

Principles and Rubrics for the Wartburg Project

The Holy Bible: Evangelical Heritage Version

8th Edition 12 17

This is an under-development document. It is always a work in progress, undergoing constant revision. See our monthly articles and online FAQs for elaborations of many these issues.

Hebrew and Greek terms are transliterated to facilitate searching for topics. Underlining of some key words is intended to make it easier to find topics. An attempt has been made to group topics together, but it is difficult to do this in a completely consistent manner.

Paragraphs that deal with topics in which the EHV's practices vary from wide-spread English editorial practices are highlighted in purple to make them easier to locate.

We begin with some general theses about the EHV Bible translation, followed by some "rules" for translators and by specific rubrics. *All of these are guidelines, not absolute rules to be applied mechanically.* Translators and editors can present their case for individual exceptions to the rubric. The list will continue to grow and be modified as the project progresses.

Presuppositions of the translation:

Thesis 1: The duty of a translator is to convey all the meaning (or the openness to more than one meaning), all the beauty (or the ugliness), all the style (high or low), and all the emotional impact of the original text into the translation.

Thesis 2: Thesis 1 is impossible.

Thesis 3: Thesis 2 is not entirely correct.

Thesis 4: In bits and pieces a translator can come close achieving the aims of thesis 1.

Tetelestai > It is finished. The only major thing wrong with this translation is that it has too many words. Were it not for the weight of tradition, we could probably improve the translation by reducing it to a single word, "Finished!"

Some Principles and Guidelines

Here are the general guidelines for the translation project.

1. Although any skilled linguist who is fluent in the source language and the receiving language can do an acceptable job of rendering the basic, literal sense of the words of Scripture, the most important qualities for a Bible translator to possess are a thorough knowledge of the whole message of Scripture, the aptitude to let Scripture interpret Scripture, and a humble willingness to submit to everything which Scripture says. It was this aptitude, more than the depth of his knowledge of the original languages that made Luther such a great translator.
2. Translators will strive for a balance between preserving the original meaning and producing English which sounds natural, but the preservation of meaning takes priority.

3. When a choice must be made, accuracy in conveying the divinely intended meaning of the text takes priority over literary beauty or rendering the text into common, contemporary English.
4. The translation must be free of doctrinal errors whether inadvertent or deliberate. It must not falsify the Word of God. It must not subtract from its meaning or add to it. This is reflected in two principles:
 - We expect that a translation will understand itself as a “direct quotation” of an ancient document, rather than merely supplying the “gist” of the original’s meaning in a contemporizing paraphrase.
 - We expect, with Luther, that when theologically necessary a translation will adhere closely to the wording of the original.
5. The translator should not be too locked in to any one theory of translation whether so-called “dynamic equivalence” or “literal translation” because:
 - a. Literal (or more precisely, literalistic, word-for-word)¹ translations sometimes give the wrong meaning, or they do not communicate clearly in the receiving language.
 - b. Dynamic equivalence, though a worthy goal, is not fully possible. Almost always “something is lost in translation.”
 - c. We would be happy with any translation that was both dynamic and equivalent, but too often translations labeled “dynamic equivalent” are neither dynamic nor equivalent. We would like every translation to be both “meaning equivalent” and “emotional equivalent.”
 - d. The translator will have to weigh whether a more dynamic or more literal approach best conveys the divinely intended meaning on a case-by-case basis.
6. It is necessary for a translation to have a set of rules and rubrics² to guide the translators, but the relationship between two languages is so complex, that it is hard to image a rule or rubric which can be applied without exception. Translation is more of an art than a science.
7. The translator should adhere to the principle that Scripture interprets Scripture. This is especially true in regard to doctrinal statements. One passage of Scripture must not be set against another. New Testament interpretations of the meaning of Old Testament passages must be accepted. (This does not mean that every Greek rendering of an Old Testament passage in the Septuagint or New Testament is the best rendering of the Hebrew. The New Testament may at times quote freely.)
8. The translator should not specify one level of language and usage to be used uniformly throughout the Bible because the level of language in the Bible itself varies greatly from book to book and from passage to passage. The goal is that the level of difficulty of the translation should be similar to the level of difficulty of the original.³ In many Bible passages the original language was neither “common” nor “contemporary.” If the word in the original is uncommon or archaic, the translation should try to reflect that.

¹ There is a lot of confusion about the concept “a literal translation.” “Literal” means taking words and phrases in their ordinary, common meaning, in the ordinary base sense, not in a figurative sense. A literal translation cannot be equated with a word-for-word rendering. See our FAQ concerning the concept of a literal translation.

² Here “rule” means a general guideline such as those we are listing here. A “rubric” is a more specific guideline such as “we will translate the Tetragrammaton as LORD”

³ This principle does not militate against producing secondary versions such as a simplified version or children’s Bible, but that is not the goal of our base translation.

9. The translator should not drain the color and variety of expression from passages nor level the language by downgrading the imagery. If Scripture uses five different words for a concept, the translation should reflect that diversity.
10. If the text uses a metaphor, the translator should use a metaphor; the same one if possible. Do not make metaphorical expressions prosaic.
11. Poetry should look and sound like poetry. Unusual and emphatic word order may be retained to some degree, as it is in our hymns. When translating poetry, pay attention to rhythm and to balance of the length of lines, especially for musical performance.
12. The goal of a translator is not so much to make Judeans sound like 21st century Americans but to make them sound like Judeans who speak good English. Consider the example of the gospels which maintain a Semitic tone in the speech which they record in Greek. The goal is not always to say it “the way we would say it” but to make Judeans speak in a way we can understand.
13. Though “one Hebrew/Greek word = one English word” is not a viable standard for a translator to apply consistently, the translator should strive to be consistent rather than casual in his renderings of specific words and word groups.
14. The translator will try to be euphemistic where the original is euphemistic and blunt or even coarse where the language of the text is blunt or coarse.
15. Capitalization of nouns and pronouns that refer to God is not a feature of the original text, and therefore it falls into the category of interpretation rather than translation. The practice is best avoided. English style, however, requires titles and proper names be capitalized regardless of whether or not they are a reference to deity. (See the rubrics for specific guidelines and the FAQ on capitalization)
16. Good translation should preserve the authors’ co-ordination and subordination of thought units.
17. Translators should be wary of importing their own stylistic preferences into the translation against the preferences of the original author, unless such changes are necessary for clear communication in English.
18. Wherever possible, when the text, on the basis of Scripture, is open to two equally valid understandings, the translator should attempt to preserve both options. When this is not possible, one of the options can be preserved in a footnote.
19. When using “gender-accurate language,” the translator will strive to be inclusive where the original is inclusive and exclusive where the original is exclusive.
20. The translator will recognize and preserve direct prophecy where the immediate context or other testimony of Scripture indicates direct prophecy. (Ditto for typical prophecy.)
21. Sometimes there is no definitive, consensus solution as to how to translate a given text, so the translator has to make his best effort and use that result. For example, a precise identification of each gemstone in the high priest’s breastplate is beyond our reach. In cases where the meaning of a term or verse is uncertain, this may be indicated in a footnote.
22. A key decision by translators is which text they are going to translate. A translation project will need to choose a base text and a set of principles to guide translators in evaluating variants from that text. If evidence is indecisive, keep the longer reading in the text, and add a note that the longer reading is not in all manuscripts. (See the rubrics and the FAQs on textual criticism for specific guidelines.)

Translators should remember that they are translators not editors. They have no calling to “improve” the message the Spirit has given, either in content or in style. As much as possible, the translator’s duty is to say what the author said, in the way that the author said it. If the author’s style is repetitious, the translation should be repetitious. If the author’s style is flowery, the translation should be flowery. Though Bible, in one sense, has one author, namely, the Holy Spirit, in another sense it has many authors. The translator should respect their diversity of style and vocabulary.

When editors are dealing with the Bible, we must remember that we have entered sacred ground. When we are creating our own writings, we can make the writing conform to a set of rules we have adopted. When we are working with the biblical text, we are in a very different set of circumstances. *In ordinary writing, our rules can shape the writing. In the dealing with the Bible, the nature and intentions of the biblical text must shape our rules.* That is why we have a very lengthy set of rubrics. This is an attempt to avoid trying to squeeze biblical writing into the mold of our stylistic rules. *Instead we shape our rules on the basis of the biblical text.* That is why our rubrics are constantly changing as we progress deeper into the biblical text.

Because we ask, “What will most clearly communicate with the reader and the hearer in a given text,” we do not rigidly follow any single grammatical or spelling authority, but our chief resource is *Garner’s Modern English Usage, Fourth Edition*, Oxford, 2016.

This list is not complete. The editorial committees may develop additional principles as they work on the various stages of the translation.

Rubrics for Translators

This set of the rubrics will become more extensive as the project progresses.

- An attempt is made to group the rubrics into categories though this is difficult to do consistently.
- Since the list is in electronic form, translators will be able to search it. Hebrew and Greek terms are transliterated for easier searching.
- Some of the items on the present list are placeholders for topics to be developed further by the translators and editors.
- The pattern for a word or expression will normally be set by the first book or by the first passage that makes heavy use of a category, e. g., gemstones will be set by the high priest's breastplate in Exodus, animals by the lists of clean and unclean in Leviticus and Deuteronomy, trees by Isaiah and Ezekiel, etc. These choices will be reevaluated as the project progresses.

General Principles & Common Expressions

1. In synoptic passages like the parallel accounts in Samuel, Kings, and Chronicles the translations will be synchronized in regard to key terms and expressions, but the translations will not necessarily be made totally identical even when the Hebrew texts are almost exactly alike. Some of the efforts of the independent translators will be preserved in the two parallel translations to provide readers with two views of the passage. Our process would more accurately be called *harmonization* rather than *synchronization*. See the paper "To Sync or Not to Sync" in our library for details and rationale.
2. We have a general preference to preserve familiar expressions in well-known passages, but if the traditional reading or term is not very precise or clear, we have to give priority to reflecting the original meaning more clearly.
3. Common biblical idioms like *flesh*, *walk with God*, *in God's eyes*, *set one's face against*, *burn with anger*, and *listen to the voice of* may be preserved. Our goal is not to preserve Hebrew or Greek grammatical idioms. It is to preserve important biblical expressions and imagery and, when possible, biblical word-play. It is not necessary to slavishly preserve these expressions in contexts in which they sound strange in English. For example, *listen to the voice of* can sometimes be reduced to *listen to* if the full phrase sounds too heavy in English.
4. Preserve or at least reflect the various biblical idioms based on the word "flesh" when possible.

Sarx may be "sinful nature," or better yet, "sinful flesh" in some cases, but try to retain the basic meaning of "flesh" especially in passages in which there is an interplay of different meanings of the term "flesh" as there is in Romans 7 and 8, or when it is uncertain whether "flesh" refers to mortality, sinfulness, or both. When the term *all flesh* refers to *mankind*, *all flesh* may be retained when it has a special connotation such as mortality.

Basar in the Old Testament has a whole range of meaning from "meat" to "muscle" to "flesh." "Flesh" is sometimes is a euphemism for genitals, so this OT usage of the term "flesh" should be preserved in some way, not homogenized to "body." When *flesh* refers to

18. As a general rule, keep the two-word, un-hyphenated forms of such two-word expressions, unless the one-word form or the hyphenated form is very well established and it is not very long, especially if the one-word form creates odd letter combinations or diphthongs that are hard to read on the first pass. Longer compound words are good German style, but not so much in English. The two word forms are easier to read.

In the past, these sorts of compounds were usually hyphenated, but the situation is different today. The tendency is now to write them as either one word or two separate words. We prefer two separate words in most cases (*armor bearer*) to avoid creating long words that will end up being hyphenated in some verses but not in others because of line breaks.

However, the most important thing is that you should choose one spelling and stick to it. Don't refer to an *armor bearer* one place and an *armorbearer* in another.

Another problem with a compound word like *armorbearer* is that it tends to produce hyphenated *armor- bearer* at line breaks, and the result is that the form will be hyphenated some places and not others.

19. In prefixed words like *re-enter*, the form *reenter* is pretty well established, but we want to avoid spellings that create diphthongs or long vowels that might cause readers to stumble. Use forms like *re-enter*.

Names

20. Strive for consistent, uniform translations for the names of animals, trees, gems, musical instruments, etc. See lists below.

21. Today the spelling of place names and personal names in the Bible is in disarray, with a tension between preserving traditional spellings and bringing the spelling into closer alignment with Hebrew. Our approach is eclectic. There is no supreme authority.

A translation needs rubrics for changing spellings like Beersheba /Beersheva, Beth Shean/Beth She'an /Bet Shan, Acco/Akko, but there is no consistent system in common use. All of the systems are riddled with inconsistencies.

As a general rule, EHV keeps spellings made familiar by NIV 84 and other recent translations since this is the standard spelling in many recent Bible helps, such as *Zondervan Bible Atlas*, which may be consulted as a standard for spellings, but this system too is riddled with inconsistencies and we do not follow it woodenly.

- Preserve traditional spellings like Tyre, Jerusalem, Beersheba, Hebron, even when they are not adequate transliterations of the Hebrew.
- For less known places we sometimes adopt the newer spellings which attempt to get closer to the Hebrew: *kaph*=*k* not *c*; *qoph*=*q* not *k*; *chet*=*ch* not *h*; and *tsade*=*ts* not *z*, (but inconsistency reigns as *tsade* is often *z*, and *chet* is often rendered as *h* in familiar names).
- For *chet* the spelling *ch* is not a good solution because it leads to a pronunciation like the *ch* in *church* rather than a pronunciation more like the German *ch*. *Chet* really calls for a special sign like an *h* with a dot under it (*ḥ*), but this is too cumbersome for a translation.
- A similar problem is soft *kaph*, which is also rendered *ch* in many names. This is a problem because in Biblical names *ch* should not be pronounced like the *ch* in *church* but like a hard *h*. Generally use *k* when you want to prevent a pronunciation like *church*, but there are some well-known exceptions where traditional spelling is retained.
- Consonantal *yod* remains *j* not *y* in most cases, but there are some special cases like *Yarkon*, which is a familiar modern place name.

- Most spelling systems for cities are filled with inconsistencies and contradictions. Since the main exceptions to the appropriate spelling rules are the traditional names of very well known place names like Jerusalem that occur very frequently, in practice the occurrence of names that are poor transliterations of the Hebrew may outnumber examples that follow sound rules.
- The biblical text itself has many spelling inconsistencies, especially the interchange of *i* and *u*. Our footnotes do not indicate all of these.
- *Beth* (*house of*) is written as a separate word in most place names (Beth Shan, Beth Shemesh, etc.), but these names are hyphenated in some recent translations (Beth-Shemesh).
- Also Bethel, Bethlehem, and Bethsaida, are traditional exceptions to the rule (one word—no hyphen).
- *Abel*, *Baal*, and *En* are also usually separate words in city names, but once again there are exceptions.
- Our default practice is two words, no hyphen. (Beth Shemesh means “house of the sun.” so making it two words follows the normal English practice: Sun City, Bay City, etc.) When two-word names have a definite article with the second word, write them as a two-word name, *Beth Hamelek*. It is not necessary to double the first letter of the second noun, but many traditional spellings do (*Beth Hammelek*). Do not put a hyphen after the *ha-* except when needed to indicate distinct pronunciation of back-to-back vowels.
- Similarly, in some names like *Be'er*, the stop mark indicates that there are two syllables and warns readers away from the pronunciation *beer* and toward the right pronunciation *be-er*. Similarly *sha'al* is read *sha-al* not *shaal*.
- Strongly established traditional pronunciations like Beersheba, Baal, Balaam, and Canaan are retained, without a stop mark. For example, *Baal* could more accurately be spelled and pronounced *Ba'al*, but the pronunciation which sounds like *bail* is too well established to change.
- The stop mark most often represented the Hebrew letter *ayin*, which is a harsh glottal stop. In more precise renderings of Hebrew words, *ayin* is represented by ‘ and *aleph* is represented by ’.
- The stop mark could also be applied to other combinations of letters. *Keilah* could more accurately be spelled and pronounced *Qe'eelah*, but the pronunciation *Klah* (long *i*) is well established.

Use these names, inconsistent as they are: Akko, Achor, Aijalon, Akkad, Akzib, Aphek, Ashkelon, Beersheba, Beth Shan, Ebenezer, Eltekeh, En Gedi, but Endor, Elat, Hebron, Javneh, Jericho, Joppa, Kabul, Kinneret, Lachish, Lo Debar, Ma'akah, Machpelah, Mikdash, Mizpah, Meshek, Ramat, Ramoth, Shechem, Shittim, Sukkoth in Egypt—Succoth in Israel, Ta'anach, Valley of the Son of Hinnom, Yarkon.

