with such capitalization, be it the Lord or God of the Old Testament or the same Lord as *God manifest in the flesh* (1 Timothy 3:16) in the New Testament, there is sometimes a question of interpretation involved, especially in messianic verses of the Old Testament. For example, we consider Psalm 40:7 to be clearly messianic, but we note that even the Companion Bible [CB] does not venture to capitalize the pronouns which refer to the Messiah

It reads:

Then said I, “Lo, I come:
In the volume of the book it is written of me, ...”
[Ps 40:7 AV, from the *Companion Bible*]

Compare the epistle to the Hebrews, where the application of the citation is unmistakably to Christ:

Then said I, “Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.”
[Hebrews 10:7 AV, from the *Companion Bible*]

Had the policy been to capitalize divine pronouns, the present author would have capitalized *me* in Psalm 40:7.

What about Psalm 80:17^{AV} (Ps 80:18^{MT})?

Let Thy hand be upon the man of Thy right hand,
Upon the son of man whom Thou madest strong for Thyself.
[Ps 80:17 AV, from the *Companion Bible*; *other editions do not capitalize the pronouns.*]

The present author regards *the man of Thy right hand* and *son of man* as messianic, and, if capitalizing divine references, would capitalize as *the Man of Thy right hand* and *Son of man*.

However, it is admitted that this is an interpretation, and in principle, interpretation belongs in comments, not the text itself.

Less clear (to the author) as to messianicity is Psalm 1:1-2:

Blessed *is* the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight *is* in the law of the LORD;
And in His law doth he meditate day and night.
[Psalm 1:1-2 AV, from the *Companion Bible*]

Is the man spoken of Christ, or is this psalm more widely applicable? Does it have a double reference? It is because of interpretation issues in such verses that we have opted not to capitalize divine pronouns at all.

However, we do capitalize a few prominent divine titles: *God*, *Lord* (in reference to God), *Messiah*, but only if we consider the title to refer to Christ, so not for Cyrus, Isa 45:1, though “anointed *one*” there, nor for those referred to in Ps 105:15 (anointed *ones*). But not *king* or *shepherd* or *prince* (interpretation required in, e.g. Gen 49:24, Ps 2:6, Ezek 34:23, 24), nor *holy spirit*, which is common in the New Testament, although the author considers it to be a title in some places but not others. This non-capitalization is just as in secular writing. However, we capitalize when the title is used with a name, e.g. King Solomon, as does Wikipedia (Queen Elizabeth).

3.6 Capitalization of some Other Words

In line with our sparse capitalization policy, we do not capitalize *scripture* [Dan 10:21]. However, we do capitalize proper nouns such as *Levite*, *Nazarite*, and *Sabbath* and *Sabbath day*, since the ordinary English names of the days of the week are capitalized. We capitalize *Mount Seir* as such since we regard both capitalized words as part of the name (as for *Mount of Olives* in the Wikipedia, 15 May 2009). We capitalize the single-letter word for the vocative *O*, as in the AV, e.g. Ps 25:2; this is to be distinguished from the exclamation *oh!*.

3.7 Archaic Forms of Pronouns and Verbs

The pronouns *thou* (accusative/prepositional *thee*) and *ye* (*ye* being nominative; *you* in archaic style is the accusative/prepositional) and their verbal forms (especially *shalt*) still have considerable currency in Standard English, though these forms are mostly used jocularly or insultingly. They have the advantage of differentiating between singular and plural (which the Hebrew, Aramaic and Greek do). Some people regard the use of *Thou* in reference to God as a polite form, as opposed to a familiar form, as in French with *vous/tu*, though the singular/plural custom here is in reverse. Despite all the above arguments in favour of the archaic pronouns, we have decided not to use them, as they are no longer the ordinary mode of expression, and we wish to remain ordinary. None of Greek or Hebrew or Aramaic distinguishes polite from familiar forms, but that does not of course mean that the speakers in those languages were using familiar language when a polite form would be more appropriate and respectful. We attempt to mitigate the singular/plural ambiguity with our notes where appropriate.

3.8 Typographic Conventions

3.8.1 Italics

Italics are used where a word is supplied to make normal English. Often it is the verb *to be* or *to have* that is supplied, since Hebrew does not generally use verbs here where English does. We only exceptionally extend this to italicizing the supplied word *the*, which in Hebrew is often implicit in the syntax where part of the construction is an inflected form of the noun (the construct state).

