



# The World's Most Accurate English Bible Rotherham's Emphasized Bible

(Free Download at: <http://www.teleiosministries.com/rotherhambible.html> )

(*By Joseph Rotherham 1902*)  
([www.teleiosministries.com](http://www.teleiosministries.com))

The Emphasized Bible is one of the most innovative and thoroughly researched translations ever done by a single individual. Its presentation of emphases and grammatical features of the original language still reward careful study.<sup>1</sup> "A strictly literal rendering may not be so pleasant to the ear as one where the apparent sense is chiefly aimed at, yet it is not euphony but truth that ought to be sought. There are tens of thousands departures from the original text in the current versions. There are about two thousand instances in the New Testament where the definite article (the) is omitted. Verbal inspiration can be the least practical use to those who depend upon those versions" (Young's preface). The Rotherham Emphasized Bible is the World's best English translation of the Hebrew and Greek text, that we have seen to date and the most Poetic.<sup>2</sup> This translation's shortcoming is in capitalizing the common noun, 'spirit' [ruah (pneuma)].

## Words Translated:

<b>Standard Bible Translation</b>	<b>Greek or Hebrew Word</b>	<b>Rotherham's Translation</b>	<b>Verse</b>
Mystery	musterion	sacred secret	Eph. 3:4
World	aion	age	2 Cor. 4:4
Eternal	aionios	age-abiding	John 3:16
prayed	deomai	supplication	Acts 4:31, Lk 21:36
Church	ekklesia	assembly	1 Cor. 15:9
Temple	naos	shrine	2 Cor. 6:16
From the dead	ek nekron	from among the dead	1 Cor. 15:12
Hell	hades	hades	Acts 2:27
Hell	gehenna	gehenna	Luke 12:5
Hell	sheol	hades	Deu. 32:22
Lord	Yahweh	Yahweh	Ex. 6:6
Lord	Yah	Yah	Ex. 15:2
Lord	Adonai	Lord	Num. 14:17
God	Elohim	God	Ps. 18:31
God	El	GOD	Ps. 18:32
God	Eloah	GOD (Old English)	Ps. 18:31
Gospel	euaggelion	glad-message	Gal. 1:6
Angel	aggelos	messenger	Gal. 1:8
Gentile	ethnos	nations	Gal. 1:16
Die	gava	ceased to breathe	Gen. 6:17
Pride	tuphoo	beclouded	1 Ti. 3:6
Being	nephesh	soul	Gen. 2:7
Being	psuche	soul	1 Cor. 15:45
Worship	shachah	bow down	Gen. 22:5, Is. 66:23

<sup>1</sup> John R. Kohlenberger III

<sup>2</sup> Read the article, 'The Poet of Poets, Our Creator,' located in Vol. 3 of the Teleios Books.

Word	rhema	declaration	Mt. 4:4
Pervert	arsenokoites	sodomite	1 Ti. 1:10, 1 Cor. 6:9
Tabernacle	mishkan	habitation	Ex. 25:9
Coming	parousia	presence	1 Thes. 2:19, 3:13, 4:15, 5:23
Martyr	martus	witness	Acts 22:20; Mt. 18:16, 26:65
Sing	psallo	strike the strings	1 Cor. 14:14, Eph. 5:19
World	oikoumene	inhabited earth	Lk. 4:5. Acts 17:31, Rev. 12:9
Died	ekpsucho	expired	Acts 5:5, 10; 12:23
Moved	phero	borne along	2 Pe. 1:21, 17, 18
Comfort	paraklesis	encouragement	2 Cor. 1:3,4,5,6,7
rain	brecho	moisture	Ja. 5:17, Rev. 11:6
deceived	exapatao	completely deceived	Rm. 7:11, 2 Cor. 11:3
boldness	parrhesia	freedom of speech	Heb. 4:16, Acts 28:31
hard	pala	wonderful	Gen. 18:14, Jer. 32:17, 27
reproof	elegchos	conviction	2 Tim. 3:16, Heb. 11:1
surface, before me	panim	face	Ge. 1:2, Ex. 23:15, Deu. 31:11

### Other examples of excellent translations:

John 19:18	where, him, they crucified; and, with him, other two, on this side and on that, and, in the midst, Jesus.
Gen. 1:2	Now, the earth, <u>had become</u> [hayah] waste and wild, and darkness,
Lk. 23:43	Verily, I say unto thee this day: With me, shalt thou be in Paradise.
Ps. 116:15	<u>Costly</u> [yaqar] in the eyes of Yahweh, is, death, for his men of lovingkindness.
Heb. 3:2	As one, faithful, to him who <u>made</u> [poieo] him: as, Moses also, in his house.
John 3:3	Verily, verily, I say unto thee: Except one be <u>born from above</u> ,
Gen. 18:22	went their way, towards Sodom,— <u>but, Yahweh, was yet standing before Abraham.</u>
Nu. 16:30	But, if, a creation [beriah], Yahweh create [bara], and the ground [adamah feminine] open wide her [peh] <sup>3</sup> mouth, and swallow them up, with all that pertain unto them, and so they go down, alive, unto hades [Sheol], then shall ye know, that these men have despised, Yahweh.
1 Sam. 9:15	Now, Yahweh, had unveiled the ear of Samuel,—one day before Saul came, saying
Ex. 3:14	And God said unto Moses, I Will Become [ehyeh] whatsoever I please. And he said—Thus, shalt thou say to the sons of Israel, I Will Become [ehyeh] hath sent me unto you. (ehyeh means 'to be, become;' used in Ex. 3:12, 14; 4:12, 15 etc.)
Ex. 33:9	And it came to pass that, when Moses entered the tent, the pillar of cloud came down, and stood at the opening of the tent,—and spake with Moses.
1.)	Sentences are punctuated correctly, according to the text, such as in the case of Ephesians 1:3 to 14, which is one sentence.
2.)	Genders (masculine, feminine & neuter) are translated correctly: Now, therefore, accursed, art thou,—from the ground (מִן־הָאֲדָמָה feminine), which hath opened her (פִּתְחָהּ) <sup>4</sup> mouth, to receive the shed-blood of thy brother at thy hand (Gen. 4:11); And the earth (γῆ feminine) helped the woman, and the earth opened her (ἀντίης) <sup>5</sup> mouth, and swallowed up the river which the dragon cast out of his mouth (Rev. 12:16); Love (ἀγάπη feminine) ... Acteth not unbecomingly, seeketh not her (ἐαυτης), <sup>6</sup> own things, is not easily provoked, imputeth not that which is base, (1 Cor. 13:4-5);

<sup>3</sup> verb qal waw consec perfect 3rd person feminine singular

<sup>4</sup> verb qal perfect 3rd person feminine

<sup>5</sup> pronoun personal genitive feminine

<sup>6</sup> pronoun reflexive genitive feminine

...Arise, take unto thee the child (παιδίον neuter) and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy it (Mt. 2:13); And, I, will request the Father, and, Another Advocate (παράκλητον masculine), will he give unto you, that he (masculine) may be with you age-abidingly, The spirit (πνεῦμα neuter) of truth,—which, the world, cannot receive, because it beholdeth it (αὐτόν)<sup>7</sup> not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is (Jn. 14:16-17); Jerusalem! Jerusalem (Ἱερουσαλήμ feminine)! she (ἡ feminine) that slayeth the prophets, and stoneth them that are sent unto her (αὐτήν feminine)! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire (Lk. 13:34)! (For more information on Greek and English gender and personification, see Appendix A.)

- 3.) Greek prepositions are translated accurately, such as in the case of John 1:18; “No one, hath seen, God, at any time: An Only Begotten God, The One existing within [eis] the bosom of the Father, He, hath interpreted him.” The Greek word, ‘eis,’ expresses a combination of rest and motion, of a continuous relation, with a realization of it. ‘Within the bosom’ produces the image of the closest and tenderest of human relationships, of mother and child and of husband and wife and so describes the ultimate fellowship of love.<sup>8</sup> For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable.<sup>9</sup>
- 4.) Tenses, Moods and Participles are accurate, such as in the case of Mark 5:9; “and he was questioning [imperfect tense refers to continuous or linear action in the past time] him—What is thy name?” “But we do not wish you to be ignorant, brethren, concerning them who are falling asleep<sup>10</sup>...” (1 Thes. 4:13).
- 5.) The Definite Article is not hidden, as in the case of Ephesians 3:4; “...perceive my discernment in the sacred secret of the Christ;” Revelations 7:12; saying—Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might,—be unto our God, unto the ages of ages.” In Greek the definite article serves to emphasize the person or thing it modifies. English translations of the Bible have omitted thousands of these usages.
- 6.) [ ] enclose words with respect to which ancient authorities are not unanimous; “and, returning [from the tomb], reported all these things unto the eleven, and unto all the rest” (Lk. 24:9).
- 7.) [[ ]] enclose words regarded by the Greek Edition as interpolations, but which for some reason they preferred not to remove from the text; “Lu 23:34 [[But, Jesus, was saying—Father! forgive them; for they know not what they do.]]
- 8.) Figures of Speeches are not omitted. For example, below is the figure Po’ly-syn’de-ton; or, ‘Many Ands.’ The figure, ‘polysyndeton’ is the repetition of the word “and” at the beginning of successive clauses; “We remember the fish that we did eat in Egypt, without money,—the cucumbers, and the water—melons, and the leeks and the onions, and the garlick” (Nu. 11:5).

Rotherham’s Emphasized Bible is more accurate to the Hebrew and Greek text than any other English translation. The second most accurate English translation of the Hebrew and Greek text is ‘Young’s Literal Translation of the Holy Bible (<http://archive.org/details/holybibleconsist00youn>);’<sup>11</sup> tied for third are the ASV of 1901 (<http://archive.org/details/holybible00newy>)<sup>12</sup> and the New World Translation (<http://www.watchtower.org/e/bible/index.htm>); fourth is the NASB of 1995 and fifth would be the ESV.

<sup>7</sup> pronoun personal accusative neuter

<sup>8</sup> Gospel of St. John by B. F. Westcott; pg. 15

<sup>9</sup> Companion Bible by E. W. Bullinger; App. 104

<sup>10</sup> κοιμωμένων verb participle present middle genitive masculine plural from κοιμάομαι

<sup>11</sup> In the Old Testament, a unique feature that it offers is that it translates the tenses accurately, which leaves out any future tense because the Hebrew language has no future tense. It also displays more of the definite article (the) than any other English translation. A PDF facsimile can be downloaded at <http://archive.org/details/holybibleconsist00youn>

<sup>12</sup> A PDF facsimile can be downloaded at <http://archive.org/details/holybible00newy>

## Genesis 1:21

<b>Rotherham</b>	And God created the great sea-monsters,--and every living soul [nephesh] that moveth-- <i>with</i> which the waters swarmed after their kind, and every winged bird--after its kind. And God saw that it was, good.
<b>Young's</b>	And God prepareth the great monsters, and every living creature that is creeping, which the waters have teemed with, after their kind, and every fowl with wing, after its kind, and God seeth that <i>it is</i> good.
<b>New World</b>	And God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind. And God got to see that [it was] good.
<b>ASV 1901</b>	And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.
<b>NASB</b>	God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.
<b>ESV</b>	So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.
<b>NIV</b>	So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

<b>NLT</b>	So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird--each producing offspring of the same kind. And God saw that it was good.
<b>Message</b>	God created the huge whales, all the swarm of life in the waters, And every kind and species of flying birds. God saw that it was good.