Many OT geographic places have a different name in NT texts. In those cases, use the NT name with a footnote to the OT place name only if necessary.

The same chaos exists in spelling personal names: *Melchizedek* but *Adoni-Zedek*, even though it is the same type of formation. Spell “king names” ending in *melek* with a final *k*: *Abimelek*, *Elimelek*, but keep *Lamech*. In general, preserve traditional spellings of well-known names.

Some other names to use, inconsistent as they are: *Achan, Achish, Aksah, Arphaxad, Baruch, Caleb, Carmi, Chemosh, Makir, Ma'akah, Menahem, Micah and Mica, Mordecai, Molek, Nakon, Obed Edom, Rekab, Shobak.*

In regard to the spelling rules of biblical personal names, there is a regression to a pre-Webster era, in which there is no king, and every speller does whatever is right in his own eyes.

The biblical text itself has many spelling inconsistencies, especially the interchange of *i* and *u*. Our notes do not indicate all of these.

22. When the phrase *son of x* is, in effect, the person's last name, it is not enclosed in commas and may appear without the article: *Joshua son of Nun*.

When a patronymic is an apposition rather than a last name, it is enclosed in commas and usually has the definite article. This occurs especially when there is a genealogical significance to the name, as in establishing succession or family ties. The form *Solomon, the son of David*, is stressing descent. When *Hilkiah son of Ami the priest* is in effect a three-part last name like John Fitzgerald Kennedy, it can appear with no commas especially if it is part of a string of similar three-part names. Use the commas to separate one person from the next person in the series .

If a form is a vocative, it normally is *Joshua son of Nun* without the article. In the Hebrew text *Joshua ben Nun* is pointed *Joshua biNun* making it a sort of abbreviation.

23. When a person has two distinct personal names, preserve distinctions like *Peter/Cephas* and *Jehoiachin/Jeconiah/Coniah*. In general, EHV keeps the distinct names as they appear in the Hebrew or Greek text. Alternate names of important figures can be footnoted: If the main text has *Cephas*^a the footnote has: ^aThat is, *Peter*. If the main text has *Coniah*^b, the footnote has: ^bAlso called *Jehoiachin*. This contrasts with the practice of some recent translations, which tend to harmonize the names to one English form.

- Spelling variations may sometimes be harmonized and also footnoted, for example: *Tou*,^a
Footnote: ^aAlso called *Toi*.
- Minor spelling changes may be harmonized.
- The different pre- and post-exilic spellings of the *-yah* names of individuals like Hezekiah use only the short English form *Hezekiah*, not the long form *Hezkiyahu*.
- Special problem cases are *Joash/Jehoash* & *Joram/Jehoram* because of the contemporary pairs of kings with the same two names in each kingdom (cf. 2 Kg 12). In most cases use whichever name the text has, with a footnote when necessary.
- It seems that the authors of Kings and Chronicles retained whatever spelling of the name was used in their sources, even when this meant calling the same king by different names in the same pericope and even in the same verse. It is most faithful to the text if we respect this decision, or at least indicate it in footnotes. It would be easier for readers if we harmonized the names, but the inspired writers were directed to preserve a variety of names for the same person, and we did not feel that we have the right to overrule them.
- The various spellings of *Nebuchadnezzar* can be harmonized to this one spelling.
- Names like *Joshua/Jesus*, which appear in both the OT and NT and use different Hebrew and Greek versions to refer to two or more different persons, will be harmonized to the most common English name for each person (that is, OT Joshua will be called Joshua even when the Greek form of his name (*Jesus*) occurs. Jesus will not be called by the Hebrew form of his name if text uses the Greek form. NT James is *James* not *Jacob*. The names in Matthew 1 will agree with their common OT forms. Etc.

- On the *Joshua* / *Jeshua* variant between the book of Joshua and later books of the Old Testament, which refer to a high priest as either *Jeshua* or *Joshua*, preserve this distinction, but Moses' successor is always *Joshua*.

Style Adjustments to English

24. If a Hebrew or Greek idiom is redundant in English (stoned him with stones, a footstool for his feet), eliminate the redundancy unless it is needed for emphasis. The emphasis which is created by use of cognate constructions in Hebrew can be retained in some other way in English. "He shouted a shout"="he shouted loudly."
25. If a redundancy has a literary or theological purpose like "freely by grace," retain it.
26. If a repetitious style or broken constructions are part of the author's literary style, retain them. Breaks in construction may be marked by —.
27. Except in poetry, for the most part, follow normal English word order: subject, verb, object, even if the Hebrew or Greek has fronted the object for emphasis. In prose, use fronting of emphatic words sparingly and only if it sounds normal in English. Emphatic fronting is common in biblical narrative, and EHV translators frequently retained it, but reviewers were in favor of using it less frequently than the Hebrew does.
There are other ways to emphasize direct objects such as switching the construction from active to passive, which fronts the object as the subject. Hebrew frequently uses third person plural active verbs as a substitute for the passive. In such cases using the English passive may catch the flavor of the text best. (*One thousand tons of gold they brought=One thousand tons of gold were brought.*)
28. Sometimes Hebrew verbs that can be used without specifying a direct object sound better in English when a direct object is supplied: *they came and crossed* > *they came and crossed the river*.
29. In general, we prefer the bare vocative in normal prose, rather than "O" except when "O" is in the original text (See Mt 15:28; 17:17 in Gk). Expressions like "O God" or "O Lord" may be retained in formal address, prayer, and poetry. The reviewers of Psalms have expressed a preference for *O LORD* in poetry. Go by what sounds and feels right. Sometimes the choice depends on the location of the vocative in the sentence.
30. When breaking up long sentences, it may sometimes be necessary to repeat the subject or use some other resumptive device.
31. It is okay to use sentence fragments for excited speech when the original text uses them. When there is a break in grammatical construction, this may be marked by —.
32. *But* and *And* can be used to begin sentences in Hebrew narrative style, but do so sparingly.
33. If rare and uncommon words are used in the Hebrew or Greek, use rarer words also in the English. Do not dumb-down the language.
34. In general avoid contractions, except in informal speech. (In practice the EHV translators have been using more contractions in everyday speech. Most reviewers think completely avoiding contractions makes the speech sound stilted.)
35. "No prepositions last" is a fine Latin rule since Latin pre-positions must be pre-positioned. In Germanic languages "prepositions" (which often are actually detachable particles that are part of the verb) often sound very natural at the end of a sentence.
36. Try to anticipate and head off erroneous but predicable criticisms, but not to the degree that we let rigid, prescriptive rules stifle normal speech. To the question, "Who's there?" the answer, "It is I," sounds odd to most people. "It's me" sounds ungrammatical to others. Try "I am here" and make everybody happy.

Measurements

37. One of the inescapable principles that we have discovered in several years of work is: “Sometimes it is necessary to inconsistent to be consistent.” For example, it is sometimes necessary to be inconsistent to the overall rubric to preserve consistency within a given context. The use of numbers provides good examples of this principle.
38. Numbers and Numerals: Our default setting in narration is to write out numbers as words (in the Hebrew and Greek Bible no numerals are used, only words, even though numerals were in common use at the time). In narrative texts writing out the numbers is preferred except for large, complex compound numbers over 100 (e.g., 123, 1234). Even in those cases, words can be retained to keep the narrative consistent and to avoid an isolated numeral.
- Simple large numbers like “one thousand days” can be written out in narrative.
 - Sometimes *seventeen hundred* sounds better than *one thousand seven hundred*.
 - Numbers should not have the word *and* in them: *one hundred fifty* not *one hundred and fifty*. There may be some exceptions when inclusion of *and* sounds better and is clearer.
 - In lists like censuses or commodity lists, all numbers should be written as numerals regardless of their size to maintain consistency throughout the list.
 - When a section contains a mixture of numbers over and under 100, adjust them all to one format. NOT “ninety to 100” BUT “ninety to one hundred.” NOT “123 men, 125 women, and seventy children” BUT “123 men, 125 women, and 70 children.” The principle “Sometimes it is necessary to inconsistent to be consistent” overrules our rubrics on occasion.
 - Numerals may be used in footnotes.
39. Use modern American measurements like feet, pounds, gallons, etc., except when the ancient measurement is necessary to preserve the imagery, as in a city that measures 12,000 x 12,000 stadia. In Ezekiel’s temple, for example, it may be necessary to retain the ancient measurements because of symbolism. When the modern measurement is in the text, footnotes may provide the ancient measurement, and vice versa. Even here it is difficult to be consistent as liters and grams are now commonly used in American usage for some commodities. There may be occasional exceptions when it is necessary to preserve an ancient term, e.g., when one ancient term is explained by another ancient term, e.g., *an omer is ten ephahs*. Another reason to preserve the ancient measurement is when the value of the ancient measure is unknown.
40. We generally do not include metric measurements in the notes of this version, but this is problematic as bushels are becoming less well known, and kilos and liters are becoming more familiar. To address this we will make a separate metric version of the translation. It may be electronic publication only.
41. We tend to think of certain commodities such as wheat in terms of bushels, but other commodities such as flour are usually measured by the pound, so conversion of the ancient terms may not be to the same English term in every case.
42. Use ancient monetary units like shekels, rather than modern units like dollars, except in idioms like “pay the last penny.” It is too difficult to translate the ancient monetary values into contemporary dollars. At times explanations can be given in the notes: *denarius^a > ^aa day’s wages*. Or “a day’s wages” can be in the text and the Greek name of the coin can be in the note. When the reference is simply to the amount of metal used to make an object, use

pounds, tons, ounces, etc. *Keseph* is usually *silver*, but at times it is *money* (in modern Hebrew *keseph* even includes paper money).

Coins did not exist until late in the Old Testament, so most early amounts refer to a weight of a mass of metal and not to the number of pieces. One thousand shekels of silver was often a bag of scrap silver weighing one thousand shekels.

43. A particular problem is that the ancient unit of measure is sometimes omitted: *100 _____ of silver* is likely *100 shekels*, but *100 pieces of silver* can be used, or two options can be given.

44. Ancient objects and coins were generally made of *bronze* not *copper*. The ore is *copper*.

45. The weight of the talent is very uncertain, so *talent* may be retained and footnoted. The EHV will use 75 pounds as the default guesstimate for the talent.

46. Use a cubit of 18 inches, unless a long cubit is specified. In that case, use 21 inches. The chronological relationship of the long and short cubits is uncertain, so stick with 18 inches unless there is compelling reason to do otherwise.

The cubit was the distance from elbow to finger tip. My cubit is 19 inches; my wife's is 17 inches, so we use her cubit when we are selling material, and mine when we are buying material.

47. The precise value of many of the ancient units of measurement is unknown (in fact, there often was not a precise, uniform standard), so all figures are only approximations. This is especially true of the measurements of dry and liquid capacity.

Round off measurements to the nearest full unit. We will deal with this problem with occasional notes and with a table in the appendixes of the Bible. Use these approximations:

- Length:
 - cubit=18 or 21 inches
 - span=9 inches
 - handbreadth=3 inches
 - thumb= 1 inch
 - stadium=200 yards
- Dry measure:
 - cor=homer=10 ephahs=6 bushels
 - ephah=0.6 bu
 - lethek=3 bu
 - seah=1/3 ephah=7 quarts
 - omer=1/10 ephah=2 qt
 - cab=1 qt
- Liquid measure:
 - bath=ephah=6 gallons
 - hin=4 qts or 1 gallon
 - log=1/3 qt
- Metal wt:
 - talent=75 lbs??
 - mina=1.25 lb
 - shekel =0.4 oz
 - pim=0.3 oz
 - beka =0.2 oz
 - gerah=.02 oz??

daric=0.3 oz.

- Decide whether to use a fraction or a decimal on the basis of which form is less likely to be misunderstood in the context.

Remember there was no set standardized value for these measurements that applied to all times and places.

48. In writing fractions as words, the adjective forms are divided by hyphens; the noun forms are not: *a one-third share* but *one third of an ephah*. Reserve hyphens for where they are really needed: $1/5 = \textit{one fifth}$ but $1/25 = \textit{one twenty-fifth}$.

The mathematical terms are *two-thirds*, etc., but they do not occur in the Bible.

49. For time of day use the ancient system of third hour, sixth hour etc., with footnote to the proper modern time. This may be especially necessary in some places in which it is uncertain which time system is being used (cf. John).
50. *'ereb* can be *evening* or *sunset* depending on context. *Between the evenings = twilight*. In Hebrew idioms for time *the sun begins to go down* about 3 PM.
51. In footnotes use AM, PM, BC, and AD. It is not necessary to put AD before the date as in AD 70. Most people do not pronounce the Latin meaning of *anno Domini*. If we allow the 3rd century AD, we can allow 70 AD.

Poetry

52. Hebrew poetry often uses a technique called gapping in which a key element of a sentence such as the main verb occurs in only one of the two parallel lines. In such cases it may be necessary to supply the missing element in the English translation of the second line, either for clarity or to make poetic lines of relatively equal length. An extreme example is when the negative occurs in only one of the two parallel lines but applies to both.

If the second line in synonymous parallelism is an incomplete echo of the first line, it may nevertheless be separated from the first line by a comma in order to mark the poetic structure and to assist in the reading..

53. Poetic punctuation is intended to be a guide to poetic reading and singing, so it does not always follow grammatical necessity but indicates where the poetic pauses are. (The same is also true in long prose sentences). Guiding the reader takes priority over mechanical rules about the type of clauses being linked.
54. Poetry should be formatted as poetry. If two lines are parallel, they should have the same left margin. If the second line of the verse is simply a run-on of the verse, it should be indented one tab= two spaces on the ruler. These should be set by a tab not by spaces.

God, we have heard with our ears.

Our fathers have told us the work you worked
in their days, in days long ago.

Lines of poetry that are subordinate to a preceding line may be indented by tab or kept flush left, depending on the structure of the poem.

The verse numbers do not have a reverse indent in the manuscript. This may be changed in setup of the poetic books, such as Psalms.

55. Poetic devices such as emphatic word order or chiasm can sometimes be retained since unusual word order is common also in English hymns and poetry, but use this cautiously.
56. Rare words will be used more commonly in poetry, since Hebrew poetry frequently uses rare or unusual words to create the poetic parallelism. In parallelism use two different words in English if there are two different words in Hebrew.

57. To preserve parallelism, clauses that seem like dependent clauses in English may be formatted and punctuated as independent sentences. For example, an independent sentence may start with *because* or *for*.

Formatting

58. Indent the beginning of prose paragraphs two clicks on the ruler.
59. No extra line or extra spacing follows paragraphs in the drafts, unless there is a shift of subject that is not marked by a heading. Any non-standard formatting may be tagged with a purple font that serves as *sic*, or some other warning. In poetry where each line has its own carriage return, it will be necessary to mark “paragraphs” with a 5-space break between sections.
60. Special formatting is used for lists, censuses, etc., using indents and tabs. It will be noted in the manuscripts by removable purple notes when necessary.
61. In different “authorities” the rules for capitalization in titles and headings are inconsistent concerning which short words should remain uncapitalized. We will follow the NPH practice. **All words that contain four or more letters are capitalized regardless of usage.**

Within the title, the following are usually not capitalized:

Articles: *a, an, the*

Short conjunctions: *and, as, but, or, nor*

Short prepositions: *at, by, to, for, of*, (The words *in, off, on, out, up* are capitalized when used as adverbs or verb particles.)

This system does not make sense, but it is the accepted practice. A simple, consistent rule would be to capitalize all the words in the title, but few do it that way.

62. In prose **do not use a space after superscripted verse numbers**. Not “¹ Jesus said” but “¹Jesus said” etc. This is a change from our earliest practice, because the space sometimes created awkward line divisions. In the future we could change to spaces that do not create a break.
63. You may insert topical headings into the translation. See the sample translation of Matthew. Headings are italic in the manuscripts and a special font in final set-up.
64. Though we are not producing a study Bible at this point, you may write a short 1 or 2 page introduction to each book. (Keep any of your notes which would be useful for a study Bible.)(We have now begun work on the study Bible.)
65. Provide cross references only for quotations from other places in Scripture or clear allusions to passages. Providing other cross references is the work of study editions. Headings may include references to synoptic parallels in the gospels, to parallels in Samuel/Chronicles, etc.