Now the LORD God had formed from the ground every wild animal and all birds of the sky, and he brought *them* to the man to see what he would call *them*, and whatever the man called *each* living being, that *was* its name. [Gen 2:19]

Another major exception to italicizing supplied words is where we provide a complete note where an idiom has been translated idiomatically and in some cases it would be misleading to italicize part of the idiom, though in other cases we italicize part.

We do not normally remark on the converse – the omission of a word in English to allow the English to conform to normal idiomatic usage. This is largely a matter of Hebrew and English usage. Compare French: *c'est la vie* = *that's life*, not (*that's the life*). But occasionally we do, e.g. as follows:

Nephilim ← *the Nephilim* [Gen 6:4]

We do not italicize a supplied definite article, except when it distinguishes *ketiv* from *qeré*, or when more than just the definite article is supplied, e.g. 2 Chr 26:6.

Detail of italicization of “to be”

We italicize the verb *to be*, unless it is represented by *יש*, *yesh*, or *היה*, *haya*, or *אולי*, *ulay* (where translated *it may be that*), or a verb (especially stative verbs such as *גָּדַל*, *gadal*, *to be great* [Gen 41:40], and *הָלָה*, *to be ill* [2 Ki 8:7]), including active and *hithpael* participles but not passive ones, which we treat like adjectives. Occasionally a passive form is considered stative, e.g. *נִצָּב*, *nitsav*, *standing*, so no italicization. But if an active participle is substantivized, we italicize the verb *to be*, as Esth 2:3, *שֹׁמֵר*, *keeper*. A verb in the infinitive used gerundially is considered to contain the verb *to be*, as in 1 Ki 8:35 *בְּהֶעָצֵר*, when ... are shut. We tend towards regarding forms which could be stative verbs or adjectives, as verbal forms. Examples are *טָמֵא*, *טהר*, *טָהַר*, *אָשָׁם*, *טָהַר*, *טָמֵא*.

So the verb *to be* is italicized even in the following situations:

- where a personal pronoun, e.g. *הוא*, *hu*, acts as a verb:

וְהַנְּהָר הָרְבִיעִי הוּא פָּרַת

And the fourth river *is* the Euphrates. [Gen 2:14]

- *אין*, *אינו*, *אֵינָה*, *ain*, *ayno*, *aynenna* etc. (it/he/she *is* not):

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה

Those from the clean beasts, and from the beasts which *are* not clean [Gen 7:8]

- passive participles, e.g. *cursed* :

כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה

Because you have done this, you *are* more cursed than all the cattle [Gen 3:14]

Examples of a passive participle constructed with the verb *to be* are:

וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה | בְּצִרוּר הַחַיִּים

but my lord's life is wrapped up in the bundle of life [1 Sam 25:29]

וַתְּהִי נִבְלָתוֹ מְשֻׁלָּכֶת בַּדֶּרֶךְ

and his corpse was discarded on the road [1 Ki 13:24]

וְהַמֶּלֶךְ הָיָה מְעֻמָּד
and the king was propped up [1 Ki 22:35]

Also in Neh 5:13 (be shaken out), Neh 13:26 (was loved).

- Example of a hithpolel participle constructed with the verb *to be*
מִתְבּוֹטְסֶטֶת בְּדַמָּךְ הַיִּית
you were trodden under foot in your own blood [Ezek 16:22]
- negation by אֵין or לֹא without a verb or שׁוֹ:
וְאֵישׁ אֵין בְּאֶרֶץ
and *there is* not a man in the land [Gen 19:31]

An example of a negation constructed with שׁוֹ, so not italicized, is 1 Sam 21:8^{AV} (1 Sam 21:9^{MT}):

וְאֵין יָשׁוּפָה תַחַת-יָדְךָ תְּנִית אוֹ-חֶרֶב
And is there no spear or sword at your disposal here?

The construction also occurs in Ps 135:17. A similar construction with לֹא occurs in Job 9:33.

