

PRELIMINARY EDITION 2

# THE TESTAMENT

OF

THE LAW

AND

THE PROPHETS

COMMONLY CALLED

# THE OLD TESTAMENT

**RVIC<sup>2000</sup>**

**BEING THE REVISED VERSION (American Edition)**

**Improved and Corrected**

**from manuscripts discovered and published to A.D. 1999**

**A.D. 2000**

Temporarily: Send corrections to [jim4888parkinson@juno.com](mailto:jim4888parkinson@juno.com)

<b>Abbrev.</b>	<b>Book</b>	<b>Page</b>
<b>Ge</b>	<b>Genesis (The 1<sup>st</sup> Book of Moses)</b>	<b>1</b>
<b>Ex</b>	<b>Exodus (The 2<sup>nd</sup> Book of Moses)</b>	<b>45</b>
<b>Lv</b>	<b>Leviticus (The 3<sup>rd</sup> Book of Moses)</b>	<b>81</b>
<b>Nu</b>	<b>Numbers (The 4<sup>th</sup> Book of Moses)</b>	<b>105</b>
<b>Dt</b>	<b>Deuteronomy (The 5<sup>th</sup> Book of Moses)</b>	<b>140</b>
<b>Josh</b>	<b>Joshua</b>	<b>169</b>
<b>Jg</b>	<b>Judges</b>	<b>189</b>
<b>Ruth</b>	<b>Ruth</b>	<b>210</b>
<b>1Sa</b>	<b>1 Samuel (1 Kings)</b>	<b>213</b>
<b>2Sa</b>	<b>2 Samuel (2 Kings)</b>	<b>240</b>
<b>1Ki</b>	<b>1 Kings (3 Kings)</b>	<b>263</b>
<b>2Ki</b>	<b>2 Kings (4 Kings)</b>	<b>289</b>
<b>1Chr</b>	<b>1 Chronicles</b>	<b>315</b>
<b>2Chr</b>	<b>2 Chronicles</b>	<b>339</b>
<b>Ezra</b>	<b>Ezra</b>	<b>368</b>
<b>Neh</b>	<b>Nehemiah</b>	<b>377</b>
<b>Esth</b>	<b>Esther</b>	<b>389</b>
<b>Job</b>	<b>Job</b>	<b>395</b>
<b>Ps</b>	<b>Psalms</b>	<b>423</b>
<b>Pr</b>	<b>Proverbs</b>	<b>493</b>
<b>Ecc</b>	<b>Ecclesiastes</b>	<b>517</b>
<b>S of S</b>	<b>Song of Solomon (Canticles)</b>	<b>524</b>
<b>Is</b>	<b>Isaiah</b>	<b>529</b>
<b>Jer</b>	<b>Jeremiah</b>	<b>572</b>
<b>Lam</b>	<b>Lamentations</b>	<b>617</b>
<b>Ez</b>	<b>Ezekiel</b>	<b>623</b>
<b>Dan</b>	<b>Daniel</b>	<b>665</b>
<b>Hos</b>	<b>Hosea</b>	<b>682</b>
<b>Joel</b>	<b>Joel</b>	<b>689</b>
<b>Amos</b>	<b>Amos</b>	<b>692</b>
<b>Obad</b>	<b>Obadiah</b>	<b>697</b>
<b>Jonah</b>	<b>Jonah</b>	<b>698</b>
<b>Mic</b>	<b>Micah</b>	<b>700</b>
<b>Nah</b>	<b>Nahum</b>	<b>704</b>
<b>Hab</b>	<b>Habakkuk</b>	<b>706</b>
<b>Zp</b>	<b>Zephaniah</b>	<b>709</b>
<b>Hag</b>	<b>Haggai</b>	<b>711</b>
<b>Zc</b>	<b>Zechariah</b>	<b>713</b>
<b>Mal</b>	<b>Malachi</b>	<b>721</b>
	<b>Appendices: on Manuscripts and Translations</b>	<b>724</b>

## Preface

RVIC<sup>2000</sup>

The ideal translation of the Bible – or any other work – should accurately preserve the words and thought expressed in the original language; it should also be understandable and in as familiar wording as accuracy allows. That is the goal of this edition, the Revised Version Improved and Corrected, AD 2000, or RVIC<sup>2000</sup>.

Why another version, when there are already about fifty Bible translations and revisions in English? No work of man is perfect, including this edition. But that should be no excuse for not trying to approach perfection.

A manifest limitation of the translator(s)/editor(s) is dependence, financially or otherwise, upon the group(s) with which he associates. It was recognition of this that commended waiting for others no longer and finally prompted work to begin on this edition in 1999.

How then should one proceed? Experience shows that starting Bible translation from scratch has rarely resulted in a new standard of accuracy. (Rotherham may constitute an exception.) Therefore, it is better to select one of the most accurate translations and then improve it.