Do not insert chapter headings. Start each chapter with a large number indicating the chapter number. This number is placed on its own line in the manuscripts, e.g.:

2

This is how the start of chapter 2 looks.

| Do not do any special wrap formatting on the number except making it bigger and bold.
Normally the chapter number is 18 pt. Special formatting will be part of setup.

Verbs

66. The principal parts of irregular verbs are tending to lose some to their forms. For example, the verb was “stink, stank, stunk.” “Stank,” however, is receding. “It stunk to high heaven” sounds normal to the majority of people.

Should it be: “The light shone in the darkness” or “the light shined in the darkness”? In speech, the second sounds normal to most people. In references to light, the regular form “shined” seems to be making inroads over the irregular “shone.” (If “shine” means “to polish,” the past tense must be “shined.”)

Many English speakers (without even realizing it) say, “He stold or stoled the money,” but it looks really odd in print. Stick with *stole*. In such cases, try out a few English sentences and decide what sounds normal to most speakers.

67. A special case is intransitive *lie, lay, lain* vs transitive *lay, laid, laid*. According to the standard rule *lie* means *recline*. *Lay* means *place*. The classic rule is that *lie, lay, lain* must be used when there is no direct object (he lay down on the bed). *Lay, laid, laid* must be used when there is a direct object (they laid him in the grave). In reality many or even most American speakers say, “She went and laid down on the beach blanket and was laying in the sun for an hour.” Of this practice Garner’s *Modern English Usage* says, “This error is very common in speech from the illiterate to the highly educated. In fact, some commentators believe that people make this mistake more than any other in the English language. Others claim it is no longer a mistake—or even that it never was. But make no mistake—using these verbs correctly is a mark of refinement.” Not wanting to be unrefined EHV generally follows the classic rule even though it produces some strange-sounding conversation. In short, the correct usage is “Now I lie down to sleep” or “Now I lay me down to sleep.” Though both usages are correct, the first one doesn’t have a prayer.

68. The same kind of problem can occur in nouns. The historically correct plural is *hoofs* (like *roofs*). But in recent decades so many people have falsely corrected it to *hoooves* that this is on its way to becoming the common spelling. It is similar to the phenomenon that people have been told it is wrong to say, “You and me are going,” that they overcorrect to “he gave it to you and I.”

69. A special problem is the use of *shall* and *will* and the language of law.

The old distinction of *I shall/I will* vs *he will/he shall* for degrees of determination is pretty much gone from American English. Distinctions of *shall* and *will*, however, may still occur to signal nuances, as in the use of the “determined shall”—“I shall return”—and in stock phrases—“shall we dance?” and “a person who shall remain anonymous.”

One of the last refuges of “shall” is the “legal shall,” which is familiar from the old version of the 10 Commandments: *Thou shalt not*.... This usage occurs hundreds or maybe thousands of times in Exodus–Deuteronomy. The *Concordia Commentary* uses the legal “shall” as its default translation for the Hebrew prohibitive imperfect with *lo*. Many other translations use “he must” or “he is to” instead of “he shall.”

Hebrew uses three main ways to give commands and prohibitions:

- 1) Like the English so-called imperative, the Hebrew imperative is not very strong and can be used not only in commands but also in prayers and requests. In general, translate Hebrew imperatives with English imperatives (“do” and “do not”). (Hebrew imperatives with *al* may also be translated as negative imperatives.)
- 2) Hebrew expresses strong commands and prohibitions with the imperfect verb. For strong prohibitions the usual negative is *lo*. This is the construction for which the “legal shall and shall not” have traditionally been used. “Legal shall” may be used in strings of legal stipulations using imperfect plus *lo*. When the text is giving strict civil laws with penalties, “you must” and “you must not” may be used as alternatives. “He

shall” or “he is to” may be used when directions or ceremonial procedures are being given. “He should” is a softer suggestion, not a command.

- 3) In Hebrew a very emphatic command or prohibition is given by adding an infinitive absolute to the main verb. This could be rendered by adding “must”—“you must not” or “you must never.” But if “must” is already used for construction number 2 (imperfects), another intensifier is needed here, like “certainly,” “surely,” “must,” etc.: “You certainly must not.” In general in the OT reserve “must” for these stronger constructions.
70. Be careful not to over-translate Hebrew and Greek verb forms in a way that is not idiomatic in English. For example, reflexive meaning is often not explicitly expressed in English. “I shaved” or “the barber shaved me” are usually the same verb form in English. In Hebrew the first would have to be *hithpael*: “I shaved myself.” The second would be *qal*: “He shaved me.” In some cases it may be necessary to make the reflexive meaning explicit also in English, “the two-year-old dressed himself.”
In the same way, the force of the Greek middle is not always explicitly expressed in English. In other cases, it may be needed, especially if it has doctrinal implications. The continuous force of the Hebrew or Greek imperfect is not always explicitly expressed in English.
71. Beware of overly simplistic summaries of verb conjugations. Niphals are not always passive, and hithpael is not always reflexive/middles. Both cover the full range of middle-passives. Hiphils are not always causative, and piels are not always intensive. Sometimes they are interchangeable in meaning. The same is true of some Greek middle and passive forms,
72. For plural or feminine imperatives which have no vocative accompanying them, to indicate that the addressee is plural or feminine, you may insert a feminine or plural vocative so the reader or hearer will recognize the change of speaker. For example, in Isaiah, without any identifying vocative, the prophecy will suddenly begin to address Lady Zion with a command. In Hebrew the change of addressee is clear because of the feminine imperative. In such cases the translator can add an addressee to mark the change of gender or number, which otherwise would not be marked in English: *Lady Zion, arise*. This may be necessary also in some cases to mark a change of speakers in the Song of Songs, though there the special headings also mark change of speakers.
73. In the New Testament try to distinguish laws, commands, suggestions, exhortations, invitations, etc. Do this by careful attention to terms like “you must,” “you should,” “he is to,” “let us,” etc. “You must” and “you should” are good, valid expressions, but they must (or is it they should?) be used carefully.

Laws should sound like laws, suggestions like suggestions, and encouragements like encouragements. This *must* (or is it *should*) be determined on a case by case basis.

The order of strength from law to exhortation is roughly:

certainly must > shall > must > is to > should > let us.

“Let” is also possible for some 3rd person imperative uses.

“Let” can sound like permission rather than command—“If they want to go, let them.”

There is a “legal must” (you must not do that) as well a “must of necessity” (you must be born again; a good tree must bear fruit). All this must be sorted out on a case by case basis.

In contemporary English *might* usually implies possibility: “we might go to town.” Be careful about using it in statements of purpose or result such as “Christ died that we might live.” The same issue is involved with the use of *may*.

74. The English subjunctive (If I were to do something like that, I would dishonor God) is fading, but EHV keeps it in formal speech, especially in contrary-to-fact constructions. But in informal conversation, if it sounds too stilted, don’t use it.
75. In curses or blessings both “Cursed be the man who does this” and “cursed is the man who does this” are acceptable uses. “Cursed be” sound more like a real curse.
76. The term *halilah* refers to something that is profane or cursed. It is an oath that means *may I be cursed if this happens*. At times it may have a softer meaning like *that will never happen*. It is used also by God of himself. The EHV shades the meaning depending on the context. *Arur* is a stronger word for *cursed*.
77. In general, use *as* rather than *like* as the form of the conjunction introducing a verb: he did *as* he was told.
78. Try to avoid constructions which will sound ungrammatical to purists and constructions that will sound pedantic or stilted to others. Try to anticipate and prevent erroneous but predictable criticisms. “It is I” or “It’s me”? Avoid the problem if possible—“I am here.” See also the rubric on *who/whom*.

Pronouns

79. Where a pronoun does not follow its antecedent closely enough to fit English style, translators may replace the pronoun with the appropriate noun to make it clear who is being referred to. (E.g., “Jesus” in place of “he” in the gospels).
The appropriate noun may be substituted for a pronoun when the Hebrew usage is contrary to English use of pronouns, as when a pronoun appears before any noun has been mentioned as its antecedent. This is probably the biggest reason for departure from literalistic word-for-word translation in the EHV.
But if the author is using pronouns to build suspense by withholding the identity of the referent, keep the suspense.
80. The Hebrew order of persons is normally *me and you*. The English order is normally *you and me*. The EHV usually follows the English order, unless it seems that there is some significance to the Hebrew order.
81. If you want to make it clear when “you” is plural, you can do that in a footnote, but in general it is smoother to use an indicator in the text such as “all of you”.
82. Biblical texts very frequently use plural pronouns like *they, them, and their* after collective singular nouns like *people, nation, and Israel, etc.*, especially when the texts refer to actions carried out by many individuals within the group. This is the common usage in Scripture, and EHV often retains it.
83. Nouns like *Israel* and *Edom* are followed by masculine singular pronouns when there is an allusion to the ancestral father of the nation.
84. Names of cities and countries are followed by feminine singular pronouns when the city or country is personified as a woman. It is not necessary to retain these feminine pronouns when they reflect only grammatical gender rather than personification.
85. In general, do preserve the distinction between *who and whom*, etc., but try to avoid uses that sound stilted or pedantic in contemporary English. “Who are you looking for?” sounds normal in conversation. “For whom are you looking?” does not sound normal in

conversation. Try out a few English sentences and see what sounds normal. Use *who* and *whom* when people are involved rather than *that*.

Recent English translations often contain sentences like: *Who is he trying to teach? Who needs his instruction?* Editors need to realize that they are between a rock and a hard place as to whether they prefer to be thought pedantic or ungrammatical.

86. “Which” or “that” as the relative? It is not necessary to rigidly follow the supposed rule which advocates *that* as the only pronoun to govern essential relative clauses and *which* as the right word for non-essential clauses. This preference is not supported by the history or usage of the English language. The distinction between non-essential and essential clauses can be more clearly marked by presence or absence of a comma.

In Hebrew as in English, the demonstrative pronoun *that* can be used as a relative in either type of clause. In Hebrew the choice of which relative is used is often a mark of archaic or poetic language.

EHV does tend to lean toward the use *that* as the marker of essential clauses, because many people believe this is a rule, though it is not. See “Myths People Believe” in the article “Between a Rock and a Hard Place” in our library.

87. Don’t be afraid to use relative pronouns. They can be more specific than *that* and allow the correct placement of prepositions.
88. In most cases use *people who* rather than *people that*.

Punctuation

Commas

89. Do use comma before *and* in a series, as this usage seems to be gaining ground again after being out of favor for a while— “apples, oranges, and bananas.”
90. Do not use a comma between two verbs with a single subject. Not: “He sent two of his disciples, and said to them”. Either no comma or add a second subject: “he sent two of his disciples, and *he* said to them.” In poetic parallelism, the general rule is to express the subject in both halves of the line, but in gapped partial parallelism, the two lines may be separated by a comma, even if one of them is not a complete subject, verb, object sentence.
91. By their very nature Hebrew and Greek verbs express the subject in every occurrence of the verb, but in English narration, a single subject often sounds most natural: “They moved forward and ~~they~~ attacked the town.”
92. When a sentence begins with *Oh*, whether or not *Oh* is followed by a comma depends on whether you want *Oh* to be followed by a short pause.
93. Adverbial phrases at the beginning of a sentence may be set off with a comma, but short phrases do not necessarily need a comma. Again, your purpose is to guide the reader.
94. The same is true of the word *therefore* at the beginning of a sentence. In the sentence *Therefore the place was named Beersheba* the reader should not read *Therefore* (significant pause) *the place was named Beersheba*, but *Therefore the place was named Beersheba*. No pause—no comma. One way around this issue is to rephrase: *That is why the place was named Beersheba*. In general do not put a comma after an initial *therefore* unless it indicates a conclusion drawn directly from the preceding sentence.
95. If you are unsure about whether a comma is needed, read the sentence out loud. Do you need a pause?—put a comma in. No pause—no comma. Example: “Are you going?” “No, I’m not.” “You *are* going!” “No I’m not!” The two sentences say something quite different, and in writing it is the comma that marks the difference.

96. Closely related to this is the comma added to prevent an initial misreading of a sentence regardless of whether or not a pause is involved. This comma prevents joining the wrong words together. “Down in the valley below, Bethlehem was glowing in the night.” Comma prevents the misreading, “the valley below Bethlehem.”
97. *Remember, the purpose of punctuation is not to fulfill a rule but to help the reader*, who cannot hear the natural pauses and the inflection present in speech, put the pauses and inflection in the right place in the sentence. Ask yourself what punctuation will help the lector reproduce the speech correctly. Does clarity call for a pause?—put in a comma. Do you want continuity?—no comma. Is a comma needed to guide the reader in producing the correct intonation? Put one in. Remember the text will often be used for public reading—sometimes unrehearsed.
98. *Use a comma whenever necessary to avoid ambiguity*. Your goal is always to help the person who is reading aloud, perhaps without practice. (Important enough to say twice.) The purpose of punctuation is to serve the reader not a rulebook.
99. *Some wording that is clear when readers can see the words on paper may cause momentary confusion for listeners. Listen to the passages read aloud to try to avoid such situations.*
100. Words that are appositional are set off by commas. Words that are part of the term are not.
101. You can understand the principle by practicing the difference between “the large, black bird” and “the large blackbird” and “the three wise men” or “the three wisemen”?
102. Be sparing in the use of semi-colons. Though semi-colons occupy a valid niche between comma and period, they tend to strike some readers as archaic, and many older translations tend to overuse them. In general, separate two independent clauses by a period rather than semi-colon unless there is a very close connection.
Use a semicolon to stress the immediacy between two independent clauses: “The lion roared; they screamed and ran.” Semicolons can be used when presenting a pair of independent clauses that are 1) closely related in content, and 2) structured in a parallel manner: The rich get richer; the poor get poorer.
Semicolons may also be used when commas alone are inadequate to mark boundaries and sort groups: These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; ³Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; ⁴Simon the Zealot and Judas Iscariot, who betrayed him.
Semicolons are not necessary when the items in a list are on separate lines. Since the line break has already marked the dividing point, a comma is sufficient.
103. *When interrogative words like *how* and *what* and *who* introduce sentences that are exclamations and wishes, the sentence may be punctuated with ! rather than?* These two sentences have the same form but not the same meaning: “What do you know?” and “What do you know!” (Actually, in conversation the second one is often pronounced, “Whadda ya know!” but it can not be written that way.) Only the writer’s choice of punctuation directs the reader to the right inflection of the sentence. What inflection does the question mark suggest in this sentence: “Really?”

Quotation Marks

104. *Because quotation marks are not part of the original biblical text and the biblical style of reporting speech is very different than English patterns, quotation marks present a special problem for translators.* Inserting quotation marks is always an act of interpretation.

Sometimes this is quite easy because there are words like “Moses said” introducing the quotation or a signal word like *lemor*. At other times, there are frequent unmarked changes of speakers. At still other times, it is uncertain whether there is a change of speakers. Sometimes the decision whether or not to insert quotation marks changes the meaning of the passage. In Acts 19:4-6 the placement of the quotations marks indicates whether or not the translator believes that Paul baptized the Ephesians who had been baptized with John’s baptism.

105. As a rule, quotation marks (qm) are to follow the American style. Start with double quotation marks at the outer limits of the quotation, and use single quotation marks for quotations inserted within quotations. If there are deeper levels of nested qm’s, alternate between “ and ‘. Always place the ending period or comma inside the qm.
106. Use double quotation marks also around single words that are being marked as ironic or sarcastic: “sinners” not ‘sinners.’ But in most cases avoid using “apologetic quotation marks” when a word is being used in an ironic or “improper” sense: The immoral woman was a sinner not a “sinner” —In reality, she was no more of a sinner than were the Pharisees who scorned her, but let the ironic or improper use of words stand on their own without marking the irony with qms. The context should make the irony or “improper” use clear.
107. Quotations that are set off in their own indented paragraphs or by special poetic indentation do not take initial and final qms. This includes block quotations from the Bible. If longer biblical quotations are indented in a block, use the same block format also for short quotations found in the same immediate context. Bible quotations that are just a couple of words or a short phrase that are not set off in a block receive qms. It is not necessary to put qms around every allusion to biblical language.
108. Try to avoid tangled, nested quotation marks (qms) that produce results like .””” or even ””””””. It is better to change the paragraphing or treat long speeches as a block quotation rather than to have so many quotation marks, since such strings of qms are not useful to the reader unless he or she goes back and analyzes the printed form. This is not useful to people trying to read a biblical account. Indentation and paragraphing that marks the shifts in speeches and speakers is much more useful to readers trying to read a biblical account on the fly.