3.8.2 Other typographic conventions

- *Round brackets*, (), in our translation contain text present in the scripture, where the parenthetical character of it militates for brackets in English. In other words, they have their ordinary meaning. The text in brackets is present in the original; it is not an interpolation or an ellipsis supplied.
... saw the whole tract of the Jordan – that all of it was a well-watered area – (before the Lord had brought Sodom and Gomorrah to ruin) like the garden of the Lord, [Gen 13:10]
- *Braces*, { *reading-symbol*: ... } are used to indicate our main text.
- *Square brackets*, [*reading-symbol*: ...] are used to indicate alternative readings.
- The *reading-symbol*: will be one of the following:
 - K for *ketiv* (as written).
 - Q for *qeré* (as read by the Masoretes).
 - P for the primitive text before the emendations of the Sopherim.
 - M for the Masoretic Text.
- In the Hebrew, we leave the asterisks, as supplied by *The Groves Center*, standing to indicate *ketiv* (*), and *qeré* (**).
- The use of *braces* and *square brackets* and *ketiv* and *qeré* are illustrated below:

Gen 24:33	וַיִּישֶׂם** וַיּוֹשֶׂם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אֶם-דִּבַּרְתִּי דִּבְרֵי וַיֹּאמֶר דִּבֶּר:	And {K: he set <i>a meal</i> before him} [Q: <i>a meal</i> was set before him] to eat, and he said, “I will not eat until I have explained my mission.” And he said, “Explain <i>it</i> .”	explained my mission ← <i>spoken my things, words.</i>
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- A thick dotted underline is to draw attention to a non-trivial textual issue in the English where more than one variant has been translated by the same English. We do not use braces and

square brackets in such cases. There is an example in Gen 8:17. Trivial issues are, e.g. the spelling of names, where the name is established and unambiguous.

- A dashed underline is to draw attention to a translation issue, explained in the notes.
- If two underline styles should logically be combined, the thick dotted line only is used, as combining underline styles does work well.
- The symbol ← can be read as *comes from the more literal, or, with the more common meaning of*.
- The symbol ≈ can be read as *is equivalent to but is not in the exact words of*.
- The symbol || refers to a parallel passage. We make great use of [RBG] in identifying parallel passages, but not exclusively so.
- Distinguish between the minus sign (-) and the dash (–) in variant text sections. The minus sign means *words absent*, whereas the dash is a punctuation symbol to be retained in the full verse text. Compare:

Ruth 3:12	וְעַתָּה כִּי אֶמְנָם כִּי *אִם גֹּאֵל אֲנֹכִי וְגַם יִשׁ גֹּאֵל קָרוֹב מִמֶּנִּי:	And although it <i>is</i> true that {K: indeed} [Q: -] I <i>am</i> a <i>kinsman</i> redeemer, yet there is a <i>kinsman</i> redeemer nearer than me.
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There is no example with just a dash in a variant text section, but note the dashes in the following:

2 Ki 7:13	וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמֵשֶׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַהֶמוֹן * *הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וַנִּשְׁלַחַהּ וַנִּרְאֶה:	To this one of his servants answered and said, “Let them take five of the horses which remain – which remain in <i>the city</i> . Here they <i>are just</i> like {K: the whole population – Israel – } [Q: the whole population of Israel] which has remained in <i>the city</i> . Here they <i>are just</i> like the whole population of Israel who are perishing. Let us send <i>them</i> and see <i>what happens</i> .”
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- On www.FarAboveAll.com we have documents in various numbering schemes. Where the primary numbering is a Hebrew scheme, where MT and AV verse numbering differ, the main numbering is the MT one, and the AV numbering is given below. Where only part of a verse in one numbering scheme corresponds to a whole verse in the other scheme, the letters *a* and *b* indicate the first and second part of the verse respectively, e.g.

Gen 32:2 Gen 32:2a ^{AV}	וַיֵּצֵא יַעֲקֹב הַלֵּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.
Gen 32:3 Gen 32:2b ^{AV}	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנַיִם: פ	And when he saw them, Jacob said, “This <i>is</i> God’s encampment”, and he called that place Mahanaim.
Gen 32:4 Gen 32:3 ^{AV}	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שְׂדֵה אֲדוֹם:	Then Jacob sent messengers ahead of him to Esau his brother, to the land of Seir, the country of Edom.

- **Bold font** is reserved for quotations from elsewhere in scripture, mostly from the other Testament. As a basis we are guided by the Companion Bible [CB], but not exclusively so.

- *Direct speech* is denoted in a different way per level. Five levels are needed, as in the following artificial example: I said, “You said, ‘He said, «She said, ‹We said, "Hello." › »’ ” We require five levels at Jer 34:5 and Jer 36:29, Jer 37:9, Ezek 28:9. Note that we avoid using the apostrophe (single quote) for direct speech, reserving it for contracted forms such as “*don't*”.