Among the best Bibles from which to choose are Rotherham, RV (Revised Version, 1885), ARV (American edition of the Revised Version, or American Standard Version, ASV, 1901) and NASB (New American Standard Bible, 1971). The latter three deliberately adhere to the most-familiar wording of the AV (Authorized Version, or King James Version, 1611), except where accuracy or archaism requires a change. With NASB still under copyright, it was decided to begin from the American edition of the Revised Version, altering the wording where the ancient manuscripts and versions seem to require it, or, in occasional places, where the Hebrew (or Chaldee, or Aramaic) language mandates a correction of the English. The manuscript evidence for change is usually given in the footnotes. Most footnotes are preserved from the ARV, with additions as appropriate, to indicate where the Hebrew is more specific than good English allows, or where it is more ambiguous than can be expressed simply in English. Correlations with science and archaeology are also given in the footnotes. There has been little effort to update 19<sup>th</sup>-century English to 21<sup>st</sup>-century style; that is left to others.

## Notations in Text

<i>italics</i>	Italics are used to indicate words needed to make good sense in English, but which are not in the original language. (If the reader can understand a text without the italicized words, he is encouraged to omit them.)
<sup>17</sup> [word]	A superscript number in the Bible text refers to a footnote of the same number. The number is placed before the word or phrase to be clarified or replaced; the number is placed at the end of a word only if there is significant manuscript evidence for adding words.

## Notations in Footnotes

<i>So</i>	Where manuscripts differ significantly for English translation, a footnote attempts to give a balanced summary of the best evidence for each reading. The word <i>So</i> introduces the manuscript evidence for the reading in the text. After the period(.), the evidence for other readings is given. When one or two other readings are comparably well attested, those readings are introduced by <i>But...</i> or <i>But... And...</i>
<i>But... And...</i>	
( ), (( )), { }, [ ]	Where manuscripts differ slightly from the given reading, but are clearly related to it, parentheses ( ) so indicate. Other similar variations may be indicated by different parentheses/brackets.
Massoretic	The standard Hebrew text of the O.T., standardized 2 <sup>nd</sup> century AD in Judea. k <sup>e</sup> tib (written) in the text, Hb <sup>txt</sup> ; q <sup>e</sup> re (read) in the margin, Hb <sup>mg</sup> .
Dead Sea Scrolls:	[designated by cave, location, contents, and manuscript designation (if any)] E.g.:
1QGen	Cave 1, at Qumran, contains part of Genesis
4QGen <sup>b</sup>	Cave 4, at Qumran, contains part of Genesis, manuscript “b”
4QpaleoGen-Exod <sup>l</sup>	Cave 4, at Qumran, contains parts of Gen & Ex in ancient script, ms “l”
MasGen	Masada, contains part of Genesis
MurGen	Wadi Murabba’at, contains part of Genesis
8HevXII gr.	Cave 8, at Nahal Hever, contains part of minor prophets, in Greek
Sam.	Samaritan Pentateuch, perhaps ca. BC 400.
Sept.	Greek translation, Pentateuch mid-3 <sup>rd</sup> century BC in Alexandria, followed by the rest of the Old Testament before the Christian era.
Aq., Theod., Symm., etc.	Other later Greek translations are known: Aquila (Aq., 2 <sup>nd</sup> C., tortuously literal); Theodotian (Theod., late 2 <sup>nd</sup> C., Hebrew-Christian); Symmachus (Symm., ca. 200, good idiomatic Greek); and three other Jewish translations known only as Quinta, Sexta, Septima (ca. 2 <sup>nd</sup> C.)
Aram.	Aramaic version of ca. 1 <sup>st</sup> to 5 <sup>th</sup> C. Derived early from the Massoretic and other Hebrew texts. The Lamsa Version is translated from the Aramaic Peshitta.
Vg.	Latin Vulgate version of ca. A.D. 400. Derived early from the Massoretic text. The Douay Version is translated from the Vulgate.
ch.	In the same book, but a different chapter.
vs., vss.	In the same book and chapter, but a different verse, or verses.

To determine the original text, a priority is assigned to the Massoretic text, fixed in Judea in the 2<sup>nd</sup> century AD, with best access to many Hebrew manuscripts. Massoretic is from the scribes of the Pharisees; in contrast to the Dead Sea Scrolls, which came from Zadokites (Sadducees) who walked out on the Jewish community. (The influence of the Jerusalem Sadducees ended with the destruction of the Temple in AD 70.) Third priority has usually been given to the Samaritan Pentateuch (Sam.), originating probably after destruction of the ten-tribe Northern Kingdom of Israel, and perhaps ca. BC 400. Next is the Greek translation, the Septuagint (Sept.), begun in the mid-3<sup>rd</sup> century BC, though subtle differences in the Hebrew text from which it was translated are sometimes masked by big differences in the languages. The somewhat later Greek translations of Aquila, Theodotian, and Symmachus are also worthy of note, where they are known to us.