If a whole chapter, oracle, parable, or sermon is one long speech, treat the whole speech/oracle/law code as one long block statement or as an independent document. It can be indented two extra clicks of the ruler on the left and three on the right. Treat it like a block quotation which is not enclosed by qms. (It is not necessary to provide special indentation to these sections if a heading or introductory line makes the beginning and end of the document obvious.)

This makes it unnecessary to start every paragraph of a long statement with a quotation mark and to leave successive paragraphs of this multi-paragraph speech with no closing qm, except for the last paragraph which has a closing qm. In many cases these quotations are too far apart to be useful to the reader.

If a whole long section is one speech by God which includes many occurrences of “this is what the Lord says” or “declares the Lord” embedded in it for emphasis, do not treat each instance of “this is what the Lord says” as the introduction to a new quotation. Such phrases do not indicate a change of speaker or a new quotation. They are often emphatic statements of authority. In such cases they are followed by a period not a colon.

The best solution is often to use the part of the text which introduces the speaker and addressee as a separate paragraph without qms and ending with a colon or period. [The introduction to the document or speech can sometimes be converted to indirect speech in English](#)—*The LORD spoke to Moses and told him to tell Israel this:*. This line then serves as a heading to the whole oracle. Then the paragraphs of the speech follow without enclosing quotation marks. If we want to preserve our grammatical purity, we could indent the speech as a block quote, but this device is not very helpful in a long quotation, since it does not remain noticeable for long. Sometimes speeches in Deuteronomy run on for chapters without any change of speaker. These instances can be treated as one sermon, regardless how many chapters they run.

[When such phrases are the heading of a poetic section or a speech, they may be concluded with a period rather than a colon, especially if the phrase is expanded by many modifiers.](#) When the poetic structure makes it clear that the lines that follow are what the Lord says, it is not necessary to have a colon. The normal function of the colon is served by the formatting.

Likewise, each letter in Revelation 2 and 3 can be treated as one unit. The new unit is indicated by a heading—*the Letter to Ephesus*. The letter does not have to be bracketed by qms.

If no speaker is indicated in the text when the oracle flows over to another chapter, this information may be put into the headings or indicated by adding introductory words that show resumption of the speech—*The LORD said*—if this is necessary for clarity in oral reading.

Quotations within paragraphs of the speech follow the normal rules.

A common rule is that quotations introduced by words like “he says,” etc., are introduced by a comma. Quotation introductions that lack a “saying word” are introduced by colon. [But the type of block quotations discussed above may be introduced by colon regardless of the introductory formula.](#)

This kind of problem arises because the chapter numbers, the headings, and almost all of the punctuation which we add, including qms, are not part of the style of the original biblical text. Even the punctuation in the Hebrew text is a later addition. Our device of qms is designed to help readers follow the change of speakers in a conversation. It is not particularly useful in law codes and extended prophetic oracles. Beginning a paragraph in a long law code or an extended oracle with a double qm and ending it with five qms is not very helpful to the reader, especially if the initial double qm is five paragraphs earlier, and there is a whole tangle of single and double qms in between.

[Try to follow commonly accepted English punctuation rules, but do not lose sight of the fact that the purpose of punctuation is to clarify not to confuse.](#)

Close a chapter with a quotation mark even if the speech continues in the next chapter. The next chapter can begin with new introductory words. (This may be less necessary when there are no headings between chapters.)

[The literary style of the Bible is so diverse, that there is no set of rules for qms that works all the time. Some inconsistencies are necessary to communicate clearly.](#)

109. In Hebrew style it is not uncommon to have summaries or paraphrases treated as if they were direct quotations. Putting such sentences into indirect quotations is not common in Hebrew, but they may need to be converted to indirect speech in English.

110. Quotation marks do not always indicate a verbatim quotation when placed around sentences translated from Hebrew. Hebrew “quotations” are sometimes paraphrases.
111. “Saying” (Hebrew *lemor* or the Greek *legontes*) does not always need to be translated when it is the equivalent of opening quotation marks. It often can be omitted when the quotation is introduced by quotation marks or when “saying” sounds redundant in English. If *lemor* or *legontes* is emphatic, this emphasis can be retained in some other way. “He commanded Israel, saying” > “He gave a command to Israel. He said:”
112. Even these rules do not work consistently. A special problem occurs in prophetic writings like Jeremiah. In many cases the oracle to Jeremiah begins with a command to Jeremiah to speak. This is followed by a dictation of the words he is to speak to the people. The words he speaks to the people are not given in the text as a separate speech. We have only the words spoken to the prophet, but they serve a double purpose: showing that the prophet’s words came from the LORD and at the same time revealing what he later said to the people.
113. **Some Hebrew rhetorical questions sound better translated as statements:** *Am I not the one who has given you the order?=I am the one who has given you the order. Is he not the one who gave the order=He is the one who gave the order, isn’t he.*
114. When colons are followed by full sentences, all the sentences should begin with capital letters.
115. No spaces around dashes unless a dash is followed by a verse number.

Footnotes

116. Mark footnotes with letters^{a b} to avoid confusion with verse numbers. Set the formatting of all files so that footnote letters start over with each page to avoid getting ^{aaa zzz}. You may use the same font in the footnotes as in the main body (Times New Roman 11 in main body, 10 in footnotes.) The publisher may change fonts.
117. Footnote markers in the files to be handed in to the publisher are in red to minimize lost notes. They will be switched to black in the final set-up.
118. Include the verse number at the beginning of all footnotes, like this:
^a6 This is note^a. It refers to verse 6. (No space between the letter and verse number.)
^b11 Note^b refers to verse 11 above.
119. In placing footnote letters next to punctuation follow the same rules as for quotation marks: *word.^a* or *word.”^a* not *word^a.*
120. Footnote numbers refer to the English verse numbers. Since there are frequent discrepancies between the Hebrew and English verse numbers, in footnotes that refer to Hebrew words, that word may be located in a different verse number in the Hebrew text than the verse number in the footnote.
121. Footnotes will usually alert the reader when English and Hebrew verse numbers for a section are different. Since this discrepancy is standard in Psalms, separate footnotes to this effect are not provided for each psalm.
122. Footnotes that are an alternate translation begin with *Or* and have no punctuation or initial capitalization unless it is needed to separate items. This is true even if the alternate translation forms a sentence. Independent, complete sentences in footnotes have normal punctuation.
123. Words in the footnote that refer directly to words in the text or provide an alternate translation are italicized. That is, words that are referring to a translation in the text above are italicized. Words that are discussing a concept mentioned in the text are not italicized. If

- a note says that the *sons of Heth* in the text could be translated *Hittites*, italics is used. If the note is discussing the Hittites of Asia Minor, italics are not used for the word Hittites.
124. Summary concerning italics in footnotes: Alternate translations are italicized. Explanations following the expression, *that is*, are not italicized. Words that are being discussed as English words are in quotation marks.
125. Before a text is submitted to the publisher, all italic is converted to italic strike through. It will be converted back in setup.
126. Be sparing in the use of footnotes. If you are weighing two more-or-less synonymous translations, in most cases, pick one. Save footnotes for: 1) when there are two possible *meanings* to the text, 2) when the meaning of the text is uncertain, 3) when there are significant textual variants, 4) when a term or translation choice needs explanation at its first occurrence in a book or chapter, or 5) when you are trying to anticipate and deflect expected criticism of the translation.

Sentence Structure and Syntax

127. Do not be too rigid about breaking up long sentences. Preserve the author's connections of sentences in some way.
128. In long complex Hebrew and Greek sentences, it may help English readability if resumptive devices like repeating the subject are used later in the section when you are starting a new English sentence.
129. Don't keep all the vavs in Hebrew strings. Sometimes *vav* connects. Sometimes it functions pretty much like a period. *Vav*, *kai*, and *de* may be left untranslated sometimes, but an effort should be made not to be careless about preserving connections. In some cases, this can be done by words like "so" or "then" or by paragraphing and other devices. *Kai* in the words of Jesus and other Semitic-style sentences in the NT can be treated with the same flexibility as *vav*. (E.g., multiple uses of *kai* in Mark). Since *kai*, *vav*, and *de* are used almost like punctuation, and they can sometimes be replaced by punctuation.
130. When וַיְהִי vayihi simply introduces a new topic or change of subject, it may be left untranslated, or to state it more accurately, *vayihi* may be translated by a paragraph mark and/or by a heading.
131. Be sparing in the use of English participles. Participles can usually be translated "with shading" by using the appropriate kind of English clause, unless the shade of meaning is uncertain. In that case, the Greek participle should be rendered as an English participle.
132. Avoid overuse of the genitive construction "x of y". The Greek genitive and Hebrew noun after a construct can be translated dynamically when the nuance is clear. A "sword of iron" = "an iron sword. If the shade of meaning is uncertain, retain the construction "x of y" "love of God" etc.
133. The preferred usage is "each other" when the reference is to a reciprocal relationship between only two persons. Use "one another" when the relationship involves more than two persons. But this "rule" isn't hard and fast, and there are nuances that depend on context. Many reputable writers from Samuel Johnson onward have ignored the rule, *so the use of each other for more than two, or of one another for two, cannot be considered incorrect. It is often true that what some authority says should be the rule is not really a rule that is followed by either most or all of the best writers but is only the opinion of the "authority" on what the rule should be. (The ability to check vast amounts of usage by computers has demonstrated that the "rules" of grammarians and the spellings prescribed in dictionaries are, in fact, often wrong.)*

134. The same is true of *between* and *among*. It is not true that *between* can apply only to two objects, and *among* must be used with more than two objects. I can be between two trees or among the trees, but a triangle is an area between three points. *Between* is also appropriate in reference to group consisting of many individuals when the focus is on the relationship between many pairs within the larger group. The counselor resolved the problems between the husbands and wives in the group. A treaty may be made between three nations.

Text

135. In the NT, a fuller text than that of the UBS/Nestle should be weighed on a case by case basis, because UBS/Nestle tends to lean too heavily toward the theory that the shorter text is the better reading and to favor a few Greek manuscripts. An objective approach considers all the witnesses to the text (Greek manuscripts, lectionaries, translations, and quotations in the Church Fathers) without showing favoritism for one or the other, since each of these has its own strengths and weaknesses as a witness to the text.

Remember that earlier does not necessarily mean better, as is illustrated by the rather poor quality of some of the texts from Qumran, including the Great Isaiah Scroll.

In the New Testament five sources were consulted in establishing the evidence of the witnesses for each variant:

- a. The apparatus of UBS, fourth edition;
- b. The apparatus of Nestle, 27th edition;
- c. *A Textual Commentary on the Greek New Testament* by Bruce Metzger;
- d. The apparatus of the *SBL Greek New Testament*, and
- e. The textual resources at Laparola.net.
- f. For the Old Testament, if you have LOGOS, the *Lexham Textual Notes* can help you decide which variants to consider. Use the apparatus that is part of the upper tier versions of LOGOS or the apparatus of BHS as your base. *Textual Criticism of the Old Testament* by John Brug discusses major variants.

In general, the reading in a set of variants that has the earliest and most wide-spread support in the witnesses is the one included in the text. The other readings in a set of variants are dealt with in one of three ways:

—A variant reading that has very little early or widespread support in the witnesses is not given a footnote in order to avoid an overabundance of textual notes.

—A variant reading with significant early and/or wide-spread support but not as much early or widespread evidence as the reading in the main text of the translation is reflected in a footnote that says, “Some witnesses to the text read/add/omit:”

—A familiar (e.g., KJV or NIV reading) or a notable reading (e.g., the addition or omission of a whole verse) with support that is not nearly as early or widespread as the other reading can be reflected in a footnote that says, “A few witnesses to the text read/add/omit:”

136. In the Old Testament the Masoretic Text of BHS is the starting point. It will be given a general preference unless there is good manuscript evidence or other compelling evidence for another reading. Translators may consider both the *kethiv* and *qere*, and may use this note when they are following *qere*: “alternate Hebrew reading” or “Hebrew reading in the margin.” “Alternative Hebrew reading” may also refer to a *kethiv* that appears in a few Hebrew manuscripts. It is not necessary to provide a footnote for every *kethiv/qere* variant, especially in the variant spellings of names.

137. We also consider significant variants from other ancient versions. These may be cited as *ancient versions, the Greek Old Testament, the Samaritan Pentateuch, the Dead Sea Scrolls* or *Targum*.

138. A special problem is the text of Samuel in which the Septuagint often seems to preserve phrases omitted from the MT. When there is evidence that something which has dropped from MT is preserved in an ancient version or a parallel passage, the omission may be restored. A note should report the source. Such possible omissions are more strongly supported as the original reading in those cases in which they begin and end with the same Hebrew words, thus making it easy for the scribe's eye to jump from the first occurrence of the word to the second. The book of 1 Samuel will provide more detailed footnotes to help readers become familiar with this issue.

These restorations may be marked by half-brackets. In the files provided for the publisher words in half-brackets are highlighted in yellow, to help the set-up people see all the half-brackets. This color is removed for publication.

This issue also occurs in other books but less frequently.

139. It is not necessary to provide a footnote for every departure from the Masoretic accents.

140. Emendation without textual evidence should be a last resort. Use it only when the context makes it clear that the text is wrong or meaningless. Any emendation should be based on a plausible explanation of how the variant occurred.

141. In footnotes pertaining to a variant, the first item in the footnote usually identifies the source of the reading which was adopted in the main text of the translation. The second part of the reference gives the variant and the source of the variant which was not adopted in the main text. But use whatever arrangement makes sense in a specific case.

Sample: The main text reads: *they pierce^a my hands and my feet.*

Footnote: ^aThe translation follows the Greek Old Testament. The Hebrew reads *like a lion.*

This note indicates that *they pierce*, the reading adopted in the main text, is from the Greek. The Hebrew of BHS has *like a lion*. (This is simply a sample of format. It does not give all the information about Psalm 22)

Terms used in the notes:

Hebrew, without a modifier, refers to the reading in the main text of the BHS Masoretic text (*the kethiv*).

Alternate Hebrew reading includes *qere*, readings found as the main reading in a few Hebrew manuscripts, *tiq soph*, etc. The *qere* is also called *the Hebrew reading from the margin*.

Greek: In the OT, *Greek* or *Greek Old Testament* refers primarily to readings of the *Septuagint*. If a reading occurs only in a version like Aquila, we use the term *alternate Greek reading*. In most cases the existence of variants within the Septuagint manuscripts will not be noted.

Versions or *ancient versions* is used when more than one ancient version supports a reading (Latin Vulgate, Syriac, etc.)

Dead Sea Scrolls: the notes use the general term, not names of specific manuscripts.

Samaritan Pentateuch refers to the Samaritan edition of the Hebrew Old Testament.

Targum refers to Jewish paraphrases of the Old Testament without specifying specific editions.

We are not attempting to provide a full apparatus, but only to alert readers to the existence of significant variants and to demonstrate that the existence of textual variants does not affect any doctrine of Scripture. A study of the variants requires a study of the Hebrew and Greek apparatuses.

Individual Words

Divine Names

142. Our publishers want the Tetragrammaton LORD in all full-size caps in all manuscripts. It will be converted to small caps LORD in set-up.
Use LORD for the Tetragrammaton; LORD for *Yah* (this applies especially to Psalms) with a note added that *Yah* is the name; *Lord* for *Adonai*; *lord* for *adoni*. For the combination of *Adonai* + the Tetragrammaton pointed as if it were *Elohim*, follow the convention of *LORD God* or *God the LORD*.
143. *Adonai Sebaoth* is *LORD of Armies*, not *LORD of Hosts*. (The angels may be *the army of heaven*; the stars are *the army of the heavens*)
144. *Ha-elohim*, “the God” can be translated “the true God” or “the one God.”
145. *The Name (Ha-shem)* is sometimes a substitute for the Tetragrammaton, or it functions as an alternate name for God. In such cases it is capitalized. Like many other cases of capitalization, this is sometimes somewhat of an arbitrary decision.
146. Capitalize *Angel of the LORD* when it refers to an appearance of Christ. Also capitalize all other titles of the Messiah. (E.g. Psalm 2:2, “Anointed”)
147. God’s attributes are not capitalized. His titles are capitalized. *God is a rock. God our Rock. God is high. God Most High* (for *elyon*). God’s attribute is *wisdom*, but personified or personal *Wisdom* in Proverbs is capitalized, including *Lady Wisdom*. Generally all the main words of a divine title are capitalized. *God of Gods, King of Kings, the God of Heaven* when they are used as names or titles. But *Maker of heaven and earth* is the conventional form when this is an appositive. Because *the God of Heaven* often functions as a name for the true God during the exilic period, *Heaven* is capitalized.
148. Capitalize the *Word of God* only when it is a title of the Bible or of Christ. It can be capitalized when it is a name for the whole revelation of God as it is in Romans 3:2. References to a specific example of God speaking to an individual or group are not capitalized: *the word of God came to Moses*.
149. Keep *Christ* where the New Testament text uses the Greek *christos*. Generally, use *Anointed* for *meshiach* in the Old Testament with an occasional note *Messiah*. Reserve the translation *anoint* for *mashak*. Use other translations for words like *dashan* and *sud*.
150. Preserve *John the Baptist* when the special Greek noun is used, rather than the participle. The participial form can be translated *John the Baptizer* if it is used as a title.