3.8.3 Superscriptions and subscriptions in the Psalms

We are informed by [CB], Appendix 64, based on an observation by Dr J.W. Thirtle, that what has long been considered (part of) a superscription to a psalm is actually a subscription to the previous psalm. This conclusion is drawn from the psalm ending at Hab 3:19. We indicate the distinction between subscriptions and superscriptions to the Psalms, not by changing the verse renumbering, but by a blank line and upwards arrow, ↑, e.g.

Psalms Chapter 3

....

⁹Salvation is of the Lord;
Your blessing is on your people.
Selah.

Psalms Chapter 4

¹To the choirmaster, in songs set to stringed music.↑

A Psalm of David.

²When I call out, answer me, O God of my righteousness.
You have relieved me in adversity;
Have mercy on me and hear my prayer.

3.9 The Notes

The notes are used to draw attention to textual issues (but these are rare compared to the New Testament), cross references to other verses of Scripture, grammatical explanations, and exegetical explanations. We give equivalents of many units of measure, with imperial and metric equivalents. As the measures are not precisely known, a figure in imperial gallons is considered accurate enough even if it were to be mistaken for US gallons.

3.10 Names

The policy is to retain much of AV spelling where the text permits, the differences being described in the items below, despite many issues with it:

- The AV does not uniquely represent the original spelling (as a formal transliteration would), so an AV “z” may be a Hebrew *tsadé* or *zayin*, and an AV “h” may be a *hé* or a *heth*, an AV “t” may be a *teth* or a *taw*, an AV “s” may be *samech* or a *sin*. *Kaph* and *qof* are distinguished using “c” and “k”, but often “ch” must be introduced before an *e* or *i*, for an intended hard “c”. Also, *aleph* and *ayin* are either ignored or represented by an “e”, which possibly derives from a preceding silent shewa (e.g. Gilead), but more likely a lack of understanding of closed syllables. However, the basic English alphabet would struggle to represent some of these Hebrew letters uniquely without using special characters such as letters with underdots.
- An *ayin* is normally silent, but it is sometimes treated as an *h*, so *Uz* is AV’s *Huz* [Gen 22:21], and *Abida* is AV’s *Abidah* [Gen 25:3].
- The AV is inconsistent in some places (e.g. *Gaza* in Gen 10:19, *Azzah* in Deut 2:23; *Isui* in Gen 46:17, *Jesui* in Num 26:44; *Naashon* in Exodus 6:23, *Nahshon* in Ruth 4:20; *Shimi* in Ex 6:17, *Shimei* in Num 3:18); *Kirjath-arba* in Josh 14:15, city of *Arba* in Josh 15:13 — for the same Hebrew spelling. Sometimes this may be to distinguish different people of the same name; see next item.

- The AV sometimes seems to deliberately use a different transliteration for different people with the same name, e.g. *Zachariah* for the king of Israel, *Zechariah* for others; also *Ezekiel* and *Jehezkel*; *Hosea*, *Oshea* and *Hoshea*; *Jehoahaz* and *Joahaz*; *Rachel* and *Rahel*; *Simeon* and *Shimeon*. If the names are well known, we retain the distinction, e.g. *Enoch* and *Hanoch*.
- The AV has an arbitrary way of introducing an *h* after a *c*, the *h* being understandable before an *e* or an *i* (to prevent an *s* sound), but not otherwise, e.g. *Jeconiah* (1 Chr 3:17), but *Zechariah* (1 Chr 5:7) and *Nachon* (2 Sam 6:6), all these being a soft *kaph* in Hebrew. Also with a hard *kaph* in Hebrew are *Caleb* (1 Chr 2:46) but *Malcham* (1 Chr 8:9).
- Sometimes the AV does not recognize that a Hebrew word is “in pause”, giving *Jared* where *Jered* is the normal form, and similarly we have *Salah* for *Selah*, *Lamech* for *Lemech* etc.
- The AV does not always recognize the hard “p”, e.g. in *Arphaxad* and *Phares* (the latter also being the pausal form).
- The AV does not always recognize an initial closed syllable, giving, e.g. *Gilead* for *Gilad*, or *Gil’ad*, where an apostrophe would mark an *aleph* or *ayin*.
- The AV does not always recognize the Hebrew letter *sin*. The AV has *Enos* where the Hebrew has *Enosh*, and *Seth* where the Hebrew is *Sheth* [Gn 4:26]. As these are well-established names, we adopt them.
- The AV does not distinguish long and short forms of names, e.g. *Benaiah* for *Benaiahu* (2 Sam 8:18), *Adonijah* for *Adonijahu* (1 Ki 1:8), and it uses the short form. We also adopt this convention.
- Another variety of long and short form is e.g. *Jonathan* / *Jehonathan*. The AV is inconsistent, in 1 Chr 8:33 reading *Jonathan*, in 1 Chr 27:25 reading *Jehonathan*, for the long form in Hebrew in both cases. We adopt the shorter form throughout, with a note.
- The AV has an aversion to words and syllables beginning with a *yod*, which would be better represented by *y* or *i*, but it frequently uses *j* (e.g. *Jacob*, *Joshua*, *Jerusalem*), as does the English language as whole, especially with words of Latin origin, e.g. (*iudex*→judge, *iocus*→joke, *Iulius*→Julius). Neither Hebrew nor Greek has a letter equivalent to *j*. But sometimes the AV uses the letter *I*, as in *Isshiah* (1 Chr 24:21).