**Psalm 50:1**

<b>Rotherham</b>	El, Elohim, Yahweh, hath spoken, and called the earth, From the rising of the sun, unto the going in thereof:
<b>Young's</b>	The God of gods—Jehovah—hath spoken, And He calleth to the earth From the rising of the sun unto its going in.
<b>New World</b>	The Divine One, God, Jehovah, has himself spoken, And he proceeds to call the earth, From the rising of the sun until its setting.
<b>ASV 1901</b>	The Mighty One, God, Jehovah, hath spoken, And called the earth from the rising of the sun unto the going down thereof.
<b>NASB</b>	The mighty God, <i>even</i> the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
<b>ESV</b>	The Mighty One, God the LORD, speaks and summons the earth from the rising of the sun to its setting.
<b>NIV</b>	The Mighty One, God, the LORD, speaks and summons the earth from the rising of the sun to the place where it sets.

<b>NLT</b>	The LORD, the Mighty One, is God, and he has spoken; the has summoned all humanity from where the sun rises to where it sets.
<b>Message</b>	The God of gods—it's GOD!—speaks out, shouts, "Earth!" welcomes the sun in the east, farewells the disappearing sun in the west.

#### **Isaiah 26:4**

<b>Rotherham</b>	Trust ye in Yahweh, unto futurity,--For, in Yah, Yahweh, is a rock of ages.
<b>Young's</b>	Trust ye in Jehovah for ever, For in Jah Jehovah <i>is</i> a rock of ages,
<b>New World</b>	Trust in Jehovah, YOU people, for all times, for in Jah Jehovah is the Rock of times indefinite.
<b>ASV 1901</b>	Trust ye in Jehovah for ever; for in Jehovah, <i>even</i> Jehovah, is an everlasting rock.
<b>NASB</b>	Trust in the LORD forever, For in God the LORD, <i>we have</i> an everlasting Rock.
<b>ESV</b>	Trust in the LORD forever, for the LORD GOD is an everlasting rock.
<b>NIV</b>	Trust in the LORD for ever, for the LORD, the LORD, is the Rock eternal.
<b>NLT</b>	Trust in the LORD always, for the LORD GOD is the eternal Rock.
<b>Message</b>	Depend on GOD and keep at it because in the LORD GOD you have a sure thing.

### John 3:3

<b>Rotherham</b>	Jesus answered, and said unto him--Verily, verily, I say unto thee: Except one be born from above, he cannot see the kingdom of God.
<b>Young's</b>	Jesus answered and said to him, 'Verily, verily, I say to thee, If any one may not be born from above, he is not able to see the reign of God;'
<b>New World</b>	In answer Jesus said to him: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God."
<b>ASV 1901</b>	Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.
<b>NASB</b>	Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."
<b>ESV</b>	Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."
<b>NIV</b>	In reply Jesus declared, "I tell you the truth, no-one can see the kingdom of God unless he is born again."
<b>NLT</b>	Jesus replied, "I tell you the truth, unless you are born again, you cannot see the Kingdom of God."
<b>Message</b>	Jesus said, "You're absolutely right. Take it from me: Unless a person is born from above, it's not possible to see what I'm pointing to—to God's kingdom."

### **Ephesians 5:32**

<b>Rotherham</b>	This sacred secret, is, great,—I, however, am speaking as to Christ and the assembly;
<b>Young's</b>	this secret is great, and I speak in regard to Christ and to the assembly;
<b>New World</b>	This sacred secret is great. Now I am speaking with respect to Christ and the congregation.
<b>ASV 1901</b>	This mystery is great: but I speak in regard of Christ and of the church.
<b>NASB</b>	This mystery is great; but I am speaking with reference to Christ and the church.
<b>ESV</b>	This mystery is profound, and I am saying that it refers to Christ and the church.
<b>NIV</b>	This is a profound mystery—but I am talking about Christ and the church.
<b>NLT</b>	This is a great mystery, but it is an illustration of the way Christ and the church are one.
<b>Message</b>	This is a huge mystery, and I don't pretend to understand it all. What is clearest to me is the way Christ treats the church.



# Appendix A

## Hebrew & Greek Grammar

### Personification

Personification means “represented, spoken of, or figured as a person.”<sup>13</sup> Personification is a figure of speech<sup>14</sup> in which human characteristics are attributed to an abstract quality, animal, or inanimate object. Yahweh has personified many of his words, such as death, wisdom, the ground, love, the earth and the word of Yahweh, to name just a few:

That death, Hath come up through our windows...(Jer. 9:21)  
Say to wisdom, "You *are* my sister,"... (Prov. 7:4)  
...the ground, which hath opened her mouth...(Gen. 4:11)  
Love... seeketh not her own things...(I Cor. 13:4-5)  
And the earth helped the woman, and the earth opened her mouth...(Rev. 12:16)  
And the word of Yahweh came unto Jeremiah, saying...(Jer. 33:23)

To illustrate the point of personification, you may replace the words underlined above with a proper name, such as Sally, and the continuity of the sentence is not broken:

That Sally, Hath come up through our windows...(Jer. 9:21)  
Say to Sally, "You *are* my sister,"... (Prov. 7:4)  
...Sally, which hath opened her mouth...(Gen. 4:11)  
Sally... seeketh not her own things...(I Cor. 13:4-5)  
And Sally helped the woman, and Sally opened her mouth...(Rev. 12:16)  
And the Sally came unto Jeremiah, saying...(Jer. 33:23)

Yahweh, in many cases, has personified the phrase, ‘the word of Yahweh.’<sup>15</sup> When Yahweh personifies, ‘the word of Yahweh,’ it appears that ‘the word of Yahweh’ is a person that has power and an existence apart from Yahweh as is illustrated in 1 Sa. 15:10-11: “Then came the word of Yahweh unto Samuel, saying—I am grieved that I made Saul to be king...” The word of Yahweh came, which is motion and spoke, which is speech, to Samuel and said that ‘I (as a person) am grieved (a human emotion).’ The personification of this verse paints a beautiful picture of Yahweh contacting his prophet Samuel. Personification instructs us that ‘the word of Yahweh,’ is not a being or deity working for Yahweh as a messenger; neither is the ground a female that can open up her mouth.

**Gender** (BibleWorks allow you to read the genders of Hebrew & Greek; <http://www.bibleworks.com/> )

There are three genders in Greek: **masculine**, **feminine**, and **neuter**. All nouns have a specific gender, but contrary to the English language, even things (including concrete objects and abstract ideas) can be

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<sup>13</sup> OED

<sup>14</sup> Pros’-o-po-poe’-i-a; or, Personification Things represented as persons.

1. The members of the human body (#Ge 48:14). (#Ps 35:10).
2. Animals (#Ge 9:5). (#Job 12:7).
3. The products of the earth (#Na 1:4).
4. Inanimate things (#Ge 4:10).
5. Kingdoms, countries, and states (#Ps 45:12).
6. Human actions, etc., attributed to things, etc. (#Ge 18:20). (#Ps 85:10) .

<sup>15</sup> Gen. 15:4, Ex. 9:20, 1 Sa. 15:10, 2 Sa. 24:11, 1 Kg. 19:9, 2 Kg. 3:12, Is. 38:4, Jer. 34:12, Ez. 7:1, Am. 8:12, Zep. 2:5, Zec. 9:1

masculine, feminine, or neuter, and there is no way to predict the gender from the semantics of the noun — a point that causes a lot of frustration to learners of Greek. For example, the wall is masculine, the door feminine, and the floor neuter. Native speakers of English typically make a strong association between the concepts masculine ↔ man and between feminine ↔ woman. Native speakers of Greek learn to associate the gender as something inherent to each specific noun, adjective, article, etc., and do not make such a strong association. So, we say that English has “natural gender”, whereas Greek has “formal gender”. (Many other Indo-European languages, such as French, German, Italian, Portuguese, Russian, Spanish, etc., also have formal gender.)

A noun is a word used to name a person, animal, place, thing, and abstract idea. A pronoun, such as he, she or it is a substitute for a noun. If a noun is masculine then the pronoun must also be masculine. The Greek word, ‘logos,’ which is translated, ‘word,’ in John 1:1 is a noun that is used 330 times in the New Testament and its gender is always masculine. Logos is not a person but a thing or abstract idea, which would make its gender neuter in the English language; the pronoun, in English, would be, ‘it.’ Since logos’s gender is masculine in Greek, all pronouns associated with the usage of logos must also be masculine (he, him) even though the pronoun ‘he’ does not refer to a person but rather to a masculine noun, which may be a concrete object or abstract idea.

This rule will be demonstrated in Revelations 12:16; “And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.” The Greek word translated earth is ‘ge,’ whose gender is feminine. The pronoun used for the earth (ge) must also be feminine, which is ‘her.’ The Greek word that is translated ‘her’ is ‘autos,’ which is feminine in this verse.<sup>16</sup> The KJV and Rheims Bible translations translate the gender correctly but the newer translations change the gender from feminine to neuter.<sup>17</sup> These newer translations can not be trusted in translating the Hebrew and Greek language accurately. Bible translations and teachers of the Bible should be instructing people on how the gender of the Hebrew and Greek language differ from the English language. Another example of translations changing the gender of pronouns is displayed in John 14:17; “The spirit of truth,—which, the world, cannot receive, because it beholdeth it [autos]<sup>18</sup> not, nor getteth to know it [autos]. But, ye, are getting to know it [autos]; because, with you, it abideth, and, in you, it is.” The Greek word translated ‘spirit,’ is ‘pneuma,’ whose gender is neuter. The gender of the pronoun, ‘autos,’ in all three of its usages in this verse are neuter and not masculine, as the other translators have translated it. The translators, by changing the gender of the pronoun from neuter to masculine have falsely taught their English readers that, ‘spirit,’ in this verse, is a he, a person.

Parakletos<sup>19</sup> is the Greek word that is translated comforter, helper etc., in the Gospel of John. It is a common and not a proper noun, which is masculine, therefore the pronouns associated with it's usage must also be masculine. John 14:16-17 reads, "And, I, will request the Father, and, another advocate (parakletos (masculine)) , will he give unto you, that he (masculine) may be with you age-abidingly, The spirit (pneuma (neuter)) of truth (feminine),—which, the world, cannot receive, because it beholdeth it (neuter) not, nor getteth to know it (neuter). But, ye, are getting to know it (neuter); because, with you, it (neuter) abideth, and, in you, it (neuter) is." English readers are ignorant concerning gender usage in other languages thereby believing, “masculine ↔ man and feminine ↔ woman.”

<sup>16</sup> αὐτῆς, pronoun personal genitive feminine singular

<sup>17</sup> KJV & Rheims And the earth helped the woman, and the earth opened her mouth...

NKJV But the earth helped the woman, and the earth opened its mouth...