Temple and Worship

151. Use *Bread of the Presence* for *showbread*. At the first occurrence of the term in a given context provide the footnote: ^aTraditionally *showbread*.
152. *Kapporet* presents interesting options. The traditional translation *mercy seat* is based on Luther’s *Gnadenstuhl* (throne of grace). This translation recognizes that the *kapporet* was much more than a lid or cover for the ark—God was enthroned above it, and atonement was presented there. But *mercy* is not a very good rendering of *kopher*. So EHV uses *atonement*

- seat* with a note: ^aTraditionally *mercy seat*. The application of the term *hilasterion* to Christ in Romans 3 is a special case.
153. The usual idiom is *atonement for someone* and *atonement for sin*, but in the ceremonial laws the expression is sometimes *atonement for someone from sin*.
154. The larger items in the Dwelling are *furnishings*. The smaller accessory items are *utensils* unless a narrower category like *vessels* fits.
155. There is a rich array of terms for vessels and utensils of the sanctuary. We do not always know the precise differences between them. EHV defaults are: *Kiyyot*=large basins; the large Bronze Sea is also a *basin*. *Kiyyor*=basin. *Siphoth*=basins? *Agrot* =bowls; *Aganot* =bowls, probably large. *Qe'ara*=dishes or deep dishes, though some think they are platters. *Kaf*=small dish or ladle, occasionally spoon. *Menaqqiyyet*=larger bowls. *Mizrah*=sprinkling bowl. *Qaswot*=pitchers. *Dud*=kettle. *Qalachath*=caldron. *Sir* and *parur*=cooking pot or pot. *Saq*=sack. *Kli*=container. *Amtachat*=bag. *Tsaror*=pouch. *Melqacha*=tongs. *Machtot*=firepans. *Ya'im*=shovels. *Mizamroth*=wick trimmers?. *Mazleg*=fork, meat hooks *kiphor*=bowl, *nebel*=wine jar
156. *Shesh*=fine linen; *shesh moshzar*: *fine woven linen* is preferred to *twisted linen*. The distinction of *bad* and *butz* is uncertain. To the translation of *bad* add an adjective like *special linen*. *Butz* perhaps *white linen* (or is it cotton?).
157. We refer to priest's *garments* since the Hebrew term is not a special technical term. *Vestments* is used only in headings and notes.
158. In general, use *clothing*. It sounds better than *clothes*.
159. Our names for the priests garments are *special vest or vest (with the note ephod)*; *chest pouch or pouch*; *robe*; *tunic*; *sash* around the waist; *band* on the vest; *turban* for the priest; *small pointed turban* for the regular priests unless we can come up with something better that is also accurate (*caps* does not do it); *medallion (tzitz)* and *crest (netzer)* on the turban. *Urim* and *Thummim*. Joseph's *kiton*=a robe. Isaiah *tsenof*=turban or diadem?
160. The prescribed offerings are *whole burnt offering*, *fellowship offering* (traditionally *peace offering*), *sin offering*, and *restitution offering* (traditionally *guilt offering*). The adjective *whole* does not need to be repeated with *burnt offering* in every instance in a given context. Though *minchah* literally means "gift," because the *minchah* consisted of grain products, we will call the gifts *grain offerings*. *Drink offerings* is used rather than *libations*.
161. Sacrificial offerings that use the verb *nuf* will be called wave offerings or *offerings that are waved before the LORD* with an explanatory note. Offerings using the Hebrew word *rum* will be *elevated offerings* or *offerings that are lifted up to the LORD*, or in some contexts where the manner of presentation is not significant *special offerings* or *contributions* or *gifts*.
162. *Isheh* was traditionally thought to be an *offering made by fire*, but some contexts suggest it may mean *a gift of food*. Cognates in other languages support this meaning. We will use *offering or gift made by fire* as our default translation.
163. Is sacrificial blood *sprinkled* or *splashed* on the altar? *Splashed* seems correct for *zaraq*, *sprinkled* for *nazah*.
164. Since *ransom* is commonly paid to kidnappers, we will usually speak of people or dedicated objects being *redeemed*. But *ransom* may be used in reference to a payment for a life.
165. *Votive offerings* or *offerings to fulfill a vow*. *Voluntary offerings* rather than *freewill offerings*.

166. *Cherem* or *erem* will be translated *devoted to destruction* or *things devoted to destruction* or some variant of that idea. In some cases in which there does not seem to be a reference to a divine decree, it may be translated *total destruction*.
167. Use *sanctify* when God is producing sanctification in individuals. Use *consecrate* when things or persons are being set aside for service. Used *dedicated* for things dedicated by a vow.

Food

168. Israel had two categories of alcoholic beverages: *wine* made from grapes, and *beer made with a grain base*. This *beer* sometimes included fruit to help with the fermentation. Avoid translations like *strong drink*, which give the connotation of distilled beverages.
169. The Hebrew *dvash* refers to honey made by bees and to sweet fruit syrup, often made from dates. It make it explicit that bee honey is intended the Hebrew sometimes adds a term like *honey from the comb*. EHV usually just translates *honey* except in contexts in which it is necessary to specify the other possibility.
170. Since *cake* has a dessert connotation, *rolls* is preferable for the small baked goods.
Lebab=pancakes? flatbread? special flatbread.
171. *Leaven* is a wider term than *yeast*, but we will generally use *yeast* as the noun, and *leavened* and *unleavened* as the adjectives.

Innards

172. *Manure* rather than *dung*. *Excrement* or *waste* or *filth* for humans.
173. *Intestines and their contents, bowels and their contents*. *Qarab*= *Inner organs*. Generally prefer common terms like *intestines* to terms like *entrails*.
174. *The skin* or *the hide* of a sacrificial animal? *Hide* when used for leather.

Law Words

175. Translators may retain the traditional variable use of the term “law” for *torah*, especially when it is necessary to link up with New Testament locations that use *nomos*. Some contexts may require a meaning like *instruction* or *teaching*. In some cases where “law” is retained, there can be a footnote: *law* here refers to the whole word of God.
176. Other law words esp. in Ps 119 and other psalms.
- Eduth*: “testimony”
- Piqqudim* : “precepts,” “decrees,” “regulations,” or “rules,” depending on context.
- Hoqqim* : “statutes” in general use or in civil laws, but “regulations” “instructions” or sometimes “rites,” “ceremonies,” or “procedures” in ceremonial instructions. It may also be an “allotment.”
- Mitzvoth*: “commands” or “commandments.” When the singular refers to the whole law code=*set of commands*.
- Mishpotim*: “judgments,” sometimes “verdicts” or “rulings” or “rules.” In law codes “ordinances.” Requires various shadings.
- Davar*: word
- Imrah*: “saying” or sometimes “message” or “promise.”
- Neum*: “declaration.”
177. *Neum Adonai* may be “the LORD declares” or “a declaration of the LORD. In some contexts it is “an oracle.” In the Balaam oracles *mashal* is also used in the sense of “oracle” so *neum* is a *declaration* or *prophecy*.
178. The statement, *this is what the LORD says*, may be punctuated with a period, because it is not intended to introduce a quotation but to assert the authority of the following statement.

179. Law codes use three different terms for obedience: *halak*= “walk in,” *asah*= “do, obey” “carry out” and *shamar*=“guard, keep, or observe” the laws. Preserve a distinction between them, especially when more than one occurs in a given context. When *shamar* is intensified by an infinitive absolute, it may be translated “be careful to keep” or “be conscientious about keeping.” Depends on the context.
180. In describing laws and rites *permanent* stresses no end point, *perpetual* means in effect at all times.
181. יָדַע, גָּלָא, הִלְבִּיחַ respectively “make known,” “reveal,” “explain or reveal.”

Music

182. In psalms headings transliterate *miktam* and *maskil* and provide a footnote. For *mizmor* use *psalm*. For *shir* use *song* or *joyful song*.
183. Translate *selah* as *interlude*. Occasional occurrences can be footnoted: Hebrew *selah*.
184. Translate *kinnor* as *lyre* and *nebel* as *harp*. *Shofar*=ram’s horn or horn (the form is always *ram’s horn* regardless of number); *hatsotserah*=trumpet; *yobel*=*special ram’s horn* with a note. *Tof*=hand drum, not tambourine.

Daniel’s instruments (use the italicized)

קַרְנָא מְשֻׁקֵיחָא קִיחָרוּס סַבְכָּא פְּסַלְתָּרִין סוּמְפִינָה
 Drum? Harp Harp Lyre Flute Horn
 Pipes Psaltery
 Bagpipes Zither

Classes of People

185. In the OT law were the workers *servants* or *slaves*? Go by context. Are church workers *servants* or *slaves* of God? In the NT use *servant* or *minister* (or *deacon* where appropriate) for *diakonos*, and use *slave* for *doulos* as a starting point, but in some contexts *servant* might be a better choice also for *doulos*. *Diakonia*=normally *ministry* in church contexts and government contexts, but *service* in other contexts. In the OT, with *ebed* decide on a case by case basis, *servant*, *slave*, *official* (it may even refer to a cabinet member), sometimes it refers to *soldiers*. In some cases it is *followers*. The same with *hyperetes* in NT.
186. Of females *shipchah* is allegedly lower than *amah*, but it seems they can be used interchangeably. Both are usually translated *female servants* or *female slaves*, but when their role as personal attendant of the lady of the house is in view, they may be translated *maid* or *attendant*.
187. Hebrew leadership terms are many and do not seem to follow clear distinctions. The defaults are: *aluph*=*chief* or perhaps *commander* in military contexts; *rosh*=*head* or *head of*; rarely *leader*; *nasi*=*chief* or *tribal chief* or *tribal leader*, *prince*? depending on context; *nagid* =*leader* or *tribal leader*. *Qatzin*=*chief* or *commander*, even *dictator*. There are many words for chief or commander that we cannot distinguish with precise English terms. *Nadiv*=*benefactor* or *noble*; at other times just *ruler* or *official*. The leaders are often also called *elders* and *fathers*; keep these terms, with notes when necessary. *Shalish* seems to be an upper level officer, either military or governmental; translation varies by context. *Mashal*=*ruler*; *seren*= *seren*. *Horim*=*nobles*. *Pachot*=*governors* or *officers*, *supervisors*. *Pinah*= literally *cornerstone*>*pillar*. *Roznim*=*rulers*, *dignitaries*.
188. *Sar* may be translated “official” “minister” or “general,” “officer” or “commander” depending on context. Though “prince” is not technically correct, it may be retained in *Prince of Peace* or when it is a designation of royal heirs. *Asher al hebayit*=*palace*

- administrator*. *Saris*=*eunuch* or *official*; sometimes a tough choice. Did the Israelites have eunuchs? Other peoples did.
189. Military ranks and classes: The many terms and the flexibility of the terms in various contexts makes it difficult to have a set translation for each term. *Gibborim*=warriors or elite warriors. *Giborim asher lDavid*=*David's bodyguard*, in context. *Gibborim hayil*=warriors or strong warriors or powerful warriors; sometimes the term is not military but refers to wealth and influence or means *very capable*. *Anshei ha-Milchamah*=soldiers. *Ben hayil*, *Anshei ha Hayil*=strong or powerful soldiers. There may be different degrees depending on context. *Razim*=guards, attendants. *Racab* and *parosh*=driver, charioteer, (rarely horsemen)
190. *Tartan*=commander in chief, field general, chief of staff. (The use of *commander in chief* for the US president might make that term confusing.) *Rab Shakeh*=herald?. *Rab Tabahim*=captain of the guard, perhaps *executioner*. Cf. Genesis
191. Avoid *booty* because of the contemporary connotation. Use *plunder* or *spoils* for *bzh* and *shll* according to what sounds best in context. *Loot* should be used of robbers, but the verb *loot* may be used of plundering cities.
192. Use *prince* only for members of the royal family.
193. *Cohen* is *priest*, but should be translated *minister* when it refers to a secular government cabinet advisor. When *cohen* is contrasted with *komar*, *cohen* may be translated “regular priest” or “levitical priest” in contrast to *komar* “idolatrous priest (a term that is used as one contemporary Hebrew term for *pastor*).”
194. *Mazkir*=recorder, chief of staff; *sopher*=scribe, secretary.
195. Daniel’s Fortune Tellers: *Chartomim* =magicians; *Ashpim*=spell casters not soothsayers; *Mikaspim*=Sorcerers; *Kasdim* =astrologers, not ~~Chaldean~~ (Use Chaldeans as the ethnic term); *Chakmin*=wisemen, *Gazrin*=diviners or omen readers. Do the same with the Hebrew cognates.
Harmonize with Leviticus and Isaiah. ‘*anan* = fortune teller. *Qosem*=diviner, fortune teller, divination; sometimes *divination* may be rendered with the more generic *occult practices* or *witchcraft*; *aboth*=medium; *yidonim*=spiritists, or those who consult with the spirits of the dead. *Nahash*=reads omens; *kispu*=witchcraft, or sorcery. *Lahash*=cast spells; *charash*=read omens.
196. *Presbyteros*=elder when it refers to the office. *Episkopos*=overseer.
197. *Grammateus*=expert in the law, *Nomikos* may be differentiated with a term like *legal expert* or *scholar of the law* if distinction is necessary. Outside the gospels it may be necessary to add *expert in the Jewish law*.
198. Ancient documents were written on *scrolls* as the medium, but the contents may be referred to as a *book*—*the Book of the Law*, *the Book of the Kings of Israel and Judah*. A *book* is not necessarily a codex (compare *ebook*). The term *scroll* is used when the object is being referred to rather than the contents. In references like the *book of Psalms*, *book* is not capitalized since it is not part of the title. *The annals of the kings* is not treated as a title unless the context suggests that a specific book is in mind. If you think it refers to a specific document, capitalize: *the Book of the Kings of Israel*.
- In some contexts *chronicles* or *daily record* is an appropriate rendering.

Buildings

199. When necessary for clarity, distinguish the *temple sanctuary* (*naos*) from the *temple complex* with its courtyards and side buildings (*hier*—). Jesus never entered the temple sanctuary. He often entered the temple courtyards or the temple compound.
200. In the temple accounts in the OT the Temple is often called *the House* (*bayit*) not the *Temple*. We have retained this choice of the author when the term seems to be a title of the place of worship. The term may be *the house of the LORD* or *the House of the LORD* depending on whether or not it is a title, but in most cases when it is not a title, use *the LORD's house*. In most cases we will capitalize only when *the House* is a title of the building, not part of an architectural description. Sometimes the term *house* is part of the name of the whole temple complex and analogous to the Tent of Meeting. At other times the term refers specifically to the building or to repair of the building at the center of the complex. At times *house of the LORD* is parallel to *house of the king*. This raises the question of whether we should drop the comparison and just go with *temple* and *palace*. In many cases this is, of course, partly a subjective decision by the translator. *Bayit* may also be translated *building* if the reference is primarily to the architecture of the structure.
201. The term *hekal* usually translated *temple* or *palace*, sometimes refers to the front room of the sanctuary, also called *the Holy Place*, not to the whole sanctuary. We will call this room the “front room” or “main hall” or “nave” or some similar term. In Ezekiel *the House* refers to the whole temple complex.
202. *Mishkan is Dwelling with the note: ^aTraditionally Tabernacle*. *Ohel* is *Tent*. (In some passages, however, the *mishkan* “dwelling” refers to the innermost of the four covering layers of the Dwelling and *ohel* “tent” refers to one of the layers of the sanctuary coverings. In such cases the words are not capitalized. Perhaps *dwelling* in this case may be rendered *the curtain of the dwelling* and *tent* may be *tent cover*). *Dwelling* may seem jarring at first since people are used to *Tabernacle*, but *dwelling* more accurately conveys the meaning of the Hebrew and hopefully will soon become familiar. It also connects much better with the NT references in John 1 and Revelation.
203. *Citadel* is used when the emphasis is on the fortified nature of a palace or temple complex or its status as a royal city.

