GUIDE TO HEBREW AND GREEK ALPHABETS

Hebrew

The Hebrew alphabet consists of twenty-two letters that are regarded as consonants. Points or marks, located generally below the consonants, serve as vowels.

Consonants				Vowels			
No.	Form	Name	Pronunciation	Form	Name		Pronunciation
1.	א	'Aleph (aw'-lef)	' unappreciable	(ָ)	Qâmêts	(caw-mates')	â, as in All
2.	ב	Bêyth (bayth)	b	(ַ)	Pattach	(pat'-takh)	a, as in man, (far)
3.	ג	Giymel (ghee'-mel)	g hard = γ	(ֲ)	Shevâ'-Pattach (she-vaw' pat'-takh)		ă, as in hat
4.	ד	Dâleth (daw'-leth)	d	(ֵ)	Tsêrêy	(tsay-ray')	ê, as in they = η
5.	ה	Hê' (hay)	h. often quies.	(ֶ)	Çegôwl	(seg-ole')	{ e, as in their = η
6.	ו	Vâv (vawv)	v, or w quies.				{ e, as in men = ε
7.	ז	Zayin (zah'-yin)	z, as in zeal	(ֱ)	Shevâ'-Çegôwl (she-vaw' seg-ole')		ĕ, as in met
8.	ח	Chêyth (khayth)	German ch = χ [(nearly kh)	(ְ)	Shevâ'	(she-vaw')	{ ° obscure, as in [average
9.	ט	Têyth (tayth)	ṭ = ת				{ silent, as e in made
10.	י	Yôwd (yode)	y often quies.	(ִ)	Chîyriq	(khee'-rik)	{ î, as in machine
11.	כ, final ך	Kaph (caf)	k = ק				{ i, as in suppliant, [(misery, hit)
12.	ל	Lâmed (law'-med)	l	(ֹ)	Chôwlem	(kho'-lem)	ô, as in no = ω
13.	מ, final ם	Mêm (mame)	m	(ׇ)	Short Qâmêts		o, as in nor = ο
14.	נ, final ן	Nûwn (noon)	n	(ֳ)	Shevâ'-Qâmêts (she-vaw' caw-mates')		ŏ, as in not
15.	ס	Çâmek (saw'-mek)	ç = s sharp = שׂ	(ֻ)	Shûwrêq	(shoo-rake')	û, as in cruel
16.	ע	'Ayin (ah'-yin)	' unappreciable	(ֻ)	Qîbbûts	(kib'-boots)	u, as in full, rude
17. {	פ, final ף	Phê' (fay)	ph = f = φ				
	פ	Pê' (pay)	p				
18.	צ, final ץ	Tsâdêy (tsaw-day')	ts				
19.	ק	Qôwph (cofe)	q = k = כ				
20.	ר	Rêysh (raysh)	r				
21. {	שׂ	Siyn (seen)	s sharp = ס = σ				
	שׁ	Shiyn (sheen)	sh				
22. {	ת	Thâv (thawv)	th, as in THin				
	ת	Tâv (tawv)	t = ט = τ [= θ				

A point in the bosom of a letter is called *dagesh*, of which there are two kinds: (1) *Dagesh lene* occurs only in letters 2, 3, 4, 11, 17, and 20, and only when they begin a clause or are preceded by a consonant sound. The *dagesh* then simply removes their aspiration. (2) *Dagesh forte* occurs in all letters except 1, 5, 8, 16, and 20. It doubles the letter. In the case of letters 2, 3, 4, 11, 17, and 20, it also removes their aspiration.

The *maqqeph* (‾), like a hyphen, unites words for purposes of pronunciation only. It does not affect either their meaning or their grammatical construction.