NIV But the earth helped the woman by opening its mouth...

ESV But the earth came to the help of the woman, and the earth opened its mouth...

<sup>18</sup> αὐτό pronoun personal accusative neuter

<sup>19</sup> παράκλητον noun accusative masculine singular from παράκλητος

The lesson to be learned is that the neuter pronoun, ‘it,’ in the Greek, may be a person as in the case of Matthew 2:11; “And, taking a child (paidion (neuter)), he set it (autos)<sup>20</sup> in the midst of them;” the masculine pronoun, ‘he,’ in the Greek, may be a thing or abstract idea as in the case of John 1:1-3; “Originally, was, the word (logos (masculine))...All things, through him (autos),<sup>21</sup> came into existence...” and the feminine pronoun, ‘she,’ in the Greek, may also be a thing or abstract idea as in 1 Cor. 13:4-5; “Love (agape (feminine))... seeketh not her (heautou)<sup>22</sup> own things...” I have presented some additional example of personification and gender usage in the Hebrew and Greek text to illustrate these truths:

Wisdom (חִכְמוֹת (feminine)), in the open place, soundeth forth, in the broadways, she raiseth her (קוֹלָהּ)<sup>23</sup> voice; (Pr. 1:20)

Now, therefore, accursed, art thou,—from the ground (בְּרֶחַץ אֶרֶץ (feminine)), which hath opened her (פִּצְתָּהּ)<sup>24</sup> mouth, to receive the shed–blood of thy brother at thy hand. (Gen. 4:11)

And the earth (γῆ (feminine)) helped the woman, and the earth opened her (ἀντῆς)<sup>25</sup> mouth, and swallowed up the river which the dragon cast out of his mouth. (Rev. 12:16)

Love (ἀγάπη (feminine)) ... Acteth not unbecomingly, seeketh not her (ἐαυτῆς)<sup>26</sup> own things, is not easily provoked, imputeth not that which is base, (1 Cor. 13:4-5)

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<sup>20</sup> αὐτὸ pronoun personal genitive neuter

<sup>21</sup> αὐτοῦ pronoun personal genitive masculine

<sup>22</sup> ἐαυτῆς, pronoun reflexive genitive feminine

<sup>23</sup> noun common masculine singular construct suffix 3rd person feminine singular

<sup>24</sup> verb qal perfect 3rd person feminine

<sup>25</sup> pronoun personal genitive feminine

<sup>26</sup> pronoun reflexive genitive feminine

# John 14:17

(www.teleiosministries.com)

## Greek Text

the spirit (pneuma)<sup>27</sup> of the truth, which the world not is able to receive, because not it watches it but not it knows, you know it, because beside you it stays and in you it will be.  
(Word Study Greek-English New Testament by Paul R. McReynolds)

pneuma	(πνεῦμα noun accusative <u>neuter</u> singular from πνεῦμα) In Greek, pneuma's gender is <u>neuter</u> !
which	(ὃ pronoun relative accusative <u>neuter</u> singular from ὅς)
it	(αὐτό pronoun personal accusative <u>neuter</u> singular from αὐτός)

## Rotherham

The Spirit of truth,—which, the world, cannot receive, because it beholdeth it not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is.

## New American Bible

the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you.

## Translations that change the gender of pneuma from Neuter to Masculine

### New King James Version

"the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

### English Standard Version

even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

### NIV

the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

### The Amplified Bible

The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know *and* recognize Him. But you know *and* recognize Him, for He lives with you <constantly> and will be in you.

### New Living Translation

He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you.

### Message

This Friend is the Spirit of Truth. The godless world can't take him in because it doesn't have eyes to see him, doesn't know what to look for. But you know him already because he has been staying with you, and will even be in you!

(Other examples of pneuma (spirit) as an 'it': John 1:32; 3:8; 1 Cor. 12:11; evil spirits Lk. 8:29; 9:39; 11:24)

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<sup>27</sup> πνεῦμα, αὐτός, τό—1. *blowing, breathing*—a. *wind* J 3:8a; Hb 1:7.—b. *the breathing out of air, breath* 2 Th 2:8.—2. *breath, (life-)spirit, soul*, that which gives life to the body. (All of these English translations capitalized pneuma, making it a proper name (noun) when it is a common noun.)

# Yahweh's Emphasis - Grammatical Inversion as viewed in the Rotherham Bible

*(Read the entire article in Teleios Book Vol. 1)*

Yahweh directs his children to what is important, in his Word, by way of Emphasis. Our common way of emphasizing words today is to underline them, put them into *italics*, placing them in **bold print**, and by using many more techniques that direct the eye to what we are Emphasizing. A grammatical construction called, 'inversion,' is a technique that our Father uses throughout his Word. The Rotherham Emphasized Bible maintains these inversions and draws attention to them by using the symbols, < >. The most popular Bibles today (NIV & NLT) remove thousands of Yahweh's emphasis, displayed through grammatical inversion, by uninverting Yahweh's sentences.

## What is a Grammatical Inversion?

One of the most effective ways to make language more emphatic is by inverting a sentence's regular word order. Emphasis in this way is often presented through written language and is of a highly formal register. Let's take a look at the following sentence:

- 1) *She had never seen such an impressive live performance.*
- 2) *Never had she seen such an impressive live performance.* (Grammatical Inversion)

## Yahweh's Grammatical Inversions as seen in the Rotherham Bible

Now let us examine how Yahweh uses grammatical inversion in his Poetic Masterpiece, his Word. The very first sentence, Genesis 1:1 is inverted. Yahweh could have written,

God created the heavens and the earth in the beginning  
or  
God, in the beginning, created the heavens and the earth  
**but rather, he inverted the sentence to read**  
<In the beginning,> God created the heavens and the earth.

The last grammatical inversion, used in his Word, is Revelation 22:19. Yahweh could have written,

God, will take away one's part,—from the tree of life, and out of the holy city,—from the  
things written in this scroll, if anyone shall take away from the words of this prophetic  
scroll.  
**but rather, he inverted the sentence to read**  
And, <if anyone shall take away from the words of this prophetic scroll,> God, will take  
away his part,—from the tree of life, and out of the holy city,—from the things written in  
this scroll.

Rotherham gives examples of inversions in his introduction to his Bible, one of which is Job 29: 14-15:

<Righteousness> I put on, and it clothed me,  
    <Like a robe and turban> was my, justice;  
        <Eyes> became I to the, blind,  
And <feet to the lame> was, I!

He comments, "It would be difficult to name a passage more studded with the beauties of combined parallelism and emphasis than this. Observe that, here again, there are two couplets ; then, that an emphatic inversion leads off in the first line of the first couplet—an accusative before its verb; next, that the thought of "clothing" oneself, given in the first line, is emphatically and rhetorically amplified in the second line, "robe" and "turban" forming not merely clothing, but an adornment fit for any assembly; further, that the term "righteousness" at the beginning of the first line is answered by its synonym "justice" at the end of the second—a not infrequent device in Hebrew poetry, and that as the two substantives respond to each other and ending words also have a natural advantage, a slight stress is marked on "justice." In line three, note how the word "eyes" at the opening comes into rhythmic relation with the term "blind" at the close, the verb "to become" being unemphatically thrown in between them, with no stress on the pronoun "I," which is merely implied in the verb ; and how finally, in the last line, "feet" and "lame," instead of being parted like "eyes" and "blind" in the third line, are swiftly and unexpectedly welded into a single emphatic phrase at the head of the line, to be simply followed by the pronoun "I," which, though having primarily to serve, after Hebrew fashion, for the verb "to be," yet, with its long-drawn pausal vowel, lingers on the ear with an unspeakable pathos.

The NIV Bible uninverts this sentence, as seen below:

I put on righteousness as my clothing;  
justice was my robe and my turban.  
I was eyes to the blind  
and feet to the lame.

Rotherham states in his Bible, "when there is an inversion (marked as < > in his Bible), in the English arrangement as well as in that of the Hebrew. Sometimes the inverted and emphatically preplaced portion of the sentence is of some length, extending to a line or more. In such cases the angular marks (< >) frequently appear in darker type (thus < >), so as to be conspicuous, thereby also setting free the lighter marks to show a short inversion within a longer one (cp. Jer. 7: 5-7). If it be remembered that a closing angular sign never completes a sentence, but always demands a sequel before the statement is finished, both mind and voice will be materially assisted. (*Continued in the full article.*)

# The Poet of Poets, Our Creator, as presented in the Rotherham Bible

## (The Exquisite Poetry of Yahweh)

*(The full article is in Teleios Book Vol. 3.)*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

Samuel Taylor Coleridge (1772-1834), an English poetic, defined poetry as, 'the best words in the best order.' He who could accomplish such a task would be the greatest poet of all times. Such a Poet does exist! Yahweh, the Creator of the greatest star and the smallest cell, is also the Creator of Hebrew words, their meanings, their various arrangements and figures of speech. He is a lover of words, the master of meaning, expressing his very thoughts and ideas to us, the hearers. Words and their order are the sacred vehicles that Yahweh chose to communicate himself to the world. His words, in general, as recorded in the Hebrew and Greek text, are presented in poetic form, not necessarily in verse but rather in prose. Prose writing is poetic when the words that are chosen are the best words, arranged in the best order, an example of which is Job 3:3; *Job opens his mouth and cursed his day by saying,*

*Perish, the day wherein I was born,  
And the night it was said,  
Lo! a manchild!*

Do you not feel his agony and despair through the words that were chosen and in what order they have been arranged? Meaning is communicated not only by the words chosen but also by how they are arranged. Words, used by a poet, affect us emotionally as do colors in a painting by Michelangelo or the notes in a Bach concerto. Yahweh, the Poet of all Poets, has composed a masterpiece in prose and verse, presented to those who will transfigure their standard way of reading into a mediatorial way of reading; to those who will become keenly sensitive to the individual words used and not used; to their meanings and to their placements; to those who will open their eyes and hearts to the many beautiful figure of speeches used in his Word. Adonai's words are precious gems that speak a royal language; words which overflow with meaning, full of emotion, transporting us into a living, breathing, heavenly world, where only a very few will visit in its fullness, such as did Isaiah when he declared, "Woe to me!—for I am undone."<sup>28</sup> Yahweh's Word and words are an epic; epic because the Word of Yahweh is a lengthy narrative poem, elevated in language, celebrating the adventures and achievements of legendary heroes.

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<sup>28</sup> Isa 6:5 ¶ Then said I—Woe to me!—for I am undone, Because, a man of unclean lips, am, I, And, in the midst of a people of unclean lips, do, I, dwell,—For, the King, Yahweh of hosts, have mine eyes seen!