Gender Issues

Evaluate these issues on a case-by-case basis, following the general principle, “Be exclusive where the text is exclusive and inclusive when the text is inclusive,” but the following rubrics provide a starting point.

204. *Man* is the default translation for *ish* and *aner*. *Man* may be used to translate *anthropos* in contexts when it must be a male (Matt 19:3) or when traditional and modern usage still uses *man*.
205. In many cases, *anthropoi* refers to people in general and can be translated *people* rather than *men*. *BneAdam* are often people in general. *Children of Adam* may be appropriate in some contexts, such as those alluding to original sin.
206. “He, him, his, himself” should normally be used to translate generic 3rd person masculine singular pronouns in Hebrew, Aramaic, and Greek.
207. “Father” and “fathers” (*pater, ab*) should not be changed to “parent,” or “parents” or “ancestors” without indication from the context that both father and mother are referred to.
208. “Father” and “mother” can be translated “grandfather” or “grandmother” or “ancestor” when the context requires it. When the general heritage of the whole people of Israel is referred to, “ancestors” and “ancestral” may be used, but “fathers” is often appropriate in

- genealogical contexts that stress the line of descent of tribes and clans through their patriarchs. The terms *fathers* also is a title used of clan leaders. The term *fathers' houses* should be kept in most cases as a name for the political/social units. Preserve the difference between *father's house and fathers' house*. When the term *father* indicates superior social or political status, a footnote may be added if deemed necessary,
209. “Brothers” will remain “brothers” unless context requires “relatives” or “fellow Israelites” or “colleagues” for clarity. For example, when a woman marries a “brother,” the term refers to a member of her extended family or tribe, not to a sibling. In such cases there can be a note: Literally *brother*.
210. “Brother” (*adelphos*) should not be changed to “sister.” However, the plural *adelphoi* can at times refer to mixed groups, but “brothers and sisters” should not be used unless the immediate context makes it clear that the author is referring to both men and women, for example, when both men and women are named as participants. In that case, insert a footnote: “Greek *adelphoi*, “brothers.” Or keep *brothers* and add a note: “In some contexts *brothers* may refer to all fellow believers, both men and women.” In these cases and in cases which are uncertain, EHV will retain the word *brothers* with a note that states that the term *brothers* may refer to mixed groups of believers.
211. If *adelphoi* is a general term of address to a mixed group or clearly refers to a mixed group, a generic term like “family of God” may be used with the footnote that the Greek or Hebrew term is “brothers.” Try to keep the family picture. Or it may be better to use *brothers* with a note: *brothers* may refer to fellow believers of both genders.
212. “Disciples” and “believers” and “Christians” should not normally be substituted for “brothers.” *Disciples* should be reserved for *mathetes* in its various uses.
213. Reserve “friends” for terms like *philo*. ἀγαπητός *agapētos*—*loved one(s); dearly loved friend(s)*
214. *Andres adelphoi* should be translated in a way that reflects a distinction from the simple *adelphoi*. When it is used in formal address, speaking to the men in formal assemblies, one option is: “Gentlemen, brothers” (cf. Ac 1:16; 15:7, 13; 23:1, 6; 28:17).
215. “Sons” (*huioi & bnei*) should not be changed to “children” or “sons and daughters” except if there is contextual evidence for doing so. (However, Hebrew *banim* often means “children”).
216. When *Bnei Israel* refers to the whole nation, “children of Israel” is a well-established convention, but in contexts where descent is not the issue “the people of Israel” or “Israelites” is more natural English, so that people do not think a age differentiation is being indicated. In contexts which emphasize genealogy, “descendants of Israel” or “male descendants of Israel” may be most appropriate. *Bnei Ammon* is treated the same way.
217. When it is clear that the “sons” refers to multiple male generations of a clan, it may be translated “male descendants.”
218. Sometimes the term *son* refers to the possessor of something. The best rendering varies by context. The *sons of a city*, for example, may be the *citizens of a city*.
219. Substantial participles such as *ho pisteuon* can often be rendered in inclusive ways, such as “the one who believes” rather than “he who believes.”
220. Person and number should normally be retained in translation, so that singulars are not indiscriminately changed to plurals, and third person statements are not changed to second or first person statements, without specific reason for doing so. An exception is when Hebrew texts mix singular and plural pronouns in a way that sounds unnatural in English.

221. Grammatically-singular terms like *Israel, a people, Moab, etc* may be followed by plural pronouns when it is clear that the actions is being done by many individuals from within the group.
222. Rapid shifts of person, which are not uncommon in Hebrew, should be marked in some way.
223. “Man” or “mankind” may be used to designate the human race. Also “all people” or “children of Adam” in some contexts which emphasize the solidarity of the human race in sin and grace.
224. Indefinite pronouns such as *tis* may be translated “anyone” rather than “any man.”
225. In many cases, pronouns such as *oudeis* can be translated “no one” rather than “no man.”
226. When *pas* or *kol* is used as a substantive it can be translated with terms such as “all people” or “everyone.”
227. The phrase “son of man” should be preserved whenever necessary to retain the connection with the usage referring to Christ as the Son of Man. “Son of Adam” may be considered in some contexts.
228. Masculine references to God should be retained.
229. Retain the Word “seed” in the messianic promises and in contexts where there is an interplay with the word “sperm.” Notes may be necessary to clarify the meaning. Elsewhere *seed* may be *descendants* or *offspring*. Or *descendants* may be in the text and *seed* in the note. For animals use *offspring*.
230. Cities and countries should be treated as feminine only when a personification is indicated in the context. The use of *he, she, they, or it* in regard to nations can be problematic because a nation may be thought of as feminine, as the embodiment of its forefather, as a unified group, or as many individuals (all in the same context).
231. Terms for levels of family relationship need some attention and consistency especially in the OT. “Fathers’ house” should be retained because these lists of the “fathers” of each house or clan are intended to trace the clan back to a specific “founding father.” Sometimes “house of the father” refers to a specific level of family structure. Take note of whether the right term is “father’s house” or “fathers’ house.”
- In Hebrew more levels of family ties are specified than is normal in English. First, there was the *bayit*, or the household. This was similar to our nuclear family of parents with children, as well as multiple generations, but it also might include servants, slaves, concubines, resident aliens, day laborers, and orphans (like the Roman *familia*). Often the term “house” or “household” should be retained. The term *bayit* also has other meanings like *dynasty, temple, and palace*. The term *house* may be retained in such contexts because this term is used in English period pieces of literature.
- Second, there was the *mishpachah*, which referred to an extended family or clan or sub-clan. The term was occasionally used of large social units, sometimes even the entire nation of Israel. Most typically it is used in reference to kinship groups consisting of several households. This is quite often translated “family” but “clans” is more appropriate in some contexts, especially for governmental or military units.
- Third, there was the *mattah*, or the tribe, which consisted of many clans, associated with one ancestor.
- None of the terms seem to be used woodenly. “Father’s house” seems to be able to operate at more than one level. Context will have to influence translation.

Clans: If we are using “clans” for *mishpachah*, we need to use a different term for *alp* (Literally “thousands”) such as “divisions” or “units” when it has military connotations, but “divisions” is also used for *tzva* and *mahaneh* (literally *camps*). When a *tzva* is smaller than the whole army, some other term for a military unit can be used. We usually think of a *camp* as a stationary position. When a *mahaneh* is on the move, it may be called a *company* or an *army* or the *armed forces*.

232. *Ger* should be “resident aliens” in its first occurrence in a context, and “aliens” thereafter, particularly in political and legal contexts. Some do not like the term “aliens” because they think of ET. A better argument against “alien” is that it may become politically incorrect as “illegal aliens” become “undocumented workers.” But *gerim* were legal permanent aliens. The translation “foreigners” is not precise enough, because it is too inclusive a term. Not all foreigners were *gerim*. “Temporary residents” and “sojourners” are not precise enough either, because many *gerim* intend to stay there permanently, but they can never become “citizens.” Take the case of Isaac—he was native-born to Israel and was not a temporary resident, but he was still a political *ger*. Early in the translation process we were about ready to abandon the term “resident aliens,” but when I was filling out some legal documents for WP, I found that “resident aliens” is still the legal term used in contemporary government documents (for how long, who knows?). In most cases stick with “resident aliens” or “aliens” for *gerim*; use “foreigner” for combinations with *nakri*; “strangers” for *zar*; and “settlers among you” or “temporary residents” for *toshav*. The importance of preserving these distinctions is illustrated in the last verses of Exodus 12: foreigners and temporary residents could not eat the Passover; circumcised resident aliens could. NIV and NRSV are almost the only translations observing this distinction in Exodus 12, but they do not follow it elsewhere.
233. Too much use of “person” and “one” to avoid masculine pronouns can sound stilted.
234. Do not remove the social stratification that was part of ancient Near Eastern culture. *My lord* is not the equivalent of the modern *Mr.* (Though *Mr.* is against gaining status.) When a king calls another king his *brother*, he is claiming equality with him. When he calls another king his *father*, he is conceding inferiority. When someone says to the king, “Your servant asks” do not change it to “I ask.” To do so removes important markers of relationship from the story. For clarity to readers when “Your servant asks” is a first-person reference it can be rendered “I, your servant, ask.” Wives sometimes call their husbands “lord” and children sometimes call their father “lord.”
235. Keep the term *womb* if there is no natural circumlocution. In some contexts, it may be redundant in English (Matt 19:11).
236. Retain *virgins* in most cases (also in Matthew 25:1).
237. Retain the variety of sexual language, especially in law codes where the different terms may have specific legal connotations. Do not homogenize them all to “have sex with.” The translator should try to be euphemistic where the original is euphemistic and blunt or coarse where the text is blunt. Keep the color and variety of the Hebrew terms.

Some suggestions: *Know* =be intimate with;

Lie with or *lie down with* may occasionally be *sleep with* in regular narrative, but keep *lie with* or *lie down with* in legal codes since it may have specific legal implications about the kind of sexual relationship that is involved.

Keep *give seed to* or *give your sperm to* in legal contexts because it has various specific connotations and may be intended to prohibit surrogate relationships.

Also retain *uncover the nakedness* because it may refer to offenses short of intercourse. In legal contexts use terms like *penis* and *testicles* if the text uses standard biological terms, not slang or euphemisms.

Nevertheless, the translator may have to take care to avoid offense.

Miscellaneous Social Issues

238. Did the OT forbid “interest” or “usury”? Context may decide. Generally use “interest.” When the Hebrew has both *tarbit* and *neshek*, *tarbit*(*addition*) is “accrued or added interest” and *neshek* (*bite*) is “advance or deduced interest” or some paraphrase of that. Keep the correct technical terms in legal contexts.
239. Use “those who have seizures” rather than “epileptic” or “lunatic”. “Paralyzed man” may be used instead of “paralytic.”
240. Women may be *childless*, *barren*, *infertile*, or *have no children* depending on context.
241. People may be *crippled*, *lame*, *blind*, and *deaf*.
242. Do not soften the effects of sin with euphemistic terms unless the text does. *Blind* people are *blind* not *impaired*.
243. The terms traditionally translated “inheritance” are sometimes better translated with terms like “possession” in contexts where the death of the giver is not part of the picture (“Israel is God’s possession”). *Inheritance* may be used when passing the family holdings or homestead from generation to generation is part of the picture.

Geography

244. Generally use the ancient names for political entities with the exceptions noted below.
245. In general use modern names for geographic features like the Dead Sea, the Mediterranean Sea, etc., but provide footnotes to the ancient names. An exception is when one ancient name is explained in terms of another. Then the ancient names must be in the text, and the modern name in the note (the Sea of the Arabah is the Salt Sea. ^{Note} That is, the Dead Sea). In some ancient stories such as the stories in Genesis, it might be more appropriate to use the old name in the text.
246. In general, place names that have a meaning in Hebrew are not translated but given in a transliterated representation of their Hebrew or Greek form: *Bethlehem*, not *House of Bread*. A note can be added if there is a significance to the meaning of the name in the context. Many translations depart from this in the case of *Shittim* (Acacia) presumably to avoid the letters sh-i-t in English. We will stick with our rubric and use the ancient name.
247. The same will be done with personal names. Transliterate unless it is necessary to give the meaning because it is significant to the story.
248. If the name is a figurative description that is not given to a real person or place, the English translation of the name may be in the text.
249. We will call Israel’s neighbor to the north *Aram* and *Arameans* rather than Syrians, because that is the name used in ancient history books.
250. We will retain *Chaldeans* as an ethnic name for the Neo-Babylonians in places where the text uses it. When *chaldeans* refers to a class of *astronomers* or *astrologers*, it should be translated with whichever term fits the context.
251. We will translate *Mizraim* as *Egypt* because this is the established translation in both testaments.
252. *Cush* will be *Cush* when it refers to the territory south of Egypt and also when it refers to other less known regions. (“Nubian” could be used as the name for the Egyptian dynasties which ancient historians so classify, but we will generally stay with *Cush*).

- In the NT, though it is geographically misleading, we will retain the Greek “Ethiopian.” It can be footnoted to indicate that this refers to today’s Sudan.
253. *Asshur* will be *Assyria* when it refers to that empire. It will be *Asshur* when it refers to Israel’s nearby neighbor.
254. The usual gentile ending in the Old Testament will be *-ites* not *im*. *Rephaim* is an exception since it is not necessarily a gentile and is an established term because of its use as a place name for the valley southwest of Jerusalem, the Valley of Rephaim. Other archaic terms like *Nephalim* use the *-im* ending.
255. *Ethnoi* can be *Gentiles*, *nations*, *foreign nations*, *ethnic group*, or *heathen*, depending on the context. Notes can be used when necessary. “Nations” should be the default translation for this and for *goyim*. ‘*Am* is *people* or *peoples*. *Leumim* is also *peoples*, but it can be *countries* when contrasted with ‘*am*. ‘*Am* sometimes refers to the assembled army and may in such cases be translated with military terms.
256. *Judah* is first the man, then the tribe, then the tribal territory. *Yehud* is the Persian name of this province, but we will not use it. We will use some form of *Judah*. The NT territory is *Judea*. *Judeans* are the residents of the province. *Jews* are the ethnic/religious community in the post-exilic period.
257. We will use *Benjaminites* rather than *Benjamites* since it more directly preserves the tribal name. Also *Abiezerites* for the same reason.
258. Many of the “kings” in the OT were more like mayors than kings, but we will call them kings. Also in Greek, *basileus* originally included some officials lower than *kings*.
259. We will call the Sea of Galilee a sea even though it is technically a lake. The gospels here retain the Hebrew idiom *yam*. If the Greek text uses a Greek word for “lake” rather than *thalassa*, “sea”, then we use “lake.”
260. Though some of the *mountains* in the Bible might seem like hills to us, we will follow the biblical convention. It is not the *Sermon on a Hill* though it really was a sermon on a hill. In general *har*=mountain; *gibeah* or *geba*=hill. There may be exceptions. *Hill country* may be retained for the highlands of the Transjordan and Cisjordan.
261. Some of the “cities” assigned to the tribes of Israel were too small to be called *cities* by us, but we will call the largest settlement in each unit a *city* and the smaller settlements *villages*. *Towns* may be appropriate in some cases. For the *banoth* (*daughters*) of a city use *surrounding towns*.
262. A *nahal* is a *seasonal stream*. Depending on the context it may be a *stream bed*, a *gully*, or even a *canyon* or a *valley*. In modern English geography of Israel *nahals* are often called *wadis*.
263. The Hebrew word *midbar*, which we usually translate *wilderness*, refers to arid and semi-arid regions where agriculture is not possible, but grazing is. The word *midbar* is wider than the English word *desert*, and narrower than the English word *wilderness*, which includes forested areas. In some contexts *midbar* can be *grazing land* or *open range*. In other contexts it is *desert*. ‘*Arabah* may also be *desert*, but in some contexts it is *valley* or *plain* or a specific region near the Dead Sea, in which case it is rendered *Arabah*. *Jeshimon* may be *Jeshimon*, *wasteland*, or *badlands*. *Emeq* is a deep valley, but sometimes it is a *plain* or *lowland*, when it has a mountain on only one side.
264. The EHV, either by translation or by notes, tries to teach geographic terms that are in common use in English such as *Negev*, *Arabah*, and *Shephelah*. This is done primarily in Joshua.