Substantially lower confidence is assigned to the Aramaic Peshitta and the Latin Vulgate. The Aramaic Version seems to show progressive revisions from 1<sup>st</sup> to 5<sup>th</sup> centuries AD, but as a Semitic language Aramaic often well-preserved the Hebrew. The Latin language is least well matched to Hebrew,<sup>1</sup> and was translated relatively late, ca. AD 400, though some of its readings apparently preserve earlier Old Latin translations. For convenience, the Aramaic and Vulgate readings are taken from the Lamsa and Douay translations into English, although sometimes imprecision may be thereby introduced; Aram. and Vg. are shown in smaller type size in the footnotes to indicate their lesser import.

The Sopherim recorded just over 200 changes which they made between the 5<sup>th</sup> century BC and 1<sup>st</sup> century AD, and which have been transmitted by the Massorettes. C.D. Ginsberg's collection of these is listed in the Companion Bible, Appendices 31-33. About 160 of these changes are from Jehovah to Lord (adonai) or to God (elohim). The RVIC<sup>2000</sup> text reverts to the original wording, everywhere it is known with confidence.<sup>2</sup>

Few languages match word-for-word. For clarity, English often requires extra words which are simply understood in Hebrew or Greek. These words are shown in the RVIC<sup>2000</sup> text by *italics*, even if italicizing only part of a word.

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<sup>1</sup> E.g., Latin does not distinguish definite and indefinite articles; such as *the prophet* vs. *a prophet*.

<sup>2</sup> In Companion Bible, Appendix 32, add Gen 18:31; delete Ps 22:19; change Ps 35:3 to 35:23, 37:12 to 37:13, Ezek 21:13 to 21:9.

Literal Translation	Better English Translation	Reference
the meal,... the sin,... the peaces	the meal-offering,... the sin-offering,... the peace-offerings	Lv 7:37

Unlike English, Hebrew and Greek do not require a verb for every complete sentence. The absence of the verb to be (in any of its tenses), usually implies an identity, or equality, or closer relationship, than the verb to be expresses:

Literal Translation	Better English Translation	Reference
I the LORD (Jehovah)	I <i>am</i> the LORD (Jehovah)	many times, e.g., Lv 19
Kiriath-arba; the same Hebron	Kiriath-arba; the same <i>is</i> Hebron	Ge 23:2
Tomorrow a feast...	Tomorrow <i>shall be</i> a feast...	Ex 32:5

Use of the verb to be in Hebrew and Greek may be as in English, or may imply metaphor (to signify, or to represent). It commonly implies a change of condition, before or after.

Literal Translation	Better English Translation	Reference
the earth was waste and void	( <i>the same</i> ) <i>or</i> , the earth <i>came</i> to be...	Ge 1:2
Be fruitful and multiply	( <i>the same</i> ) <i>or</i> , Become fruitful...	Ge 1:28
Dan shall be a serpent	( <i>the same</i> ) <i>or</i> , Dan shall be <i>like</i> a serpent	Ge 49:17

The older-style language preserves a distinction between *thou* (singular) and *you* (plural). The pronoun forms *my*, *thy* usually become *mine*, *thine* when preceding a vowel.

The Revised Version has improved much of the terminology for the tabernacle. The expressions the tent of meeting and the tabernacle of the tent of meeting have replaced the AV expressions the tabernacle of the congregation and the tabernacle of the tent of the congregation (in which the word for tent had been translated two different ways). Also, the word veil applies only to the divider between the Holy and Most Holy rooms of the tent. The words: sanctuary (שְׁמִינִי), holy (שָׁדֵךְ), and holy *place*, seem similar but not quite interchangeable; the wordings are only partly standardized in the RVIC<sup>2000</sup> text.

The expression the children of Israel in the RVIC<sup>2000</sup> text is literally sons of Israel.

The Hebrew word commonly translated soul, נפש nephesh, is used more broadly than any English equivalent: Of animals in Ge 1:20, 21, 24; of man in Ge 2:7, etc.; of both in Nu 31:28; and even of dead bodies in Lv 21:1, 11; Nu 9:6-7, 10. Perhaps the word being is the closest English equivalent for all occurrences of the word, although soul or life may seem more suitable in many places. In this edition, nephesh is translated soul almost consistently, and when otherwise translated it is so footnoted.