## Illustrations of our Father's Poetry

I will present a verse in it's poetic format, which is taken from Rotherham's Emphasized Bible. I will underline words that are emphatic in the Hebrew text, according to Rotherham. Many of the figures of speech that occur in the verse, I will note at the first and then I will start asking you to find the figures yourself, which will exercise your observation. (E. W. Bullinger classified 217 figures of speech, which can be overwhelming. I have drawn upon 26 of the most common figures and presented them in English in Appendix A. I suggest that you print these out and use them as a simple reference for this adventure into words and their usages.) The prosaic (plain and matter-of-fact) version of the verse taken from the NLT version, will be lastly presented for comparison with the poetic. This comparison will illustrate how the new Bible translations are removing many of Yahweh's **highlights** by removing many of his figures of speech. Also notice how the new translations rearranged Yahweh's word order and notice their chose of words chosen to represent Yahweh's Hebrew words. These material changes to the text are designed to make the readings plain and matter-of-fact (prosaic), as requested by the public. The prosaic versions (NIV & NTL) will help us see the many times unseen figures of speech. We will begin our examination with Genesis 1:2.

(Genesis 1:2)

Now, the earth, had become waste [to' - hoo] and wild [bo' - hoo] , and  
darkness was on the *face*<sup>29</sup> of the roaring deep<sup>30</sup> ,  
but, the ruah of Elohim,  
was brooding<sup>31</sup> on the *face* of the waters.

Tohu bohu is the figure Paronomasis (Repetition of Words), meaning the repetition of words similar in sound, but not necessarily in sense. *Face* is the figure of speech, Pleonasm, meaning when more words are used than the grammar requires. Brooding is an exact rendering of the Hebrew word rachaph.

"The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters" (NLT).

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<sup>29</sup> 06440 פנימ panim paw-neem' pl. (but always as sing.) of an unused noun פנה paneh paw-neh' face

<sup>30</sup> 08415 תהום teh-home' or תהום teh-home' deep, depths, deep places, abyss, the deep, sea

<sup>31</sup> 07363 רָחַף rachaph raw-khaf' hover. This verb Occurs only in the Piel. {#Ge 1:2 De 32:11} De 32:11 As, an eagle, stirreth up his nest, Over his young ones, fluttereth,—Spreadeth abroad his wings, taketh one, Beareth it up on his pinions,



(Exodus 1:7)  
 But, the sons of Israel were fruitful,  
 and swarmed<sup>32</sup>  
 and multiplied  
 and waxed mighty,  
 with, exceeding vigour<sup>33</sup>,  
 so that the land was filled with them.

The figure polysyndeton is used meaning the repetition of the word 'and' at the beginning of successive clauses. The words fruitful, swarmed and multiplied is the figure synonymia meaning the repetition of words similar in sense, but different in sound and origin.

"But their descendants, the Israelites, had many children and grandchildren. In fact, they multiplied so greatly that they became extremely powerful and filled the land" (NLT).

(Leviticus 1:1-2)  
 Then called he unto Moses,  
 and Yahweh spake unto him, out of the tent of meeting, saying:  
 Speak thou unto the sons of Israel, and thou shalt say unto them  
 <When, any man, would *bring near*<sup>34</sup> from among you an **oblation**<sup>35</sup>, unto Yahweh,>  
 from the beasts,  
 from the herd or  
 from the flock,  
 shall ye *bring near* your **oblation**.

*Then called he unto Moses* implies a previous conversation making us ask, 'What was it and who is *He*.' *Bring near* is the Hebrew word qarab, the derivative of which is the Hebrew word, qorban, which is translated *oblation*, which denotes that which is brought near. The Hebrew name of Leviticus is Vayyikra, being the first word, 'Then he called.'

"The LORD called to Moses from the Tabernacle and said to him, "Give the following instructions to the people of Israel. When you present an animal as an offering to the LORD, you may take it from your herd of cattle or your flock of sheep and goats" (NLT).

<sup>32</sup> 08317 שָׂרָץ sharats shaw-rats' Ex 8:3 so shall the river swarm with frogs,

<sup>33</sup> מֵעוֹד מֵעוֹד this word is used twice.

<sup>34</sup> 07126 בָּרַק qarab kaw-rab' Basically our root denotes being or coming into the most near and intimate proximity of the object (qorban, below, is a derivatives of qarab)

<sup>35</sup> 07133 קָרְבָּן qorban kor-bawn' or קֻרְבָּן qurban koor-bawn' This noun denotes that which is brought near,

(Numbers 6:21)  
This, is the law of *One Separate*,<sup>36</sup>  
 what he shall **vow**,  
 his offering<sup>37</sup> unto Yahweh with respect to his *separation*,<sup>38</sup>  
 besides what his hand may obtain:  
 <as required by the **vow** that he shall **vow**> so, must he do,  
 with respect to the law of his *separation*.

The Hebrew words naziyr (One Separate) and separation (nezer) are both derivatives of 'nazar,' the meaning of which is to separate. Vow is used three times, three denotes completeness, signifying Divine perfection and completeness.

"This is the ritual law of the Nazirites, who vow to bring these offerings to the LORD. They may also bring additional offerings if they can afford it. And they must be careful to do whatever they vowed when they set themselves apart as Nazirites" (NLT).

(Deuteronomy 1:12)  
 How should I carry, by myself,  
 the fatigue of *you* and  
 the burden of *you*, and  
*your* controversies?

Verse nine states, "...I am unable, by myself, to **carry** you" and verse thirty-one states, "also in the desert which thou hast seen, where Yahweh thy Elohim **carried** thee as a man will **carry** his son." Numbers 11:12-14 declares, "Did, I, conceive all this people, or, I, beget them,—that thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth a suckling, unto the soil which thou didst swear unto their fathers...Unable, am, I, by myself, to carry all this people,—for they are too heavy for me." Three, the Divine number, is represented in carrying, fatigue, burden and controversies.

"But you are such a heavy load to carry! How can I deal with all your problems and bickering" (NLT)?

*(The full article is in Teleios Book Vol. 3.)*

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<sup>36</sup> 05139 naziyr naw-zeer' or nazir naw-zeer' The basic meaning of nazar is to separate.

<sup>37</sup> 07133 qorban kor-bawn' or qurban koor-bawn' bring near

<sup>38</sup> 05145 nezer neh' - zer or nezer nay' - zer separation

§ 24. *Israel's Song of Triumph.*

<sup>1</sup> ¶Then|| sang Moses, and the sons of Israel, <sup>15</sup>  
this song unto Yahweh, and they spake,  
saying,—

I will sing to Yahweh, for he is exalted,  
exalted,<sup>b</sup>—  
<The horse and his rider> hath he cast into  
the sea.

<sup>2</sup> <My might and<sup>c</sup> melody> is Yah,  
And he became mine, by salvation,<sup>d</sup>—

¶This|| is my GOD, and I will glorify<sup>e</sup> him,  
The God of my father, and I will set him  
on high.

<sup>3</sup> ¶Yahweh|| is a warlike one,—  
<Yahweh> is his name.

<sup>4</sup> <The chariots of Pharaoh and his train>  
hath he cast into the sea,—  
Yea <the choice of his warriors> were sunk  
in the Sedgy' Sea.

<sup>5</sup> ¶Roaring deeps|| covered them,—  
They went down, in the raging depths, like  
a stone.

<sup>6</sup> ¶Thy right hand||, O Yahweh, is splendid in  
power,—  
¶Thy right hand||, O Yahweh, dasheth in  
pieces a foe;

<sup>7</sup> And <in the greatness of thine exaltation>  
dost thou tear down thine opposers,—  
Thou dost send forth thy wrath, it consumeth  
them, as straw;

<sup>8</sup> And <with the blast of thy nostrils> heaped  
up are the waters,

<Upreamed like a mound> are the flowing  
waves,—  
Roaring deeps are congealed, in the heart of  
the sea.

<sup>9</sup> Said the foe—  
I will pursue—overtake, divide spoil,—  
Take her fill of them—shall my soul,  
I will bare my sword, root them out—shall  
my hand.

<sup>10</sup> Thou didst blow with thy wind, they were  
covered by the sea,—  
They rolled like lead, into the waters so  
wide.

<sup>11</sup> Who is |like unto thee|, among the mighty,  
O Yahweh?  
Who is |like unto thee|,  
Majestic in holiness,—  
To be revered in praises,  
Doing a marvellous thing?

<sup>12</sup> Thou didst stretch forth thy right hand, earth  
swallowed them up.

<sup>13</sup> Thou hast led forth in thy lovingkindness, the  
people which thou hast redeemed,—  
Thou hast guided them in thy might, into the  
home of thy holiness.<sup>a</sup>

<sup>14</sup> Peoples have heard, they tremble,—  
¶A pang|| hath seized the dwellers of  
Philistia:

<sup>15</sup> ¶Then|| were amazed the chiefs of Edom,  
The mighty ones of Moab, there seizeth  
them, a trembling,—  
Melted away, have all the dwellers of  
Canaan:

<sup>16</sup> There falleth upon them a terror and dread,  
<With the greatness of thine arm> are  
they struck dumb as a stone,—

Till thy people pass over, O Yahweh,  
Till the people pass over, which thou hast  
made thine own:—

<sup>17</sup> Thou bringest them in and plantest them,  
In the mountain of thine inheritance,  
Thy dwelling-place to abide in, which thou  
hast made, O Yahweh,—  
A hallowed place, O My Lord,<sup>b</sup> which thy  
hands have established.

<sup>18</sup> ¶Yahweh|| shall reign, unto times age-  
abiding and beyond.

<sup>19</sup> For the horses of Pharaoh, with his chariots  
and his horsemen, entered into the sea,  
Then did Yahweh bring back upon them  
the waters of the sea,—  
But ¶the sons of Israel|| had gone their way  
on the dry ground, through the midst of  
the sea.

<sup>20</sup> Then took Miriam the prophetess, sister of  
Aaron, the timbrel in her hand,—and all the  
women came forth after her with timbrels, and  
dances. <sup>21</sup> And Miriam responded to the men,<sup>c</sup>

Sing to Yahweh, for he is exalted—exalted,  
<The horse and his rider> hath he cast into  
the sea.

**Relating to the EMPHASIS.**

| | single upright lines enclose words on  
which a moderate amount of stress  
should be laid.

|| Double lines indicate more decided stress.

< > these angular marks ask for more or  
less force in utterance; are always in-  
troductory; and therefore never used  
at the close of a sentence. In long  
prefixed clauses, their form will readily  
catch the anticipating eye of the  
reader; and due attention to them  
will, it is believed, prove especially  
helpful towards an immediate percep-  
tion of the structure of long sentences.  
They are occasionally borrowed to  
meet an emergency, when several  
shades of emphasis can be dis-  
tinguished to advantage.

< > is the mark of a Grammatical Inversion

What is a Grammatical Inversion? One of the most effective ways to  
make language more *Emphatic* is by inverting a sentence's regular  
word order. Emphasis in this way is often presented through written  
language and is of a highly formal register. Let's take a look at the  
following sentence: Yahweh could had said, in verses 1 & 2

He hath cast into the sea the horse and his rider. Yah is my might and  
melody *but rather he said*

<The horse and his rider> hath he cast into the sea. <My might and  
melody> is Yah,

Yahweh is underlining, "The horse and his rider"  
& "My might and melody."

**Signs connected with Divine Names.**

GOD, printed thus, represents the short form *El*.

God, printed thus, represents the longer *Eloah*.

God, without peculiarity of type, the plural form *Elohim*.

For "Yahweh" instead of "Jehovah," see Intro., Chapter IV.