265. *Sadeh* is usually translated *field*, but it is not always planted fields. It is often *open countryside* or *the territory around a city*. *Animals of the field* may be *wild animals* but may sometimes also include range cattle and sheep. *Trees of the field* sometimes are *cultivated trees*. *Flowers of the field* are *wild flowers*. Sometimes *sadeh* is *farmland*. Sometimes it is a *region* or *territory*.
266. *Adamah* =earth, ground, soil, farm land, on your land; *eretz*=world, land, country.
267. The “rivers” of Babylon that are actually canals may be called *canals*.
268. Distinguish *sela* from *tsur* =“rock” and *even*= “stone.” Use a term like *cliff* or *crag* or *bedrock*.
269. *Ruach*=wind, *Suphah*=wind storm; *searah*=violent storm. Others by context: whirlwind, thunderstorm.
270. Tree and plant names: aim for consistency though some of these identifications are uncertain. See lists
Trees are *erez*=cedar, *alon*=oak; *birosh*=fir; *ta'ashur*=pine; *tirzah*=plane or holm, evergreen oak; *tidhar*=maple (elm, plane); *eleh*=terebinth (wild pistachio, turpentine tree); *eshel*=tamarisk; *livneh*=poplar; *arab*=willow; *luz*=almond; *'ermon*=plane tree or chestnut; *baka*=balsam?; *rotem*=broom tree; *tamar*=palm or date palm; *almon*=chestnut?; *'arar*=juniper?
271. There are twenty different biblical words for thorns and thistles. We will not try to differentiate them all. *Sir*=thorns, *qimosh*=thistles, *choch*=briers, *shamir*=briers, thorns, *sheet*=thorns, briers; *na'atzutz*=thorn bush; *sarpad*=briers.
272. Animal names: aim for *consistency*. Pattern is set by the clean and unclean animals in Leviticus and Deuteronomy
273. *Par* is bull. *Ben-par* is *young bull*, though the term may be generic without specifying age. *Shor* can refer to cattle of either sex, so use something like “an offering from the cattle” since the singular “a head of cattle” sounds awkward. “Ox” may be used if reference is to a draft animal or in the famous laws about the ox that gores. *M^eri* are *specialty fattened animals*.
274. Birds:
neshar=the eagle, *peres*=the black vulture, *ozniah*=the bearded vulture, ¹⁴ *da'ah*=the red kite and *ayah*=black kites of every kind, or falcons; ¹⁵ *oreb*=ravens and crows of every kind, ¹⁶ *bat aniah*=the eagle owl, *tachmas*=the short-eared owl, *shalaf*= the long-eared owl, *netz*=all species of hawks, ¹⁷ *kos*=the tawny owl, *shalak*=the fisher owl, *yanshof*=the screech owl, ¹⁸ *tinshemeth*=the white owl, and *qa'at*=the scops owl, *racham*=the osprey, ¹⁹ *chasidah*=the stork, *anaphah*= all species of herons, *dukiphat*=the hoopoe, and *ataleph*=the bat; *sus*=swift, swallow, *agur*=thrush, swallow (crane) *bat anah*=ostrich; *tor*=turtle dove
275. Use “snake” as the general term rather than “serpent” unless you need a variety of words to reflect a variety of Hebrew terms. פֶּתֶן *peten* is often translated “asp,” which is a transliteration of a Greek word for a kind of snake found in Egypt. It is believed to be the cobra. אַפְּעָה *'eph'eh* is probably the sand viper or carpet viper. צִפְפָּה *tsepha* and צִפְפוֹנִי *tsiphoni* are some sort of vipers, perhaps horned or cerastes vipers. שִׁפְיָפוֹן *shiphiphon* is another kind of viper. עֲכָשׁוּב *'akshuv* is adder or horned viper, but in later Hebrew it means “spider.” קִפּוֹז *Qipoz* is sand snake or arrow snake. Almost all the biblical snakes are some kind of viper. In parallelism use “adder” or “venomous snake” for variety. In Genesis 3 we have retained *serpent* to connect with the frequent references to Satan as the Serpent.

276. #*Shual*=jackels and foxes; *tannim*=jackels; *ayim*= hyenas; *achim*=wild dogs in Isaiah and Jeremiah. *Se'ir*=wild goats; ; *lilith*=night animals.

277. Gem names: These names are very uncertain, but aim for consistency; follow the pattern chosen for breastplate of high priest.

In Exodus>

יָהֱלֵם	לְשֵׁם	אֶבֶן	שַׁפִּיר	נִזְבָּד	בְּרֻקֵת	פַּטְדָּה	אֶדָם	יְיֹשֵׁף	שֹהֵם	תְּרִשִׁישׁ	וְאַחַדְלָמָה	
Jasper	beryl,	emerald,	sapphire,	agate,	jacinth,	diamond	carnelian	turquoise	onyx	topaz,	ruby	
יְהֱלֵם	שַׁפִּיר	נִזְבָּד	בְּרֻקֵת	פַּטְדָּה	אֶדָם	יְיֹשֵׁף	שֹהֵם	תְּרִשִׁישׁ				

In Ezekiel<

אֶדָם פַּטְדָּה וְיְהֱלֵם תְּרִשִׁישׁ שֹהֵם וְיְיֹשֵׁף סַפִּיר נִזְבָּד וּבְרֻקֵת

The gems in Revelation do not align precisely with those in Exodus, but we will use the same terms there as in Exodus.

In Proverbs and Job *pniyim*=rubies or red coral.

In Job *zekokit*=crystal; *ramoth*=coral; *gabish*= quartz?: *pniyim*=rubies or red coral, (pearls?); *pitdat*=topaz, jasper, or chrysolite.

Isaiah, Ezk *qadqod*=rubies??

Puk=antimony? *Shesh* =marble or alabaster

Miscellaneous Issues

278. Colors: *argevan / argaman*=purple; *karmil*=crimson or scarlet; *tola'at*=scarlet; *tekelet*=blue; *shani*=bright red or scarlet

279. *Exousia* is “authority” but may be “power” in some contexts.

280. Generally, use “gospel” for *euangelion*. You may use “preach the good news” for *euangelizō*.

281. *Basar* very often has the connotation *announce good news*, but may at times it may be more generic.

282. Wrath/ anger words like *aph hemah* Generally go by context and parallelism rather than a glossary because there are so many Hebrew words in this group.

283. Fear/ terror words= Generally go by context and parallelism rather than a glossary. In general *yra* is *fear*, and *phd* is *dread*.

284. Desolation/destruction words= Generally go by context and parallelism rather than a glossary because there are so many Hebrew words in this group.

285. Mourning words defaults: *abel*= mourn; *yll*= wail. *qinah*=lament; *sphd*, *ali* by context” *grief*. These words are hard to distinguish consistently.

286. The translation for *hades* is “hell” when it refers to the place of the damned or it is contrasted with heaven. Otherwise, “death” or “grave.”

287. *Sheol* is “death” or “grave” depending on context. May be “hell” when clearly a place of judgment or when contrasted with heaven.

288. *Gehenna* may be translated “hell” with a footnote explaining the usage.

289. Greek *amen*, *amen* will be “amen, amen” when this is possible in the context. The authors chose to have Jesus speak a Hebrew/Aramaic word in Greek dialogue. Hebrew/Aramaic words used in Greek text should remain Hebrew: *Amen*, *halleluiah*, *maranatha*, *raca*, etc.

290. In the NT, when the Greek word for “Hebrew” refers to words that are actually Aramaic, we will translate “Hebrew” as “Aramaic.” Sometimes you have to be inconsistent to be accurate.

291. *Diatheke* will be translated “covenant” unless the context clearly indicates a will (e.g., “testament” Mt 26:28). It receives special treatment in relationship to the Lord’s Supper. In the OT *brith* may be “treaty” when it is an agreement between nations.
292. Can we retain the idiom “cut a covenant”? In English we can “cut a deal.” Our default is *make a covenant*.
293. *Monogenes* – “only-begotten” should be footnoted in key passages. See the FAQ,
294. *Phileo* and *agapao* do not seem to be sharply distinguished in John, but the shift in the conversation of Peter and Jesus should be noted in some way.
295. *Nephesh* & *psyche* by default = soul. *Ruach* & *pneuma* by default = spirit. Other nuances determined by context. When *nephesh* is emphatic (my soul proclaims the greatness of the Lord), it should be reflected in some way, not simply rendered “I.”
296. If it is doubtful whether a text refers to the Spirit or to spirit, put one of the options in the text, the other in a footnote.
297. *Church* is lower case for both the visible and invisible church.
298. “Blessed” vs “happy” for *makarios* and *ashrei*? *Blessed* is a fuller term than *happy*. Other Hebrew and Greek words carry the connotation *happy*. So “blessed” is used for *ashrei* and *makarios*. Or use the exclamatory “how blessed.”
299. Retain the translation “bless” for *barak* rather than “praise” which is *hallel*. It may be footnoted to explain what it means to “bless” God. [Gk: *Eulogētos*]
300. Is *ranan* a loud shout or a joyful shout or a loud song? Context decides.
301. When an OT prophet is quoted, use “through” for *dia* and “by” for *hypo*.
302. Betrothed or engaged or pledged/promised to be married? *Pledged in marriage* more clearly reflects the Jewish custom than *pledged to be married* (cf. Mt 1:18).
303. Gk *dynamis* = miracle; Gk *semeia* = signs; Gk *teras* = wonders
Heb *mophet*=omen or warning sign, *miphloth*=miracles; *ot*=sign.
304. Gk *ouai* = woe or a paraphrase like “how terrible it will be” Also for *alas*.
305. OT *halilah li* has the tone of a curse and this should be reflected in the translation in most cases.
306. Gk *skandalon* = (also vb forms)... “cause to sin” unless there is a physical sense.
307. Gk μαθητεύσατε... = “gather disciples”
308. Capitalization for Law/law: capitalize only when it is a title referring to a specific book. “The law of Moses” v “the Law of Moses”=the *Pentateuch*. Same for gospel.
309. The adjective *levitical* is not capitalized, parallel to *biblical*.
310. *Wood cutters*, *water carriers*, and *armor bearers* are two words. Hyphenization of compounds is always a gradual process as word combinations move from *wood cutters* to *wood-cutters* to *woodcutters*, and dictionaries often disagree on the current state of the situation, and all the forms co-exist for a time. We try to choose one consistent form, considering also if one form is easier to read and leads to less hyphenization at line breaks. This means the two word forms are preferred by WP.
311. The default for *dikaioma* is *righteous decrees* or *judgments* or *verdicts*.
312. Connotation of words for sin
OT: *chata* =sin; *avon*=guilt; *pasha* =rebellion; *asham*=guilt, but in some contexts where it is contrasted with *avon*, *asham* is “responsibility” or “liability”; *ra*= evil; *resha*= wickedness. *Aven*=evil, falsehood, futility, iniquity. ‘*avil*=evil; Reserve “godless” “ungodly” and “profane” for stronger terms like *chanaf* or Greek *aseb*—;. Move away

from *iniquity* and *transgression* except as translations of rare Hebrew words. “Bear the guilt” may mean “bear the punishment.”

NT *hamartia* =sin; *anomia*=lawlessness; *adikia*=unrighteousness;

parakoe=disobedience; *parabasis*=transgression; *paraptoma*=trespass;

plane=error; *kakia*=malice, evil; *poneria*=wickedness.

313. The OT has many words for idols. Often, especially when there is no parallelism, the generic term “idol” may be sufficient. At times differentiation may be needed.

• *Pesel* means “a graven” or “carved image” but this does not seem to be consistently part of the meaning, so “idol” or “image” is often adequate.

• *Semel* means “likeness;” It might refer to carved images. *Demuth* also means “likeness.”

• *Tselem* “image”

• *Tsir* “a form” or “shape”

• *Temunah* also a likeness or a model

• *Aven*—“idol” “worthless idol”

• *Hebel* “useless idol”

• *Atsab* might have connotation of manmade, but more likely refers to something burdensome, something that brings pain

• *Elil* is diminutive—“nothings” or “petty gods” “gods that are no gods”

• *Gillulim* “dung balls” in Ezekiel “dung-ball deities, but we will use “filthy idols.”

• *Shikkuts* = “filth” “impurity” “abomination” “detestable idol” “disgusting idol”

• *Miphletzet* = “obscene idol”

• *Teraphim*, “family idols” “household gods”

• *Matzzebah* /*Matzzeboth* = (sacred) memorial stones

• *Bamah* = high place or shrine

• *Asherim*=Asherah poles

Explain the distinction and convergence of the goddesses *Asherah* and *Ashtarte* with a note.

314. Conduct can be an *abomination*. Things are generally *detestable* or *disgusting* or *repulsive*.

315. *Hilasterion* etc “complete payment”, “satisfaction,” not “propitiation.”

316. *Hesed* has *mercy* not *love* as its default translation. When the writer wants to emphasize *faithful covenant mercy* he uses the hendiadys *hesed v emet*. But there are some cases in which *hesed* by itself has a shading toward *faithfulness*, and it may even be translated *mercy and faithfulness*.

317. *Hasid* is tougher. It means *merciful* and *mercied*, but it is tough to find one word to cover both. *Mercied* is a contemporary English word, as in “Since we were getting blown out in the second half, we were mercied; the clock ran non-stop.” Defaults are “merciful” if it is a dispenser of mercy and “favored” if it is a recipient of mercy.

318. Wisdom words (Proverbs) *hochmah*=wisdom; *musar*=discipline; *binah*=insight, discernment; *sakal*=discernment, act wisely. sensible; *ormah*=good judgment, prudence; *da'at*=knowledge; *mezimah*=foresight; *tachbulot*=guidance;

319. *Peti* is *naïve*, *gullible*, or *inexperienced* depending on context. May be a child-like faith.

320. *Atsel*=*lazy person*, occasionally *slacker* or *loafer*.

321. *Hypomone* is patient endurance.

322. Leprosy in the NT and OT narrative will remain *leprosy*. In the detailed OT catalog in Leviticus it will be “skin disease” or “impure skin disease.”

323. *Dor* may refer to a generation or a type of people. At times it refers to a *circle* of people who share a common trait. The same in the NT with *genos*— “generation.”
324. *Qahal* and *edah* are closely related. *Edah* may be more the group as such, the *community*, and *qahal* is an *assembly* for a purpose. *Congregation* may be used for worship assemblies, but is not usually used for the whole community because it may give the impression of a modern parish or worship service if used for the whole community. “Holy convocation” may be used for *miqra* and *’etzeret*. *Solemn convocation* in Joel. In contexts that express hostility *edah* may be a “crowd.”
325. To some degree “awesome” has been trivialized by contemporary English slang use, but it still is appropriate in some contexts to describe God as awesome. Alt.: *awe-inspiring*, *astounding*, *amazing*. In negative contexts *fearsome*.
326. *However* may be used to begin a sentence. In such cases it tends to contrast the whole sentence with what preceded. “Dick went. However, Tom did not.” Placed elsewhere in the sentence it tends to emphasize the word that precedes it: “Dick went. Tom, however, did not.” In sentences such as “However great the error may have been... no comma follows “however.”
327. Distinguish the condition of hardness of heart (usually indicated by the *qal* in Exodus) from the act of hardening (whether by Pharaoh or by God) indicated by *piel* or *hiphil*. Most English translations use “harden” for all the various verbs in Exodus, but translators should use *hardness* for *chazaq*, *unyielding* or *calloused* for *kbd* and *stubborn* for *qashah* to indicate the variety of verbs. The verbs seem interchangeable in meaning. Use *obstinate* for *amatz*.
328. *Shabbaton* is *complete rest* rather than *solemn rest*. *Sabbath* is capitalized if it refers to the weekly Sabbath day. As a common noun or adjective it is not capitalized. The weekly Sabbath is called *the Sabbath* even if the noun *day* does not occur with it.
329. *Malakah* will be differentiated from words for “toil” or “labor” by using terms like “regular occupation” or “regular work.”
330. The verb *’asah* is often *do*. The verb *pa’al* is often *work*. Actions are usually *deeds*. Products of actions are usually *works*. Sometimes more specific verbs must be used in English.
331. For metallic waste use *slag* not *dross*.
332. Emphatic words like *hineh* and *idou* will be reflected in the translation by such expressions as “at once”, “listen”, “look” “suddenly”, and “!”. In some contexts, *hineh* and *idou* may be omitted but try to convey the meaning in some way (see lexicons for help). Perhaps “remember,” “consider,” or “just then.”
333. Greek writers often used particles to signal a transition/pause/new subject to the reader. In English, we often use punctuation and paragraphing to do the same thing (commas/periods/paragraphs/section headings). Greek writers were able to use *kai* or *de* in this same way (cf. BDF 447:4; Wallace 671; lexicons). Sometimes they could use a certain word or phrase repetitively (e.g. *kai egeneto*, *tote*, *kaieuthus*, *oun*). Translating every transitional marker with words like “but” and “and it happened” may become redundant if we are already translating the sense with punctuation in English (commas, periods, exclamation points, paragraph and section breaks) and with new paragraphs or headings. In Mark, translating every *kai* with “and” can result in an English text that may seem choppy for people today to read. Most translations use punctuation for *vav* and *kai* (starting new sentences).