The rationale for retaining AV naming is that familiar names (in the Gentile world) would be all but unrecognizable if not retained. Names such as, e.g. *Avraham*, *Yitshak*, *Yaaqov* could be a distracting departure to some. Another advantage is that AV names are often used in biblical reference works such as atlases and expository books.

However, we depart from the AV in some situations:

- – Where the text has a plain consonantal difference to the AV rendering, e.g. Gen 25:15 *Hadad*, where the AV has *Hadar*. For other examples see Num 26:39 (our *Shephupham* for AV's *Shupham*), Josh 15:40 (our *Lahmas* for AV's *Lahmam*), Josh 15:52 (our *Rumah* for AV's *Dumah*), Josh 16:6 (our *Michmethath* for AV's *Michmethah*), 1 Chr 2:53 (our *Puthites* for AV's *Puhites*). The differences involve very similar letters, and can be explained by scribal errors leading to differing manuscripts, or possibly in misreading by an AV translator.
- – Where the text has a vowel difference to the AV reading, or where the AV has not recognized a closed syllable, e.g. AV's *Bezaleel* for our *Bezalel* (closed *-zal-*) [Ex 31:2].
- – Where the AV has used a pausal form. E.g. we have *Dabbesheth* for AV's *Dabbasheth* [Josh 19:11].
- – Where the AV is inconsistent across the same spelling of the word. We choose one spelling for all instances, generally the earlier occurrence, e.g. *Sibmah* (AV has *Shibmah* in Num 32:38, but *Sibmah* in Josh 13:19).

- Where AV harmonizes despite a significant difference in the Hebrew (though perhaps a manuscript issue). We retain two names, e.g. Gen 10:4 = *Dodanim* , 1 Chr 1:7 = *Rodanim*.
- Where the Hebrew has minor differences in different places. These could be a paragogic -ah (Gen 10:4 *Tarshish*, 1 Chr 1:7 *Tarshishah*); both we and AV harmonize to *Tarshish*. Aleph / hé differences (e.g. Gen 10:7 *Sabtah*, 1 Chr 1:9 *Sabta*), where we harmonize, or a vocalization change (e.g. *Obal* Gen 10:28 / *Ebal* 1 Chr 1:22) are noted in the notes (here we and AV distinguish). We have standardized on *Ezion-Geber* (AV sometimes having *Ezion-Gaber*, a pausal form).
- Where modern usage has superseded the AV, e.g. *Philistines* (AV has *Philistim* in Gen 10:13). We tend towards demonyms in *-ite* rather than *-im*, e.g. Caphtorites, Anakites, noting that Wikipedia uses these names.

We comment on names which diverge from the Hebrew, but for common names, only at the first occurrence. This applies to: names of the prophets who wrote a book; to Isaac, Rebekah, Jacob, Benjamin, Manasseh, Judah, Moses, Aaron, Samson, Saul, Jonathan, Jesse, Absalom, Solomon, Rehoboam, Jeroboam, Jezebel, Hezekiah, Sennacherib, Cyrus, Ahasuerus, Darius, Artaxerxes, Mordecai; and for places: Sodom, Gomorrah, Damascus, Jerusalem, Judaea, Jericho, Tyre. We do not always note variations on a name, e.g. Benaiah / Benaiahu; we usually standardize on the shorter form so as to agree with the AV, but an exception is Joram / Jehoram, where we follow the Hebrew, noting that the spelling does not distinguish between the one of Judah and the one of Israel.