# Divine Inspiration!

## Does it really matter to the Present Day Church?

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Basically, every Christian denomination states, “We Believe the Bible to be the only inspired, infallible, and authoritative Word of God” or “We believe the Bible is God's Word, given by divine inspiration, the record of God's revelation of Himself to humanity.”<sup>39</sup> Now we must ask ourselves, “What Bible are they talking about?” The Bible translations these denominations use, such as the NIV, KJV, Amplified Bible or the Message, do not attempt to strictly follow the ancient Hebrew and Greek Text, thereby losing Divine Inspiration and replacing it with the wisdom of the translators. The translators lose Divine Inspiration by omitting, changing, altering and adding to the ancient texts when they translated the text into the English language, thereby replacing Divine Inspiration with their philosophy or their theology. This practice makes them commentators instead of translators. Divine Inspiration is then nullified by man's endeavors to change what Yahweh has spoken, to what man desires to hear. “Inspiration extends only to the original text, as it came from the pens of the writers, not to any translations ever made by man, however aged, venerable or good; and only in so far as any of these adhere to the original<sup>40</sup>, neither adding to nor omitting from it one particle, are they of any real value, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned.”<sup>41</sup> The above translations are of little value because they do not strictly adhere to the ancient texts, thereby replacing the spoken Words of Yahweh, as given to the prophets, with the words and doctrines of men.

If a translation gives a *present tense* when the original gives a *past*, or a *past* when it has given the *present*; a perfect for a *future*, or a *future* for a *perfect*; an *a* for a *the*, or a *the* for an *a*; an *imperative* for a *subjunctive*, or a *subjunctive* for an *imperative*; a *verb* for a *noun*, or a *noun* for a *verb*; a *masculine* for a *neuter*, it is clear that verbal inspiration is as much overlooked as if it had no existence. **The Word of Yahweh is made Void by the Traditions of Men.**

A strictly literal rendering may not be so pleasant to the ear as one where the apparent sense is chiefly aimed at, yet it is not euphony [the quality of having a pleasant sound] but truth that ought to be sought, and where in such versions as the ones commonly in use in our country (KJV or NIV), there are scarcely two consecutive verses where there is not

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<sup>39</sup> North American Baptist Seminary

<sup>40</sup> We do not have the original text but our closest Greek text to the original would be the UBS 3<sup>rd</sup> Edition for the New Testament. The Hebrew Old Testament text would be the Hebrew Bible of C D Ginsburg and some readings from the Dead Sea Scrolls. The Rotherham Emphasized Bible is the most accurate English speaking Bible in the World.

<sup>41</sup> Young's Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; year 1898.

some departure from the original such as those indicated, and where these variations may be counted by tens of thousands, as admitted on all hands, it is difficult to see how verbal inspiration can be of the least practical use to those who depend upon those versions alone.”<sup>42</sup>

Modern scholars have obscured, and really changed, the meaning of what the prophets wrote by subjective notions of what they *ought* to have written, rather than what they *did* write. An example is shown below in I Corinthians 7:1 as recorded by the NIV Bible; “Now for the matters you wrote about: It is good for a man not to *marry*.” The word *marry* is not in any text but is added by the NIV translators. We can then conclude that according to the NIV translators, Yahweh made a mistake by speaking, to the Apostle Paul, “it were, good, for a man, not to touch, a woman,” while all along He should have said, “It is good for a man not to *marry*.” These translators have corrected Yahweh’s error in their NIV Bible. Divine inspiration has been replaced with the wisdom of men. Other examples are listed below:

### **Psalm 50:1**

El, Elohim, Yahweh, hath spoken [*past tense*], and called [*past tense*] the earth, From the rising of the sun, unto the going in thereof: (Rotherham Bible)

The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. (KJV)

The mighty one, God , the Lord, speaks [*present tense*] and summons [*present tense*] the earth from the rising of the sun to the place where it sets. (NIV)

The God of gods—it’s GOD!—speaks [*present tense*] out, shouts [*present tense*], “Earth!” welcomes the sun in the east, farewells the disappearing sun in the west. (The Message)

### **Matthew 5:2**

And, opening his mouth, he began teaching them, saying: (Rotherham Bible)

And he began to teach them, saying: (NIV) (*The NIV omits “And, opening his mouth” as they also do in Acts 8:35, 10:34 but they left the phrase in Rev. 13:6?*)

And taught his climbing companions. This is what he said: (The Message)

“For if we admit that in a single case it can be lawful to *change* the name of the Creator from Yahweh to the Lord or to *omit* any text at our choosing or render a *past tense* by a

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<sup>42</sup> Young’s Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; year 1898.

*present*, where shall we end? Who is to be judge? If we do so in one passage, to bring out what may appear to us might, could, would, or should, be the Scriptural meaning, we cannot deny the same privilege to others who may twist other passages in like manner. The alternation of an *a* for a *the* may appear a small matter not worth speaking of, but an attentive comparison of the KJV and NIV with the original will discover numerous passages where the entire force of the verse depends upon the insertion or non-insertion of the definite article...There are about 2,000 instances in the New Testament where the translators have thus omitted all notice of the definite article,<sup>43</sup> not to say anything of the great number of passages where they have inserted it, though not in the original.”<sup>44</sup>

Yahoshua said, “For, verily, I say unto you, until the heaven and the earth shall pass away, one least letter [iota],<sup>45</sup> or one point [keraia],<sup>46</sup> may in nowise pass away from the law, till all be accomplished” (Mt. 5:18). It is undeniable that the Church cares not for inspiration, let alone a jot or a tittle. Their attitude is to leave inspiration behind and change, omit, alter and add to the Words of Yahweh in order that their Bibles may be easy to read. Also their Bibles must agree with the teaching of their Church Doctrine. The NIV Bible is the number one selling Bible in the United States. In Mark 5: 6-43, the NIV changes, adds to and omits our Father’s Words at least 62 times. (See Appendix C)

For instance, the Church teaches that there were two thieves crucified with our Lord. This teaching poses a problem when reading John 19:18; “where, him, they crucified; and, with him, other two, on this side and on that, and, in the midst, Yahoshua.” This verse states that there were two individuals on each side of Yahoshua, which conflicts with the current religious teaching.<sup>47</sup> The translators corrected this problem, caused by our Father, because

<sup>43</sup> All of the definite articles (the) in the New Testament are listed in the “Word Study Greek English New Testament” by Paul R. McReynolds. **Also see Appendix B**

<sup>44</sup> Young’s Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; edited.

<sup>45</sup> 2503 iwta iota *ee-o’-tah* of Hebrew origin y, the tenth letter of the Hebrew alphabet; ; 1) the Hebrew letter y, the smallest of them all 1a) hence equivalent to the minutest part

<sup>46</sup> 2762 keraia keraia *ker-ah’-yah* 1) a little horn 2) extremity, apex, point 2a) used by grammarians of the accents and diacritical points. Yahoshua used it of the little lines or projections, by which the Hebrew letters in other respects similar differ from one another; the meaning is, “not even the minutest part of the law shall perish”.

<sup>47</sup> Appendix 164 The KJV Companion Bible by E W Bullinger

#### THE OTHERS CRUCIFIED WITH THE LORD (Matthew 27:38 and Luke 23:32)

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that only two were crucified with the Lord. But Scripture does not say so. It states that there were two “thieves,” Greek *lestai* = robbers, (Mt 27:38). (#Mr 15:27); and that there were two “malefactors,” Greek *kakourgoi*, (#Lu 23:32). It is also recorded that both the robbers reviled Him (#Mt 27:44). (#Mr 15:32); while in (#Lu 23:39) only one of the malefactors “railed on Him,” and “the other rebuked him” for so doing (verse 40). If there were only two, this is a real discrepancy; and there is another, for the two malefactors were “led with Him to be put to death” (#Lu 23:32), and when they were come to Calvary, “they” then and there “crucified Him and the malefactors, one on the right hand and the other on the left” (verse 33). But the other discrepancy is, according to Matthew, that after the parting of the garments, and after “sitting down they watched Him there,” that “THEN were there two robbers crucified with Him, one on the right hand and the other on the left” (#Mt 27:38). (#Mr 15:27). The two malefactors had already been “led with Him” and were therefore crucified “with Him,” before the dividing of the garments, and before the two robbers were brought. The first two (malefactors) who were “led with Him” were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (#Lu 23:39-43). John’s record confirms this for he speaks only of place and not of time. He speaks, generally of the fact: “where they crucified Him, and with Him others, two on this side, and

everyone knows that there were only two thieves (not two thieves and two malefactors) who were crucified with the Lord, so by their wisdom they inserted the word, 'one,' in the KJV, NIV and Amplified Bible; "Here they crucified him, and with him two others, one [has been added] on each side and Jesus in the middle (NIV). This insertion, by the translators, pleases the Church; their Bibles are then purchased. The Rotherham and Young's Bible are the only translations that do not add the word, 'one.' These Bibles are not purchased by the masses because the truth conflicts with their religious upbringing. Divine inspiration is claimed by all but is sought by only the few! Actually the Rotherham and the Young's Bible are so out of demand that they are out of copyright but they can still be purchased at Baker Books and Kregel Publications. We are forever grateful and thankful for these publishers.

Another example of adding a word to a translation, in order to satisfy a religious teaching, is the addition of the word, '*gifts*,' to the word spiritual (pneumatikos) as is done in I Corinthians 12: 1 and 14:1. (The Young's Bible does not add the word gifts in the above two verses.) The only translation that is honest about this addition is the King James Version, which puts the word, '*gifts*,' in italics because this denotes that the translators added it. Yahweh does have the word gifts or charisma in His vocabulary, as used in Romans 1:11, and could have used it in the above two verses but He elected not to and neither should we. The rest of the Bibles, including the Rotherham, added the word *gifts*, which is not inspired by Yahweh but is a doctrine of men.

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that side, and Jesus in the midst" (#Joh 19:18). In (#Re 22:2) we have the same expression in the Greek (enteuthen kai enteuthen), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side." But John further states (#Joh 19:32,33): ""then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs."" Had there been only two (one on either side) the soldiers would not have come to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two. There are two words used of the "other" and "others" in (#Joh 19:32) and (#Lu 23:32), see (Appendix 124) 1.

In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is allos, which is the other (the second) of two when there are more, see (#Mt 10:23); (#Mt 25:16,17,20); (#Mt 27:61); (#Mt 28:1). (#Joh 18:15,16); (#Joh 20:2,4,8), and (#Re 17:10). In the latter passage (#Lu 23:32) the word is heteros = different, see (Appendix 124). 2; "and others also, two, were being led with Him." These were different [1] from Him with Whom they were led, not different from one another; for they were "in the same condemnation," and "justly," while He had "done nothing amiss" (verses 40,41). [1] Compare (#Mt 6:21,24); (#Mt 8:21); (#Mt 11:3). (#Lu 5:7); (#Lu 6:6); (#Lu 7:41); (#Lu 9:56); (#Lu 14:31); (#Lu 16:13,18); (#Lu 17:34,35); (#Lu 18:10); (#Lu 23:40).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies," as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance. To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as Les Cinq Croix ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard. ""In the Roman Catholic church.... the altar-slab or 'table' alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out"" (Encycl. Brit., 11th (Cambridge) ed., vol. i, pages 762,763). This practice may possibly be explained by the subject of this Appendix.