Greek

Form		Name	Pronunciation	Form		Name	Pronunciation
A	α	*Alpha*	a	N	ν	*Nu*	n
B	β	*Beta*	b	Ξ	ξ	*Xi*	x
Γ	γ	*Gamma*	g	O	ο	*Omicron*	o (*short*)
Δ	δ	*Delta*	d	Π	π	*Pi*	p
E	ε	*Epsilon*	e (*short*)	P	ρ	*Rho*	r
Z	ζ	*Zeta*	z	Σ	σ ς *	*Sigma*	s
H	η	*Eta*	e (*long*)	T	τ	*Tau*	t
Θ	θ ϑ	*Theta*	th	Υ	υ	*Upsilon*	(u) y
I	ι	*Iota*	i	Φ	φ	*Phi*	ph
K	κ	*Kappa*	k or hard c	X	χ	*Chi*	kh
Λ	λ	*Lambda*	l	Ψ	ψ	*Psi*	ps
M	μ	*Mu*	m	Ω	ω	*Omĕga*	o (*long*)

*At the end of a word, the form ς is used. elsewhere the form σ (e.g., σύστασις).

PREFACE

An interlinear Bible is the next best thing to a formal course in the Hebrew and Greek languages. Until now, however, an interlinear Bible has not been available to students of Scripture who speak English. Through the use of *The Interlinear Bible*, one can utilize the lexicons, word books, and other aids published during recent decades. One need only learn the Hebrew and Greek alphabets (see page viii), the work of a few hours.

The Hebrew and Greek Texts

The Hebrew text in the Old Testament is the Masoretic text. The type used here was set in 1866 by the British and Foreign Bible Society. The Greek text in the New Testament is the Received Text and was set by Stephen Austin and Sons for the Trinitarian Bible Society in 1976. It is based on *The New Testament in the Original Greek According to the Text Followed in the Authorized Version*, edited by F. H. A. Scrivener and published in 1894-1902.

This Greek text differs slightly from other printed editions of the Received Text (See ''The Majority Text Notes'' in the appendix for a list of variants.) It also departs in a few details from the Greek text used by translators of the King James Version. In places it has a different reading from that found in the KJV (e.g. *Beelzeboul* for *Beelzebub* in Matt. 12:24; *sin* for *sins* in John 8:21; *flock* for *fold* in John 10:16). In other places it includes Greek words where the KJV translators had none, which they indicated with italics (e.g. *the disciples* in Mark 8:14; *these* in Mark 9:42, *as though he heard them not* in John 8:6).

This text retains a few readings from the Latin Vulgate, two or three without Greek-manuscript authority (e.g. Acts 9:5-6), and one from the Complutensian Bible (I John 5:7). Although we do not accept these as true Scripture, we have allowed them to remain; the appendix must serve as the needed corrective.

The English Translations

There are two English translations in this volume: the one located directly under each Hebrew or Greek word, and *The Literal Translation of the Bible* in a narrow column on the side. The latter, is a straightforward translation that makes it easy to see the proper word order in English and to assimilate the message of the text. Both translations are word-for-word, but they are not an absolutely literal representation of the Hebrew or Greek words. To begin with, no foreign language could adequately capture the fullness of expression of either Hebrew of Greek. With Hebrew particularly it is impossible to bring out in English the many shades of thought in this pictorially based language. For example, the word *meek* hardly conveys that the Hebrew word root signifies ''to afflict.'' And *delight* does not do justice to the original word, which pictures one bending down toward the object of one's delight.

Users of *The Interlinear Bible* should remember that in the Old Testament one must read the English under the Hebrew words in Hebrew order—from right to left. When there are two lines of English under a Hebrew word, the top line must be read first. In the New Testament one should read from left to right. Since the word order and sentence structure in the biblical languages differs from that in English, it may be necessary at times to refer to the translation on the side to discern the subject, and other elements of a sentence.

Special Difficulties in the Translation

A wide difference in culture and languages exists, not only between Hebrew and Greek, but also between them and our culture and language. In rendering into English the biblical languages, we found it particularly difficult to deal with several phenomena.

Neither of the original languages distinguished between upper- and lower-case letters. Therefore, all capital letters in the English translation have been supplied. We have used capitals for the beginning of all sentences and speeches and for specific events (such as the Passover) and places (the Negev). We have also used them for pronouns that refer to Deity, and here interpretation enters. In those places quoted from the Old Testament, the New Testament writers nearly always fix the deity of the persons quoted, thus minimizing the need for interpretation. We endeavored to capitalize pronouns referring to Jesus only if the speaker acknowledged Him as God, and this was highly interpretive at times.