In 1 and 2 Chronicles we omit some comments on names which elsewhere are always commented on. This is because the notes are more copious, identifying parallel passages.

3.11 Divine Titles

We largely follow the Companion Bible’s typography [CB, Appendix 4], but not exactly so (note *the LORD*** and how combinations are handled):

אֱלֹהִים אֱלֹהֵינָא (Aramaic)	Elohim	=	God /god	Uncapitalized when it is not the God of Israel.
יְהוָה	Jehovah	=	the LORD	
יְה	Jah	=	THE LORD	
אֵל אֱלִים אֱלִם	El	=	GOD / GOD GODS	Small capitals when the god is not the God of Israel. [CB] uses standard lower case. The plural is not used for the God of Israel.
אֱלֹהִים אֱלֵה	Eloah Elah (Aramaic)	=	GOD / GOD	Small capitals when the god is not the God of Israel. [CB] uses standard lower case.
אֲדֹנָי	Adonai	=	my/the Lord	Also for other pronominal suffixes when the reference is to God (Isa 51:22, Ps 45:12 ^{MT} (Ps 45:11 ^{AV})).
הָאֲדֹנָי	haAdon	=	the Lord	Used in combination with Jehovah in Ex 23:17. [CB] renders as THE Lord GOD.

אֲדֹנָי where the primitive text was יהוה, altered by the Sopherim	Adonai where the primitive text was Jehovah, altered by the Sopherim	=	the LORD*	
אֱלֹהִים where the primitive text was יהוה, altered by the Sopherim	Elohim where the primitive text was Jehovah, altered by the Sopherim	=	the LORD**	
אֲדֹנִים	Adonim	=	the LORD	
שַׁדַּי	Shaddai	=	ALMIGHTY	
עֲלִיוֹן	Elyon	=	MOST HIGH	
עַל	Al	=	Most High	Hos 7:16

Compound titles do not occasion any changes: the individual titles are used in the same way as they are when not compounded. (This is unlike in the AV / Companion Bible.) Also, the definite article, *the*, may be omitted, and the word *my* may be used when the title is in the vocative or it a prophet, not God, speaking.

This is illustrated by Gen 15:2

וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה

Then Abram said, “My Lord the LORD, ...” (The Companion Bible has “Lord GOD”).

The typographic properties are set in the CSS (Cascading Style Sheets) style sheet, e.g.

```
span.el{
  text-transform: uppercase;
}

span.shaddai{
  font-variant: small-caps;
}
```

4. Features of the Digital Edition

4.1 Useful search strings

The digital edition is by its nature searchable, using a browser, word processor or text editor. The following search strings should be applied without case sensitivity, in a browser-rendered text, but not the raw HTML, as that contains mark-up.

Search string	Purpose
Aramaic	Examples of an Aramaic form of a word in a Hebrew section.
AV differs	To find verses where the AV differs significantly from our translation.
behold	Examples of translations other than “behold”, but where the notes give the basic meaning as “behold”.

extreme quality	Use of the word for God to denote an extreme quality.
gerundial	Usually gerundial use of the infinitive.
gerundival	Usually gerundival use of the participle (passive, usually denoting necessity or imminence).
Hebraic	Hebraic genitives.
infinitive absolute	Examples of various uses of the infinitive absolute.
otiose	Examples of otiose use, where Hebrew repeats a word or phrase, where English expects a synonym.
subjective	To find subjective genitives.
objective	To find objective genitives.
Sopherim	To find changes by the Sopherim.
soul	Examples of translations other than “soul”, but where the notes give the primary conventional meaning as “soul”.
unexpected	An unexpected definite article in Hebrew, not required in English.
use of the vav	Finds disjunctive, adversative, concessive and purposive and other wider uses of the vav.
"VOS", "VSO", "OSV", "OVS", "VOS", "VSO"	Examples of sentences with a verb-object-subject etc. word order. Use the quotes, or find by searching for <i>an example of a Hebrew</i> .
wider use	Wider use of the construct state / of the vav.

5. Abbreviations and References

Abbreviations

AV	Authorized Version
LXX	Septuagint
NT	New Testament
OT	Old Testament (Tanakh)

Bible book abbreviations

Old Testament

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Amos	Amos
Deut	Deuteronomy	Job	Job	Obad	Obadiah
Josh	Joshua	Ps	Psalms	Jonah	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Solomon	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Ki	1 Kings	Jer	Jeremiah	Hagg	Haggai
2 Ki	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

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