Man has built a doctrine concerning what is called the, 'soul.'<sup>48</sup> The Hebrew word, 'nephesh,' is translated soul, in the above translations, but only when the usage will validate their current soul doctrine. If Yahweh uses nephesh differently and this contradicts their current meaning and belief of the soul, then the above translations will come up with alternate words to translate nephesh, such as; life, person, mind, heart, creature, body, himself, yourselves, dead, will, desire, man, themselves, any, appetite etc. This leaves the reader of these Bible translations with a misleading understanding of the meaning of nephesh, which is the intention of the Church. By selectively translating nephesh as soul, their teaching of 'soul' is confirmed by their Bible translations. Nephesh is used 753 times in the Books of the Old Covenant but is only translated soul 423 times in the KJV; 287 times in the NKJV; 110 times in the NIV and 106 times in the Message. The other usages are hidden from the reader. Why? If these occurrences of nephesh were translated, 'soul,' then the Churches teaching on 'soul' would unravel.

The first usage of nephesh is in Genesis 1:20. The Rotherham Emphasized Bible is true to the Hebrew text and says, "And Elohim said—Let the waters swarm *with* an abundance of living soul [nephesh], and, birds, shall fly over the earth, over the face of the expanse of the heavens." Nephesh is also used in verses 21, 24 and 30, which are all dealing with animals, and not until Genesis 2:7 does the KJV translate nephesh, 'soul;' "And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (KJV). Why is this? The translators wrote what they believe Yahweh should have spoken, instead of what He had spoken; thereby correcting Yahweh on the meaning of nephesh. The above translators then translate nephesh in Genesis 2:19, creature but Rotherham wrote, "Now Yahweh Elohim had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any

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<sup>48</sup> Soul (Greek *psyche*; Latin *anima*; French *ame*; German *Seele*).

The question of the reality of the soul and its distinction from the body is among the most important problems of philosophy, for with it is bound up the doctrine of a future life. Various theories as to the nature of the soul have claimed to be reconcilable with the tenet of immortality, but it is a sure instinct that leads us to suspect every attack on the substantiality or spirituality of the soul as an assault on the belief in existence after death. The soul may be defined as the ultimate internal principle by which we think, feel, and will, and by which our bodies are animated. The term "**mind**" usually denotes this principle as the subject of our conscious states, while "soul" denotes the source of our vegetative activities as well. That our vital activities proceed from a principle capable of subsisting in itself, is the thesis of the substantiality of the soul: that this principle is not itself composite, extended, corporeal, or essentially and intrinsically dependent on the body, is the doctrine of spirituality. If there be a life after death, clearly the agent or subject of our vital activities must be capable of an existence separate from the body. The belief in an animating principle in some sense distinct from the body is an almost inevitable inference from the observed facts of life. Even uncivilized peoples arrive at the concept of the soul almost without reflection, certainly without any severe mental effort. The mysteries of birth and death, the lapse of conscious life during sleep and in swooning, even the commonest operations of imagination and memory, which abstract a man from his bodily presence even while awake—all such facts invincibly suggest the existence of something besides the visible organism, internal to it, but to a large extent independent of it, and leading a life of its own. In the rude psychology of the primitive nations, the soul is often represented as actually migrating to and fro during dreams and trances, and after death haunting the neighbourhood of its body. Nearly always it is figured as something extremely volatile, a perfume or a breath. Often, as among the Fijians, it is represented as a miniature replica of the body, so small as to be invisible. The Samoans have a name for the soul which means "that which comes and goes". Many peoples, such as the Dyaks and Sumatrans, bind various parts of the body with cords during sickness to prevent the escape of the soul. In short, all the evidence goes to show that Dualism, however uncritical and inconsistent, is the instinctive creed of "primitive man" (see ANIMISM). <http://www.newadvent.org/cathen/14153a.htm>



living soul [nephesh], that, should be the name thereof.” The KJV, NKJV, NIV, Message and the Amplified Bible have hidden what nephesh means by translating it twenty different ways. Why? Their purpose is to sell Bibles. If their translation contradicts the teaching of the Church, on the concept of what the Church teaches as soul, then their Bibles will not be purchased.

The simplicity of a translation will make it easy to read but it cannot be trusted for inspiration or truth. For example the English verb, ‘destroy’ is, in the KJV of the Old Testament, the representative of not less than forty-nine different Hebrew words (as may be seen in the “Englishmen’s Hebrew Concordance,” pg. 1510). (For other examples, See Appendix A and, “Confused Renderings”) We are given simplicity by translating forty-nine different Hebrew words into one English word but the price we pay for this simplicity is that we will not fully understand and we may misunderstand what our Father has written. Our English word, ‘pray,’ in the NKJV of the New Testament, is used to translate four different Greek words, which all have different meanings:

Mt 6:9 "In this manner, therefore, pray [proseuchomai]: Our Father in heaven, Hallowed be Your name. (*Rotherham translates proseuchomai, ‘pray’*)

Mt 9:38 "Therefore pray [deomai] the Lord of the harvest to send out laborers into His harvest." (*Rotherham translates deomai, ‘beg ye’*)

Mt 26:53 "Or do you think that I cannot now pray [parakaleo] to My Father, and He will provide Me with more than twelve legions of angels? (*Rotherham translates parakaleo, ‘call upon’*)

Joh 14:16 "And I will pray [erotao] the Father, and He will give you another Helper, that He may abide with you forever— (*Rotherham translates erotao, ‘request’*)

The Message, NIV and the Amplified Bibles are easy to read because inspiration is not their aspiration. Divine inspiration is replaced with a translation that pleases men. The Creator’s name is changed from Yahweh to the Lord or Jehovah or God. (Any translation that does not translate, hwhy or YHWH,<sup>49</sup> as Yahweh, cannot be trusted for Divine Inspiration.) The devolving or corruption of our Father’s Word is plain to see in the changing of His Name from Yahweh, to the Lord, to Jehovah, to God in Isaiah 42:8:

I, am Yahweh, that, is my Name, (Rotherham)

I am the Lord God: that is my name: (Septuagint)

I *am* Jehovah, this *is* My name, (Young’s)

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<sup>49</sup> 03068. hwhy Yhvh (i.e. hwhy Yehovah or hwhy Yahveh) (217d); from 01933 b; the proper name of the God of Israel:—

I *am* the LORD: that *is* my name: (KJV)

I am GOD. That's my name. (The Message)

One last illustration of man's wisdom is the story translators added to the Bible, which is the record of John 7:53 to 8:11. This is the story of the woman caught in the act of adultery. This account is not in the ancient texts. "The evidence for the non-Johannine origin of the periscope [a general or comprehensive view] of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as P66, 75, N, B, L, N, T, W, X, Y, etc. Codices A and C are defective in this part of John, but it is highly probable that neither contained the periscope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version, as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West, the passage is absent from the Gothic version and from several Old Latin manuscripts. No Greek Church Father prior to Euthymius Zigabenus (12<sup>th</sup> century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it...Although the Committee was unanimous that the periscope was originally not part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn. 5:52."<sup>50</sup> The Amplified Bible footnoted an explanation of why they like to keep it in their Bible. "John 7:53 to 8:11 is not found in the older manuscripts, but it sounds so like Christ that we accept it as authentic, and feel that to omit it would be unfortunate." Unbelievable! What Yahoshua spoke two thousand years ago is also true today, "Having, dismissed, the commandment, of Yahweh, ye, hold fast, the tradition, of men" (Mk. 7:8).

Yahoshua spoke to the slanderer, "It is written,—Not on bread alone, shall man live, but on every declaration coming forth through the mouth of Yahweh" (Mt. 4:4). Declarations coming forth from the mouth of Yahweh are Divine Inspiration. A declaration coming from the mouth of men is philosophy or theology. We must ask ourselves, "Of the above Bible translations, which translation is seeking to translate the inspired Words of Yahweh from the Hebrew and Greek texts and what translations are seeking to please men for whatever reason?" Yahweh promises us that, "Every scripture [in the original text], *is* Yahweh-breathed [theopneustos]<sup>51</sup>, and profitable—unto teaching, unto conviction, unto correction, unto the discipline that is in righteousness" (II Tim. 3:16). The majority of Bible translations seek to please men in order that they sell Bibles. These publishing houses know that they will not sell Bibles if they translate text that contradicts established Church doctrine. (This is why they leave the account of the woman caught in adultery in their Bibles.) The Rotherham Emphasized Bible is the only Bible, that I have seen to date, that

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<sup>50</sup> A Textual Commentary of the Greek New Testament, 2<sup>nd</sup> Edition, by Bruce M. Metzger, pg. 187

<sup>51</sup> 2315 yeopneustov theopneustos *theh-op'-nyoo-stos*; theo = Yahweh and pneustos = breathed

attempted to please Yahweh instead of men by translating the Hebrew and Greek text as inspired text; Yahweh-Breathed Revelation. The KJV, NIV, Amplified and The Message, as it had been demonstrated, are easy to read and pleasant to the ears but when it comes to Divine Inspiration they are of no use.

## Appendix A

The English verb ‘destroy’ is in the King James Version, the representative of not less than forty-nine different Hebrew words (as may be seen in the ‘Englishmen’s Hebrew Concordance’ page 1510 of the second edition). We have listed twenty-one of these Hebrew words and their usages in the King James and Rotherham Emphasized Bible; the latter being in italics.

Ex. 10:7 Then Pharaoh’s servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed [06 dba ‘abad *aw-bad*’ perish, die, be exterminated]?"

*Then said the servants of Pharaoh unto him, How long shall this man become to us a snare? Let the men go, that they may serve Yahweh their God. Not yet, knowest thou, that Egypt is, ruined?*

Ps. 5:10 Destroy [0816 Mva ‘asham *aw-sham* to declare guilty] thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

*Declare them guilty, O God, Let them fall by their own counsels,—Into the throng of their own transgressions, thrust them down, For they have rebelled against thee*

Prov. 21:7 ¶ The robbery of the wicked shall destroy [01641 rrg garar *gaw-rar*’ to drag away] them; because they refuse to do judgment.

*The violence of the lawless, shall drag them away,—because they have refused to do justice.*

Job 6:9 Even that it would please God to destroy [01792 akd daka’ *daw-kaw*’ to crush] me; that he would let loose his hand, and cut me off!