The original manuscripts lacked any punctuation. The Hebrew text used in this volume incorporates the punctuation supplied by the Masoretes, and the interlinear English translation generally follows this punctuation. The English translation on the side, however, adheres to the principles of punctuation advocated in *A Manual of Style* (Chicago: University of Chicago Press, 1969). It should be noted that a question is often indicated in Hebrew at the beginning of a sentence, by other interrogative words, or sometimes only by the context.

At times it was necessary to supply words in the English translation that have no Hebrew or Greek words behind them. These supplied words are always enclosed in parentheses; all words so enclosed were supplied. These words were added because (1) they are essential to convey the sense, (2) they are required by the context, or (3) Hebrew or Greek words imply them. In many instances the verb, for example, is implied by the sentence structure, syntax, or context.

Where a Hebrew or Greek word is ambiguous, we sought an equally ambiguous English word to translate it.

Difficulties in the Old Testament

The Hebrew speaks of a river's *lip* rather than its *bank*, Jehovah's *mouth* rather than His *word*, *lifting up the heads* rather than *counting heads*. We rendered such figures of speech literally when they are intelligible to the English-speaking person. In the case of *the mouth of the sword*, we translated it *the edge of the sword*.

Some Hebrew words we did not translate: for instance *'et*, which simply specifies the direct object of a verb, and *'asher*, the relative particle, which is sometimes redundant.

The only personal name of God that belongs to Him alone was rendered either *Jehovah* or, in its shortened form, *Jah*. We preferred the transliteration JHWH (thus *Jahovah*) over YHWH (or *Yahweh*) because this is established English usage for Bible names beginning with this letter (e.g., Jacob and Joseph).

Various Hebrew forms were sometimes rendered by their intention rather than their literal equivalent. Superlatives like *holy of holies* were usually translated *most holy*. Infinitive absolutes like *dying he shall die* were usually rendered *he shall surely die*. Repetitions like *between. . .and between. . .* were often translated *between. . .and; seven years and twenty years and one hundred years* was shortened to *twenty-seven and one hundred years*.

A word or particle may have many meanings in different contexts. For example, one particle can mean *and, but, then, or; dābār* can signify *word, thing, matter;* and *bēn* can mean *son* or *offspring*. Although we attempted to translate any one Hebrew word (and especially those of doctrinal import) with the same English word throughout a book, it was not always possible to do so and remain faithful to the context.

Singular pronouns were often translated by the plural (normally a Hebrew collective). For example, *to him*, (i.e., *to Israel*) may appear as *to them*. Numbered objects are often singular in Hebrew (e.g., *four hundred man*) but were rendered in the plural when necessary (e.g., *four hundred men*).

Placing English words under Hebrew words was very difficult when a short Hebrew word may be expressed properly only by a long English word or even by several words. It was occasionally necessary to adopt either a different word for translation or a shortened form of construction. For example, in dealing with the construct state of a verb, we often rendered the possessive form *the son of Israel* as *Israel's son*. The one-letter Hebrew preposition normally translated *according to* is sometimes rendered *by* or *as to*. The verb form usually rendered *and it came to pass* was often translated *and it was*. In causative verb tenses a shortened translation was frequently required, but happily the sense still comes though. For instance, *he shall cause to put to death* appears as *he will execute*, especially where judicial execution is intended.

Difficulties in the New Testament

For easy apprehension and for continuity with the Old Testament, we translated the Greek representing names of Old Testament characters and places by the same English names used to translate them in the Old Testament.

Due to our principle of translating each Greek word literally, a number of unusual translations have emeraged. The Greek word designating the mother of Jesus has always been translated *Mary*, but the Greek word actually stands for *Mariam* (or *Miriam*). Therefore we so rendered it. This disposes of the objection raised to there being two Marys in one family. In certain places (e.g., John 8:59) the Greek words for *I am* were capitalized, *I AM*. It is our conviction that in these places Jesus identified Himself as Jehovah (cf. Exod. 3:14-15). We translated the phrase *to the ages* literally, although we believe this to be an idiomatic expression meaning "forever"; the marginal translation reverses this. Likewise we translated *clean heart* where *pure heart* could idiomatically have been used. We also tried to translate in a way that would not be misleading as to sex. Many times other translators have put *any man* where *anyone* is literally correct. Male pronouns and references abound in the Bible, there is no reason to increase their number.