334. In the case of Luke, some “*kai egeneto*” or “*egeneto de*” uses seem to indicate a new paragraph or section. What about *kai egeneto hote* (Mt 7:28; 9:10; 11:1; 13:53; 19:1; 26:1, and about 65x in the NT)? It shows the introduction of a new story: “so it happened” or “on another occasion.” Lenski wrote this on Lk 1:8: The construction ἐγένετο plus a finite verb (as here), or plus καί and a finite verb is plainly an imitation of the Hebrew *vaj^ehi* and came to Luke through the LXX. He writes the former 22 times and often with the un-Attic ἐν τῷ and the infinitive, like the Hebrew *b^e*, in the sense of during, which occurs no less than 455 times in the LXX, though not all instances are temporal. The expression is circumstantial and weighty and a mark of the so-called sacred style. Compare R. 1042, also 1072, and 979; *W. P. 9*: ἐν τῷ proper Greek but in imitation of the Hebrew infinitive construction.
335. *Euthus* is not always “immediately”. It may be a transition to a new account. For variety and clarity in places where “immediately” seems repetitive or not suitable, try using “suddenly” or “at once, all at once” depending on context. *Euthus* may also have an “inferential use, “then, so then, just then, as soon as” e.g. in Mk 1:21, 23, 29. Gk: *eutheos* - “immediately, at once”
336. Try not to overuse “therefore.” For variety, use “so” or some other term instead of “therefore.” For initial *therefore* the flow of the sentence determines whether or not it is followed by a comma.
337. Gk *gar* = For variety and clarity in places where “for” seems repetitive or unclear, try using “because” or “in fact” depending on context. You may use “because” when *gar* is causal, but in some cases “for” is fine. The following chart gives some suggestions for this multifaceted word, but as is the case with many such particles, the decision comes down to the translator’s feel for both languages. Rubrics are not a strict rulebook but suggestions and guidelines to stimulate your creative thinking,
1. Causal *gar* = because, since
 2. Epexegetical *gar* (explanatory, clarification) = what follows . . .
 - a. adds emphasis = yes, indeed, certainly
 - b. gives an example = for example, namely
 - c. adds proof = Here's proof, you see, in fact
 - d. restates to clarify = that is, to be sure
 - e. is continuative = now
 3. When it is not clear whether *gar* is causal or explanatory, use *for*.
 4. Sometimes it can be omitted.
338. Hebrew *ki* is a multifaceted word that is hard to translate. “Indeed” is always the starting point. Then shade by the context. Avoid overuse of “for.” It has a great a range as *gar*.
339. *Synching needed: pruning hooks, knives, or blades for pruning??*

12-22-17

h
H

Appendices

New Testament Word List - Guidelines

*In general, we wish to **retain important theological terms** that have become traditional in Luther's Small Catechism, the Creeds, the liturgy, and well-known hymns (such as saints, grace, mercy, justification). This is a beginning list, proposed for further study and refinement.*

New Testament Word List - Guidelines

*In general, we wish to **retain important theological terms** that have become traditional in Luther's Small Catechism, the Creeds, the liturgy, and well-known hymns (such as saints, grace, mercy, justification). This is a beginning list, proposed for further study and refinement.*

ἀγαπητός *agapētos*—loved one(s); dearly loved friend(s) “Loved ones” does not sound natural in non-family situations—“dear friends” may bring out the affection of the terms. “Beloved” sounds archaic to some, but appropriate to others.

ἅγιοι *hagioi* – saints

ἀδελφός *adelphos* – brother; ἀδελφοί = brothers (in some cases a footnote may be added, if it is clear from the context that the plural actually must include sisters. Certainly that is not always the case – cf. Acts 1:16; 6:3 where there should not be such a footnote)

ἁμαρτία *hamartia* – sin

ἀμήν ἀμήν λέγω – Amen, amen I say/tell...

ἀνάστασις *anastasis* – resurrection

ἀπολύτρωσις *apolutrōsis* – redemption

αὐθεντέω *authentēō* – have authority (1 Tim 2:12)

γάρ *gar* – For variety and clarity in places where "for" seems repetitive or unclear, try using "because" or "in fact" depending on context. Generally, use "because" when *gar* is causal. See rubric above (#125).

γραμματεὺς *grammateus* – expert in the law

δεῖ *dei* - it is necessary (but see lexicons and consider other options too)

δίκαιος *dikaios* – righteous, just

δικαίωσις *dikaiōsis* - justification

δικαιοσύνη *dikaiōsune* – righteousness, justice

δικαιόω *dikaiōō* – justify, declare not guilty

ἐγένετο *egeneto* – see Καὶ ἐγένετο below: And so it happened...

ἔλεος *eleos* - mercy

ἐν *en* – in (or see lexicons for other possible options)

εὐαγγελίζω *euaggelizō* – preach/proclaim the good news (or gospel)

εὐαγγέλιον *euaggelion* – gospel

ἰδοὺ *idou* – will be reflected in the translation by such expressions as "at once", "listen", "look", "see", "suddenly", and ! In some contexts, *hineh* and *idou* may be omitted, but try to convey the meaning in some way, if it is possible (see lexicons for help). Perhaps "remember, consider, just then" as well.

Καὶ ἐγένετο *kai egeneto* – “And so it happened,” “on another occasion,” or it may be translated with punctuation or a new paragraph/section.

μακάριος *makarios* - blessed

μονογενής *monogenes* - only-begotten
 οὐαί *ouai* – woe (see lexicons for other possibilities)
 οὖν *oun* – try “so” instead of always using “therefore”
 πρεσβύτερος *presbuteros* – elder or older (depending on context)
 σὰρξ *sarx* – flesh to –preserve the imagery or “sinful nature” in some cases.
 σκανδαλίζω *skandalizo* – cause to sin; fall away, offend, take offense... see lexicons and translations for help
 σκάνδαλον *skandalon* -- Temptation to sin? trap? Temptation? Stumbling block? Offense?
 Τέκνον *teknon* – child
 υἱός *uios* – son
 ὑποτάσσω *upotasso* – submit
 χαλκός *chalkos* – bronze (Mt 10:9)
 χάρις *charis* – grace (generally, though for exceptions, see lexicons)
 ψυχή *psuche* – soul as the default (see Rev. 20:4 as well)

6 15 14

“Translating” Connectives in the NT

It is a natural corollary of the doctrine of verbal inspiration that one does not leave any part of the New Testament text out of a translation. But the question is, “Does this conviction mean that we have to translate the connectives in the NT with words, or can we ‘translate’ some of them in ways that reflect the meaning better than a literal translation of these words does?”

Let’s put this question another way. The early Greek texts of the NT that have come down to us were copied using so many letters per line (often breaking words in two at the end of a line) with no spaces between the letters. So we might ask, “In the written text of the NT, did the authors use any devices to indicate both major and minor breaks in thought since these breaks were not indicated as we do with various devices in contemporary English?”

Prof. Frederick Blume was convinced this was the case (a perspective he gained from his studies under Goodspeed and as a student with Metzger and Colwell at the University of Chicago). In short, the idea is that when the Greeks wrote with no space between words, paragraphs, and sections, they had a way of signaling a transition/pause/new subject to the reader. We do it with commas/periods/paragraphs/section headings. They apparently did it with *καί* or *δε* and sometimes by the repetition of a word or phrase that was unique to some writers. Some examples of the latter will be discussed later in this article: *τοτε, και ευθως, εγενετο, ουν*. Prof. Blume had this topic approved as the focus of his doctoral thesis, but by the time he was able to consider writing his thesis, the University of Chicago’s NT department had drifted so heavily into historical-critical interpretation that he abandoned this endeavor. But Prof. Blume was not alone in thinking along these lines; contemporary Greek grammars and lexicons also reflect this usage, although not consistently or universally in each instance.

If what was stated in the previous paragraph is the case, translating these transitional markers is redundant in the sense that they really are being “translated” when we in English use commas, periods, exclamation points, paragraph and section breaks, etc. To do both (i.e. use commas, periods, exclamation points, etc. and also to translate these transitional markers with words) can result in a ponderous text to read in English.

For example, a literal translation of every *καί* with “and” would mean that the beginning of almost every section of Mark 2-4 would begin with “And . . .” Take a moment to page through the Greek text of these chapters in the UBS text and look at the first word wherever the UBS text begins a new paragraph or

section. Almost all begin with *καί*. The UBS editors apparently felt each of these was the indication of a break in thought. Then look at the NIV text in the corresponding verses. In most instances the NIV (apparently taking a cue from the UBS text) did not translate “And,” but began a new paragraph or section. In a couple instances the NIV did translate “Then” or “also.” Did the NIV do wrong by not translating every *καί*? Or perhaps it would be better to ask, “Did the NIV do right by ‘translating’ *καί* at times with a new paragraph or new section in these instances?”

In his Grammar text (*Greek Grammar Beyond the Basics*, page 671), Daniel Wallace says: “The major connective conjunctions are *καί* and *δέ*. *Δέ* as a connective conjunction may often be left untranslated.” He might have said the same of *καί* – as the previous paragraph was meant to demonstrate and as can be demonstrated throughout the NT. But his point might be expanded a bit to say that when *καί* or *δε* is left untranslated, we in a sense do “translate” by reflecting these connectives in English with a period, colon, or question mark and by beginning a new sentence, paragraph, or section.

Guideline: When *καί* appears in a context where a time sequence is evident, it may be translated with “then.” When consecutive action is evident, it may be translated with “and” in a compound sentence. In other contexts where a transition to a new thought is evident, it may be “translated” with a punctuation mark such as a period and by beginning a new sentence, paragraph, or section. The same is true of *δε*. When in context *δε* is not expressing a contrast (“but”) or not expressing consecutive action, it may be “translated” by using a punctuation mark such as a period and beginning a new sentence, paragraph, or section.

It is interesting that the NT authors who wrote books that are mainly narrative (Mt, Mk, Lk, John, Acts) seem to use words in addition to *καί* and *δε* that serve to indicate a major or minor break in thought. Each narrative author has a unique expression to do this: Matthew uses *τοτε*, Mark *καί εϋθως*, Luke *καί εγενετο* or *εγενετο*, and John *ουν*. Lexicons and grammars are not consistent in dealing with these usages either, but they are noted to a greater or lesser degree in these sources, as will be noted below.

In Matthew, look at the UBS text of chapters 2-4 and note that *τοτε* begins sections at 2:7, 2:16, 3:13, 4:1, 4:5, and 4:11. The NIV translates with “Then” in all but one instance. Other translations (ESV, NASB, HCSB, ISV) translate “then” sometimes and at other times just begin a new section. It should be noted that a problem arises in translating *τοτε* with “then” every time Matthew uses this word. The implication would be that the following section followed immediately or shortly after the preceding. But at times when we compare that following section in Matthew with the same account in one of the other gospels, it is evident that that following section was not sequential in time. Matthew often groups similar things instead of always following a time sequence. So it may make one book contradict another in some instances by translating *τοτε* in Matthew as indicating a time sequence instead of “translating” by beginning a new paragraph or section. Note that this caution about *τοτε* is unique to Matthew’s gospel and does not apply in any other NT book because it seems that he alone uses it at times as a transitional marker. In its discussion of *τοτε*, BDAG notes that *τοτε* is “a special favorite of Matthew who uses it about 90 times.”

Guideline: In Matthew, when the context indicates what follows is not necessarily sequential action, it may be sufficient to “translate” with a punctuation mark such as a period and by beginning a new sentence, paragraph, or section.

What was just said about Matthew is also true of Mark’s use of *καί εϋθως*. Even more so than *τοτε* these words indicate sequential action (“and immediately”). However, like *τοτε* in Matthew, a comparative

study of the Synoptics indicates that sections beginning with *καὶ εὐθὺς* are not always sequential, but may indicate instead that Mark is saying in essence, “The next important thing I want to tell you about is . . .” BDAG hints at this in its treatment of *εὐθὺς* when it says in subpoint 2 that the meaning is at times weakened to an inferential sense. An example of this is the NET translation of Mk 1:21 where a note is added saying, “*εὐθὺς* has not been translated here. It sometimes occurs with a weakened, inferential use . . . not contributing significantly to the flow of the narrative.” When *καὶ εὐθὺς* is used right next to the main verb of a sentence it always indicates a time sequence. Otherwise it may just be transitional. It should also be noted that this is the case only in Mark and not in any other NT book. Moulton’s *Grammar of NT Greek* (volume III, page 229) says this: “Mark uses *εὐθὺς* only five times near the verb, i.e. as an adverb... elsewhere it is probably merely a connective conjunction, occurring at the beginning of its clause... Some thirty of these instances are *καὶ εὐθὺς*: *and so* (consecutive).”

Guideline: When *καὶ εὐθὺς* is used in Mark right next to a verb it should be translated in a way that indicates a close time sequence (e.g. “and immediately” or “immediately”). Otherwise, when the context indicates that the text is moving on to a new thought, it may be sufficient to “translate” *καὶ εὐθὺς* with a punctuation mark such as a period and by beginning a new sentence, paragraph, or section.

A similar transitional word in Luke is *καὶ ἐγένετο* or *ἐγένετο*. Page through the UBS text of chapters 5 and 6 in Luke and note 5:1, 5:12, 5:17, 6:1, 6:6, and 6:12. Each of these verses begins with Luke’s oft-used expression, but the NIV does not translate with “and it happened” in any of these instances, but simply begins a new sentence/paragraph/section. That Luke fell into the pattern of using this expression fairly often is not surprising. It seems that, since Luke was not a Jew, he read the OT in the Septuagint which uses *καὶ ἐγένετο* and *ἐγένετο* to translate the oft-used Hebrew expression “it happened.” In this way apparently this expression became a part of his way of writing also. When Luke uses *καὶ ἐγένετο* without a conjunction leading to the main verb in the sentence, one doesn’t really reflect the Greek by putting in a conjunction (e.g. “And it happened *and* Jesus went into the city” - which doesn’t flow well for an English reader) or by making the main verb in the sentence subordinate to *καὶ ἐγένετο* (“And it happened *that* Jesus went into the city.”). Other NT writers also use this expression on occasion as Luke does. But in Luke it is used far more than in the other NT books as a transitional marker.

Guideline: Especially in Luke and Acts, but at times also in other NT books, it may be sufficient (when the context suggests the text is moving on to a new thought) to “translate” the Hebraism *ἐγένετο* or *καὶ ἐγένετο* with a punctuation mark such as a period and by beginning a new sentence, paragraph, or section.

A final example of this kind is John’s use of *οὖν*. Page through chapters 6-8 and note 6:14, 6:41, 6:52, 6:53, 6:60, 7:25, 7:40, 7:45, 8:12, 8:21, and 8:31. *οὖν* is used in each instance at the beginning of a new paragraph or section in the UBS text, but the NIV translates this word in only two instances and then with a word other than “therefore.” Instead, the NIV begins a new sentence, paragraph, or section following the pattern of the UBS text. BDAG comments on John’s use of *οὖν* (subpoint 2,b): “*οὖν* serves to indicate a transition to something new. So especially in the Gospel of John. (Robertson 1191: ‘John boldly uses *οὖν* alone and needs no apology for doing so. It just carries along the narrative with no necessary thought of cause or result.’)” But note the words “especially in the Gospel of John.” Other writers on occasion also use *οὖν* as a transitional marker, but it is predominately John who does so.

Guideline: Especially in John, but at times also in other NT books, it may be sufficient (when the context suggests the text is moving on to a new thought) to “translate” *οὖν* with a punctuation mark such as a period and by beginning a new sentence, paragraph or section.

As was noted at the beginning, it is important that a translation reflect the meaning of the original text fully, clearly, and accurately. But as this article has attempted to show, we can “translate” transitional markers fully, clearly, and often more accurately in English with various devices rather than with a literal translation with words. Hopefully the guidelines that are suggested are helpful rather than creating more problems.

4 5 15