*That it would please GOD to crush me, That he would set free his hand, and cut me off!*

Ex. 23:27 I will send my fear before thee, and will destroy [02000 Mmh hamam *haw-mam*’ to move noisily, to confuse, discomfit, vex] all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

*My terror, will I send before thee, and will confound all the people, amongst whom thou shalt come, and will deliver up all thine enemies unto thee as they flee.*

I Chr. 20:1 ¶ And it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children

of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed [02040 orh harac *haw-ras*’ to throw down, tear down] it.  
*And it came to pass, at the time of the turn of the year, at the time of the going forth of kings, that Joab led forth the force of the army, and laid waste the land of the sons of Ammon, and came and besieged Rabbah, but, David, was tarrying in Jerusalem,—and Joab smote Rabbah, and overthrew it.*

II Kg. 19:17 Of a truth, LORD, the kings of Assyria have destroyed [02717 brx charab *khaw-rab* to lay waste, make desolate] the nations and their lands,  
*Of a truth, O Yahweh,—the kings of Assyria have devoted to destruction the nations and their lands;*

Ps. 74:8 They said in their hearts, Let us destroy [03238 hny yanah *yaw-naw*’ to oppress, suppress] them together: they have burned up all the synagogues of God in the land.  
*They have said in their heart, Let us suppress them altogether, They have burned up all the meeting—places of GOD in the land.*

Ex. 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy [03423 vry *yarash yaw-rash*’ to destroy, bring to ruin, disinherit] them.  
*Said the foe—I will pursue—overtake, divide spoil,—Take her fill of them—shall my soul, I will bare my sword, root them out—shall my hand.*

Job 9:22 ¶ This is one *thing*, therefore I said it, He destroyeth [03615 hlk kalah *kaw-law*’ to complete, bring to an end, finish] the perfect and the wicked.  
*One thing, there is, for which cause, I have said it, The blameless and the lawless, he bringeth to an end.*

Lev. 26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy [03772 trk karath *kaw-rath*’ to cut off, destroy] your cattle, and make you few in number; and your *high* ways shall be desolate.  
*And will send among you the wild—beast of the field, And it shall rob you of your children, And cut off your cattle, And make you few in number; And your roads shall be silent.*

Ps. 118:10 All nations compassed me about: but in the name of the LORD will I destroy [04135 lwm muwl *mool* to cause to be circumcised (of destruction (fig.)) them.  
*All nations, have compassed me about, In the Name of Yahweh, surely I will make them be circumcised;*

Pro. 31:3 Give not thy strength unto women, nor thy ways to that which destroyeth [04229 hxm machah *maw-khaw*’ to blot out (from memory)] kings.  
*Do not give, to women, thy strength, nor thy ways, to them who ruin kings.*

Prov. 15:25 ¶ The LORD will destroy [05255 xon nacach *naw-sakh*’ to tear away, tear down] the house of the proud: but he will establish the border of the widow.  
*The house of proud men, will Yahweh tear down, but he will maintain the boundary of the widow.*

Job 19:26 And *though* after my skin *worms* destroy [05362 Pqn naqaph *naw-kaf*’ to strike off skin] this *body*, yet in my flesh shall I see God:

*And, though, after my skin is struck off, this followeth, yet, apart from my flesh, shall I see GOD:*

Is. 42:14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy [05395 Mvn nasham *naw-sham*’ to pant] and devour at once.

*I have held my peace from age—past times, I kept still, I restrained myself,—As a travailing woman, I pant, I breathe hard and gasp, all at once!*

Ex. 34:13 But ye shall destroy [05422 Utn nathats *naw-thats*’ to pull down] their altars, break their images, and cut down their groves:

*For, their altars, shall ye smash, And, their pillars, shall ye shiver,—And, their sacred—stems, shall ye fell.*

Ps. 40:14 Let them be ashamed and confounded together that seek after my soul to destroy [05595 hpo caphah *saw-faw*’ to be snatched away] it; let them be driven backward and put to shame that wish me evil.

*Let them turn pale and then at once blush, who are seeking my life to snatch it away,—Let them draw back, and be confounded, who are taking pleasure in my calamity;*

Ps. 73:27 For, lo, they that are far from thee shall perish: thou hast destroyed [06789 tmu tsamath *tsaw-math*’ to exterminate, annihilate] all them that go a whoring from thee.

*For lo! they who are far from thee, shall perish, Thou hast put an end to every one who wandered unchastely from thee.*

Prov. 11:3 ¶ The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy [07703 ddv shadad *shaw-dad*’ to violently destroy, devastate, despoil, assail] them.

*The integrity of the upright, shall guide them, but, the crookedness of the treacherous, shall be their ruin.*

Deu. 32:25 The sword without, and terror within, shall destroy [07921 lkv shakol *shaw-kole*’ to make childless] both the young man and the virgin, the suckling also with the man of gray hairs.

*Without, shall the sword bereave, In the inmost recesses, terror,—To both young man and virgin, Suckling, with man of grey hairs.*

## CONFUSED RENDERINGS OF KING JAMES' REVISERS.

The English verb 'destroy' is, in the Common Version, the representative of not less than *forty-nine* different Hebrew words (as may be seen in the 'Englishman's Hebrew Concordance,' p. 1510 of second edition);—the verb 'to set,' of *forty*, and 'to bring,' of *thirty-nine*, &c. It is evident, therefore, that the use of 'Cruden's Concordance,' and all others based on the Common Version, can only mislead the mere English reader.

The following list of words, with the number of their Hebrew representatives (according to the Common Version) expressed in numerals, will surprise all who have not hitherto attended to this subject; viz:—

To abhor 12, abide 13, abundance 11, affliction 12, to be afraid 22, after 13, against 13, among 11, to be angry 10, another 11, to appoint 24, appointed 10, army 10, at 13, to bear 13, beauty 15, before 22, beside 14, to bind 15, body 12, border 13, bough 13, branch 20, to break 33, bright 10, to bring 39, to bring forth 21, broken 12, to be broken 16, to burn 19, burning 12, but 15, by 14, captain 16, captivity 10, to carry away 10, to carry 12, to cast 19, to cast down 19, to cast out 15, to catch 12, to cease 21, chain 10, chamber 10, change 16, to be changed 10, chief 10, to cleave 15, coast 10, to come 32, commandment 12, companion 10, company 22, to consider 18, to consume 21, consumed 10, to continue 11, corner 10, country 10, to cover 21, covering 13, to cry 17, to cut down 10, to be cut down 13, to cut off 18, to be cut off 14, dark 11, darkness 10, to declare 11, decree 11, to be defiled 10, to deliver 26, to depart 18, desire 13, to desire 13, desolate 16, to be desolate 11, desolation 12, to despise 10, to destroy 49, to be destroyed 17, destruction 35, to divide 19, to draw out 10, dung 10, to dwell 14, dwelling 11, east 10, end 26, to establish 13, to be exalted 11, excellent 10, to fail 30, to faint 18, to fall 14, fear 16, to fear 10, flood 10, for 21, foundation 11, from 17, fruit 12, garment 14, to gather 23, to gather together 16, to be gathered 10, to be gathered together 14, to get 16, gift 12, to give 15, glorious 12, glory 10, to go 22, goodly 15, governor 12, great 24, grief 10, to be grieved 17, grievous 10, to grow 13, habitation 17, to harden 10, haste 11, to make haste 10, height 11, to hide 14, to hide self 12, high 18, to hold 12, hurt 11, idol 11, if 10, in 13, to increase 17, iniquity 11, to be joined 10, judgment 10, to keep 11, to kindle 15, knowledge 12, labour 10, to be laid 10, to lay 24, to lead 12, to leave 15, to be left 11, to lift up 15, light 13, to long 10, to look 16, to be made 11, majesty 10, to make 23, man 12, to mark 10, measure 13, meat 14, to meet 10, midst 10, might 12, mighty 26, to mourn 12, to move 15, to be moved 13, much 10, multitude 14, net 10, not 14, now 13, of 10, to offer 22, offering 10, old 13, only 11, to oppress 10, to ordain 12, over 10, to overthrow 11, palace 10, part 14, people 10, to perceive 10, to perish 13, pit 12, place 13, pleasant 17, pleasure 10, poor 10, portion 13, to pour out 12, power 17, to prepare 14, to prevail 15, pride 10, prince 11,

proud 16, to put 28, to regard 17, rejoice 19, to remain 16, remnant 11, to remove 20, to be removed 11, to repair 10, to rest 17, reward 16, riches 10, right 16, river 11, ruler 13, to run 14, scatter 12, to be scattered 10, secret 12, to set 40, to be set 13, to set up 18, to shake 15, to shew 19, to shine 11, to shut 11, side 13, to be slain 14, slaughter 12, to slay 15, to smite 12, sorrow 28, to speak 22, speech 10, spoil 10, to spoil 16, to spread 15, to stay 14, to stop 10, strength 33, to strengthen 12, strong 26, substance 14, to take 34, to take away 24, to be taken away 10, to tarry 16, to teach 10, to tell 12, terror 10, that 16, these 16, think 12, this 20, thought 11, through 11, thus 10, to 12, tremble 13, trouble 14, to trouble 12, to be troubled 14, truth 11, to turn 15, to turn aside 10, to be turned 10, understanding 14, to utter 15, to vex 16, to wait 10, wall 13, waste 10, to waste 10, when 12, where 13, which 11, wisdom 12, with 18, within 12, without 12, word 10, work 15, wrath 10, yet 10, youth 11.

To make afraid 8, ancient 8, army 8, ask 8, assembly 8, back 9, band 9, battle 8, beat 9, because of 8, to behold 9, bottom 8, break down 8, to be brought 9, burden 8, to be burned 8, cast down 9, cause 9, to charge 8, chariot 8, clean 8, come upon 8, commit 8, to compass 9, confirm 9, cry out 8, to cut 8, to dance 8, deceitful 8, deep 9, defence 8, to be delivered 9, destroyer 8, devour 9, to direct 9, to do 9, to be done 8, to draw 9, to drive 8, drive away 8, dry 8, edge 8, enemy 9, even 8, ever 8, excellency 8, except 8, fair 8, fall down 8, fat 8, favour 8, to feed 9, fellow 9, first 9, flame 9, folly 9, foolish 9, form 9, friend 9, full 9, to gather selves together 8, be glad 9, going 9, be gone 9, goods 8, grieve 9, guide 8, heart 8, here 8, be hid 9, hole 8, honour 9, hope 9, image 9, increase 9, it 8, kill 9, lamb 9, to lament 9, to lay up 9, to leap 8, lift up self 8, to be lifted up 9, like 8, to be liked 8, line 8, little one 8, long 8, lord 8, lying 8, majesty 8, manner 9, to melt 9, mischief 8, to mock 8, mourning 8, none 8, officer 8, one 8, to open 9, oppressor 8, other 8, pain 9, to part 8, path 9, perfect 9, to perform 8, to pervert 8, piece 9, plain 8, pluck 8, polluted 9, possession 9, pray 9, precious 8, preserve 8, price 8, prison 9, prosper 9, pure 9, purpose 9, put away 9, put on 9, raise up 9, ready 8, receive 9, rejoicing 9, rest 8, return 8, ruin 8, to rule 9, to be sanctified 8, save 8, to say 8, search 8, see 9, shame 9, sheep 8, to shoot 8, to shout 8, shut up 8, sin 9, since 8, to sing 8, small 9, snare 9, son 8, sore 9, to sound 8, space 8, spring 8, staff 9, step 8, stir up 8, stranger 9, stream 9, strike 8, strive 9, stronghold 9, subdue 8, such 8, surely 8, sweet 9, to be taken 8, tear 9, thick 8.