We attempted to express the meaning of each element in Greek compound words. For example, in John 8:7 Jesus did not merely rise or stand up; He had bent down and then was *bending back up*. We confess that this was imperfectly accomplished.

Just as there are different places to understand, so there are difficult places to translate. Sometimes the difficulty is not so much in assigning meaning to the Greek words as in punctuating them so as to catch the meaning. One example is I Corinthians 12:2.

In places we left a Greek word untranslated, usually a particle or an article that is redundant or otherwise unsuitable in English. Where the present tense in Greek must be in the past tense for proper English, we did so. In many cases we did not, depending on the reader to realize that the two languages differ. This is also true of the aorist. We believe that the New Testament writers themselves did not use the aorist in the strict way that many Greek grammarians have insisted they did.

Due to limitations of space, we were not always able to translate the participle with *having been*, using instead simply *being*. Elsewhere when a Greek word is short and its English equivalent long, we had to substitute (e.g., *by* for *through*). In the case of the double-negative construction in Greek, we usually let it lie as it appears (rather than change one negative to a positive and thus make good English out of it). In some cases we attempted to show the added strength of the negative, which is the intention of this construction, through punctuation.

Notes on the use of the Strong's Numbering System

In order to save both time and energy, and also to enhance general knowledge of the meaning of the individual biblical words, James Strong devised a numbering system for the Hebrew and Greek words of the Old and New Testaments, and incorporated these numbers into the lexicons which appeared in his *Exhaustive Concordance* in the last century. In recent years these numbers have been added to many Hebrew and Greek study volumes, such as *The New Thayer's Greek-English Lexicon, The New Englishman's Greek Concordance and Lexicon, The New Brown-Driver-Briggs Hebrew-English Lexicon, The New Englishman's Hebrew Concordance*, etc. To complete the circle of usefulness for serious Bible students, it was important that the Bible itself be numbered with these numbers. This volume provides this valuable resource in a managable and useful format.

The Interlinear Bible, together with the other study tools listed above, opens a treasure house of Bible study possibilities for those who wish to understand Sciputre better. The Strong's numbering above every original Hebrew or Greek word makes it possible for the reader to quickly turn to that same number in the concordance or lexicons and discover there every place in the Bible where that word is used, and also the origin and meaning of each word, and how it is used in the Bible.

Please note the following suggestions for use of the numbering system.

1. Because some words are shorter than the numbers, where they appear close together they are sometimes separated by a slash mark (/). In cases where many of these shorter words follow one another, there is not enough room to allow for all the numbers to be placed above the words. In such case, the use of an asterisk (*) above one or more of the words will indicate to the reader that the number for that word or words will appear in the verse margin to the left of the line.

2. In order to avoid confusion caused by the numbering of a few of the very common short words, these numbers have not been given above the words. Instead a note has been has been placed at the bottom of each page, indicating that the numbers of these particular articles and/or conjunctions do not appear above, but instead bear the numbers in the note.

3. Since some combinations of words, usually two or three words following one another, have a combined meaning, or an idiomatic meaning, Strong assigned different numbers to the combination. In such cases you will find equal signs preceding and following the number, and will know that the one number covers all the words under it.

The Majority Text Notes

A healthy debate is beginning to rage between adherents to the Alexandrian textbase (which underlines most of the modern 'versions'), and those who believe that the Byzantine/Majority textbase is the only true text of the New Testament. William G. Pierpont, of Wichita, Kansas has prepared *The Majority Text Notes* that appear in the appendix. By the use of these notes one can make a direct comparison between the words that appear in the vast majority of extant manuscripts and those that have been recently appearing in modern versions. These notes represent years of research, and because of their value we count it a privilege to share them with the reader in this volume.