There is no simple English word to fully express the Hebrew מלוע olam and the Greek αιωνιαν aionian. Olam signifies to a vanishing point, as the two sides of a straight road disappearing on a flatland horizon. Geographically, Elam was the most distant of peoples; i.e., the Chinese in Ge 10:22 (and possibly including the Navajos of America). In terms of time, olam implies open-ended time, without scheduled termination, whether “from everlasting to everlasting” (Ps 90:2), or as Jonah says, “the earth with its bars *closed* upon me forever:” though it lasted but three days and nights (Jonah 1:17, 2:6). The word olam is here commonly translated forever, though whether terminating or eternal should be determined by context.

Another word, מִדְּקֵדֶם qedem, means “that which is before.” It is usually translated “of the east” pertaining to space, but “of old,” or “ancient,” pertaining to time. It is here corrected from “eternal” in Dt 33:27, and from “everlasting” in Hab 1:12, though the distinctions seem minimal.

Three Hebrew words, גְּאֹל גַּ'אֵל, כַּפָּר kăphār & kōphēr, פְּדָה pädäh, are now more consistently translated: ransom, make atonement & payment, and freed *or* redeemed.

Alternative words to the text are footnoted in the same font style as the text, while *explanations are given in italics* (the reverse of the RV and ARV practice, which at times has been a source of confusion). Punctuation is often given also in the footnotes to clarify which words are being substituted, and which are not; similarly for repeated words.

## Appendices

In further detail, see Appendix I on use of manuscripts and Appendix II on translation. Appendix III summarizes two lines of chronology.

J.B. Parkinson, 2001 July 15; 2004 Dec. 26; 2012 January 06.

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## References

- Martin Abegg, jr., Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible*; HarperSanFrancisco, 1999. [Collates the Dead Sea Scrolls against the Massoretic Hebrew text, with notations on the Septuagint and Samaritan Pentateuch. In English.]
- “NIV Interlinear Hebrew-English Old Testament,” ed. John R. Kohlenberger; Grand Rapids: Zondervan, 1987. [Leningrad Massoretic text with interlinear English text beneath; more precise with articles than J. Green, but not especially consistent with nouns.]
- “The Interlinear Hebrew/Greek English Bible,” ed. Jay Green, 4 vols.; Lafayette, Indiana: Associated Publishers and Authors, Inc., 1979. [BFBS Massoretic text with interlinear English text beneath; larger print than Kohlenberger’s.]
- James A. Sanders, “The Psalms Scroll of Qumrân Cave 11 (11QPs<sup>a</sup>),” DJDJ-IV; Oxford: Clarendon Press, 1965. [Can be compared with Psalms in Hebrew Students’ Manual.]
- Alfred Rahlfs, “Septuaginta;” Stuttgart: Württembergische Bibelanstalt, 1935. [Greek.]
- Variorum Teacher’s Edition of the Holy Bible; London: Eyre and Spottiswoode, 1893. “With various renderings [translation] and readings [in ancient manuscripts] from the best authorities.” Readings are given from most of the important uncial manuscripts [block-letter mss., 4<sup>th</sup>-10<sup>th</sup> centuries], and some less important uncials.
- “The Holy Bible from Ancient Eastern Manuscripts” [Aramaic, from Peshitta text], transl. George M. Lamsa; Philadelphia: Holman, 1957.
- “The Holy Bible” Douay Version [Latin, from Vulgate text], 1609.

### References for Study of Old Testament Manuscripts and Versions

- Frederic Kenyon, “Our Bible and the Ancient Manuscripts,” 5<sup>th</sup> edn., revised A.W. Adams; London: Eyre & Spottiswoode, 1958. [Includes both Old and New Testament manuscripts. Kenyon shares usual British preference for the Greek Septuagint over the Hebrew Massoretic text, a preference not generally shared by American scholars. Updating of this book would be appropriate now.]
- The Companion Bible (AV, with notes and appendices by E.W. Bullinger); London: Bagster. Appendices 30-34 explain the Sopherim, Massorah, and Severin, and their relationship to the Massoretic text. See also, C.D. Ginsburg, “Introduction to the Massoretico-Critical Edition of the Hebrew Bible;” ca. 1897, 1966.

### References for Language Studies

- William Wilson, “New Wilson’s Old Testament Word Studies;” Grand Rapids: Kregel, 1987. [Gives word meanings, parts of speech, and usually every text where used.]
- “The Englishman’s Hebrew and Chaldee Concordance of the Old Testament;” London: Bagster’s, originally 1843. Now in 5<sup>th</sup> edn. [Words keyed to Strong’s Concordance.]
- William Gesenius, “Hebrew and Chaldee Lexicon,” trans. S.P. Tregelles; London: Bagster’s, 1847. [Various editions and reprintings. Keyed to Strong’s Concordance.]
- “The Hebrew Students’ Manual;” London: Bagster. [Contains Ge 1-4, Psalms complete, and a few other selections, in diaglot format.]
- James Strong, “Strong’s Exhaustive Concordance.”