The above are taken from a most useful book, entitled 'The Englishman's Hebrew Concordance,' which only requires the insertion of the Hebrew Particles to make it a complete work. 'The Bible Student's Guide,' by the Rev. W. Wilson, D.D., cannot be sufficiently commended as an accurate and elaborate Key to the mixed renderings of King James' Revisers.

## Appendix B

### The Definite Article

The definite article in Greek is sometimes translated with the English definite article ‘the.’ However, the function of the two is quite different. In English, the definite article serves merely to particularize, to refer to a particular object. In Greek, however, it serves to emphasize, in some way, the person or thing it modifies. Hence, in most cases, the definite article in Greek serves to identify: “with endurance, let us be running, the race that is lying before us” (Heb. 12:1). The term ‘articular’ refers to a word or group of words, which appear with a definite article (ho, he, to [3588], the). There is perhaps no other part of Greek grammar where the Greek idiom differs so greatly from the English. For instance, an English grammarian would never place the definite article before a proper noun (e.g. the Thomas), though in Greek it is very common. Recognizing the significance of the presence or absence of the definite article requires the most intimate knowledge of the Greek language. The Complete Word Study New Testament, edited by Spiros Zodhiates, Th.D.; pg. 864

## Appendix C

### Rotherham (Mark 5:6-43)

- And, seeing Jesus from afar, he ran and bowed down to him;  
7 and, crying out with a loud voice, **saith**—What have in common with thee? O Jesus, Son of God Most High? I adjure thee by God,—Do not torment me!  
8 For **he** was **saying** to him—Go forth thou **impure** spirit, out of the man;  
9 and **he** was **questioning** him—What is thy name? and he saith to him—Legion, is my name, because we are, many;  
10 and he was **beseeking** him much that he would not send them forth outside the **country**.  
11 Now there was there, near the mountain, a large herd of swine, feeding;  
12 and **they** besought **him**, saying—Send us into the swine, that, into them, we may enter;  
13 and he suffered them. And the **impure** spirits, going out, entered into the swine, and the herd rushed down the cliff into the sea, about two thousand, and were **choked** in the **sea**.  
14 And, they who had been **feeding** **them**, fled, and bare tidings into the city and into the fields,—and they came to see what it was that had happened.  
15 And they come unto Jesus, and view the demonized man, clothed and of sound mind, him who had had the legion,—and they were struck with fear.  
16 And the beholders narrated to **them**, how it happened to the demonized man, and concerning the swine.  
17 And they began to beseech **him**, to depart from their bounds.  
18 And, as **he** was entering into the boat, he who had been demonized was **beseeking** him, that, with him, he might be.  
19 And **he** suffered him not, but saith unto him—Withdraw into thy house, unto thine **own**, and bear tidings unto them, how many things the Lord for thee hath done, and hath had mercy on thee.  
20 And **he** departed, and began proclaiming, in the Decapolis, how many things Jesus had done for him,—and, all, were marveling.  
21 ¶ And, Jesus crossing over in the boat again unto the other side, there was gathered a large multitude unto him, and he was by the lake.  
22 And there cometh one of the synagogue—rulers, by name Jairus, and, seeing **him**, falleth at his feet,  
23 and **beseeketh** him much, saying—My little daughter is at her **last**!—that, coming, thou wouldest lay thy hands upon her, that she may be made **well** [sozo], and live;  
24 and **he** departed with him. And there was following him a large multitude, and they were **pressing** upon him.  
25 And, a woman, who had had a **flow** of blood twelve years, and suffered much from many physicians, and spent all her means, and profited, nothing,—but had, rather, become worse,

### NIV (Mark 5:6-43)

<sup>6</sup>When **he** [added] saw Jesus from a distance, he ran and fell on his knees in front of him. <sup>7</sup>**He** [added] shouted at the top of his voice, [**saith** omitted] “What do you want with me, Jesus, Son of the Most High God? Swear to God that you won’t torture me!” <sup>8</sup>For **Jesus** [added] [**he** omitted] had **said** [wrong tense<sup>52</sup>] to him, “Come out of this man, you **evil** [changed] spirit!”

<sup>9</sup>Then **Jesus** [added] [**he** omitted] **asked** [\*wrong tense] him, “What is your name?” [**and he saith to him** omitted]

“My name is Legion,” **he replied** [added], “for we are many.” <sup>10</sup>And he **begged** [\*wrong tense] **Jesus** [added] [**him** omitted] again and again not to send them out of the **area** [changed].

<sup>11</sup>A large herd of pigs was feeding on the nearby hillside. <sup>12</sup>The **demons** [added] [**they** omitted] **begged** **Jesus** [added] [**him** omitted], “Send us among the pigs; allow us to go into them.” <sup>13</sup>He gave them permission, and the **evil** [changed] spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the **lake** [changed] and were **drowned** [changed].

<sup>14</sup>Those **tending** [changed] the **pigs** [added] [**them** omitted] ran off and reported this in the town and countryside, and the **people** went out to see what had happened. <sup>15</sup>When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. <sup>16</sup>Those who had seen it told the **people** [added] [**them** omitted] what had happened to the demon-possessed man—and told about the pigs as well. <sup>17</sup>Then the **people** [added] [**they** omitted] began to plead with **Jesus** [added] [**him** omitted] to leave their region.

<sup>18</sup>As **Jesus** [added] [**he** omitted] was getting into the boat, the man who had been demon-possessed **begged** [\*wrong tense] to go with him. <sup>19</sup>**Jesus** [added] [**he** omitted] did not let him, but said, “Go home to your **family** [added] and tell them how much the Lord has done for you, and how he has had mercy on you.” <sup>20</sup>So the **man** [added] [**he** omitted] went away and began to **tell** [changed] in the Decapolis<sup>o</sup> how much Jesus had done for him. And all the **people** [added] were amazed.

<sup>21</sup>When Jesus had again crossed over by boat to the other side **of the lake** [added], a large crowd gathered around him while he was by the lake. <sup>22</sup>Then one of the synagogue rulers, named Jairus, **came there** [added]. Seeing **Jesus** [added] [**him** omitted], he fell at his feet <sup>23</sup>and **pleaded** [\*wrong tense] earnestly with him, “My little daughter is **dying** [changed]. **Please** [added] come and put your hands on her so that she will be **healed** [changed] and live.”

<sup>24</sup>So **Jesus** [added] [**he** omitted] went with him. A large crowd followed and **pressed** [\*wrong tense] around him. <sup>25</sup>And a woman was there who had been **subject to bleeding** [changed] for twelve years. <sup>26</sup>**She** [added] had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.

<sup>52</sup> Imperfect tense = refers to continuous or linear action in past time.



## Rotherham

- 27 **hearing** the things about Jesus, came in the crowd from behind, and touched his mantle;
- 28 for she **was saying**—If I can touch so much as his mantle, I shall be made **well** [sozo];
- 29 and, straightway, the **fountain** of her blood was **dried up**, and she **knew**, in her body, that she was **healed** [iaomai] from the **plague**.
- 30 And, straightway, Jesus, taking note in himself of the power which, out of him, went forth, turning round in the crowd, was saying—Who hath touched my garments?
- 31 and his disciples **were saying** to him—Thou seest the crowd pressing upon thee,—and sayest thou—Who hath touched me?
- 32 and **he** was looking round to see her who, this thing had done.
- 33 And, the woman, overcome with fear, and trembling, knowing what had happened to her, came, and fell down before him, and told him all the truth.
- 34 And, he, said to her—Daughter! thy faith hath made thee **well** [sozo]; withdraw into peace, and be **whole** from thy **plague**.
- 35 ¶ While yet **he** is speaking, they come from the synagogue—ruler's, saying—Thy daughter, is dead! Why, further, annoy the teacher?
- 36 But, Jesus, overhearing the word being spoken, saith unto the synagogue—ruler—Do not fear, only have faith!
- 37 And he suffered no one to follow with him, save Peter **and** James and John the brother of James.
- 38 And they come into the house of the synagogue—ruler, and **he** observeth a tumult, and persons weeping and wailing greatly;
- 39 and, entering, he saith unto them—Why are ye making a tumult, and weeping? The child, is, not dead, but, is sleeping;
- 40 and they were deriding him. But, he, thrusting all forth, taketh with him the father of the child, and the mother, and **them** who were with him,—and entereth where the child was;
- 41 and, grasping the hand of **the child**, he saith unto her—Talitha, kcoum! which is, when translated—O damsel! to thee, I say, Arise!
- 42 And, straightway, the damsel arose, and was **walking** about; for she was twelve years of age. And they were **beside themselves** [existemi]<sup>53</sup>, straightway, with a **great transport** [ekstasis]<sup>54</sup>;
- 43 and he commanded them, again and again, that, no one, should get to know this thing,—and bade that food should be given her to eat.

## NIV

- <sup>27</sup>When she [added] heard about Jesus, she came up behind him in the crowd and touched his cloak, <sup>28</sup>because she **thought** [added] [saying omitted], "If I just touch his clothes, I will be **healed** [changed]." <sup>29</sup>Immediately her bleeding **stopped** [changed] and she **felt** [changed] in her body that she was **freed** [changed] from her **suffering** [changed].
- <sup>30</sup>At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"
- <sup>31</sup>"You see the people crowding against you," his disciples **answered** [\*wrong tense], "and yet you can ask, 'Who touched me?'"
- <sup>32</sup>But **Jesus** [added] [**he** omitted] kept looking around to see who had done it. <sup>33</sup>Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. <sup>34</sup>He said to her, "Daughter, your faith has **healed** [changed] you. Go in peace and be **freed** [changed] from your **suffering** [changed]."
- <sup>35</sup>While **Jesus** [added] [**he** omitted] was still speaking, **some men** came from the **house of Jairus** [added], the synagogue ruler. "Your daughter is dead," **they said**, [added] "Why bother the teacher any more?"
- <sup>36</sup>**Ignoring what they said** [added], Jesus told the synagogue ruler, "Don't be afraid; just believe."
- <sup>37</sup>He did not let anyone follow him except Peter [**and** omitted], James and John the brother of James.
- <sup>38</sup>When they came to the home of the synagogue ruler, **Jesus** [added] [**he** omitted] saw a commotion, with people crying and wailing loudly. <sup>39</sup>He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep."
- <sup>40</sup>But they laughed at him. After he put them all out, he took the child's father and mother and the **disciples** [added] who were with him, and went in where the child was. <sup>41</sup>He took her [**the child** omitted] by the hand and said to her, "**Talitha kcoum!**" (which means, "Little girl, I say to you, get up!").
- <sup>42</sup>Immediately the girl stood up and **walked** [\*wrong tense] around (she was twelve years old). At this they were **completely astonished** [changed]. <sup>43</sup>He gave strict orders not to let anyone know about this, and told them to give her something to eat.

(The NIV changed the text 62 times in one chapter)

<sup>53</sup> 1839 existhmi existemi *ex-is'-tay-mee* 1) to throw out of position, displace 1a) to amaze, to astonish, throw into wonderment 1b) to be amazed, astounded

<sup>54</sup> 1611 ekstasiv ekstasis *ek'-stas-is* 2) a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic or that of a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God.