

# INTRODUCTION

## APOSTOLIC BIBLE DESCRIPTION

The Apostolic Bible Polyglot consists of three major works – *The Apostolic Bible* literal interlinear translation of the Greek Old and New Testaments, *The Lexical Concordance of The Apostolic Bible*, and *The English-Greek Index of The Apostolic Bible*. These three works are numerically coded with the AB-Strong numbering system. Future plans call for an Analytical Lexicon and a Grammar to the Analytical Lexicon. Updates can be found on the website [apostolicbible.com](http://apostolicbible.com)

## THE GREEK SCRIPTURES

The Greek Old Testament, commonly referred to as the Septuagint or LXX, was translated from the Hebrew Scriptures approximately 250 years before the Christ. An account of this occurrence is noted in the dubious Letter of Aristeas, and can be found in the back of *An Introduction to The Old Testament in Greek*, by Henry Barclay Swete, 1902. Whether or not this letter is true to the facts can be debated, but that the Greek Scriptures were well entrenched by the time of the birth of the Christ is undeniable.

The acceptance of the Greek Scriptures can best be described by a quotation in the Mishna written around the time of the Christ, with Herbert Danby's translation reading in Megillah 1.8, "The Books [of Scripture] differ from phylacteries and Mezuzahs only in that the Books may be written in any language, while phylacteries and Mezuzahs may be written in the Assyrian writing only. Rabban Simeon b. Gamaliel says: 'The Books, too, they have only permitted to be written in Greek.'"

At the time the New Testament was being written, the language of the common people of the Holy Land was Aramaic, but Greek was the international language used throughout the Mediterranean world. The sign above the head of the suffering Christ was written in Hebrew, Greek and Latin, with Latin being the tongue used by the Roman prelates and judiciary. The Hellenists in Jerusalem at the time of the Passion were Greek speaking Jews, and some became Christians as related in Acts 11:20. Also in Acts 21:35 Paul asked the commander, "Is it allowed for me to speak to you?" The

commander responded, "You know Greek?"

When the apostles wrote the Sacred Scriptures to various churches and peoples, the common written form was Greek, as most of the Jews of the Diaspora understood Greek, and lived in areas where Greek was spoken. It was common for the writers of the New Testament, when need arose to quote the Old Testament, to quote the Greek Scriptures rather than the Hebrew Scriptures.

With the incorporation of the Greek Old Testament Scriptures into the New Testament via quotes, surely this puts the Greek Old Testament in a unique position, as these Greek Old Testament words have become engrafted into the Divine Word of the New Testament. For hundreds of years after the Christ, during the formation of the apostolic age, the Greek Scriptures were consistently read and quoted by the Church Fathers. These all-Greek Scriptures are still in use in Eastern Christendom today, although the Canon is different. The Apostolic Bible continues this tradition of The Apostolic Age Greek Scriptures, and is thus named The Apostolic Bible.

With the fact of the Greek Old Testament partly being grafted into the "inspired" Greek New Testament, it is inconceivable to think one can truly understand the deep meanings of the Greek New Testament without having the knowledge of the Greek Old Testament. For example, consider the following passage in the King James Bible, "he hath made him to be sin for us..." 2 Corinthians 5:21. The word for "sin" is "αμαρτιαν," where in Numbers 6:14, and many other places in the Greek Old Testament, the word, "αμαρτιαν" is translated "sin offering." "Offering" denoted by the Italics, is implied by the context, as it was talking of animals for a sacrifice for sin. Jesus becoming the "sin offering" opens a whole new aspect of understanding this verse. That the Greek Scriptures were designed for the Church is a strong argument, but this is not meant to demean the Hebrew Scriptures of the autographs. Seeing that God saw fit to communicate mainly through the written Word, it is to one's advantage to search diligently both the Hebrew and Greek Scriptures.

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## CANON

The books of The Apostolic Bible correspond to the Hebrew Canon and the current Authorized Version, as far as book order and names. The most notable difference in book names are 1,2 Samuel, and 1,2 Kings, which in the Orthodox canon are named 1,2,3,4 Kings. The Orthodox Canon, along with the Roman Canon also contains books which do not appear in the Hebrew Canon, nor the current Authorized Version of the English Bible, such as the books of Baruch and Maccabees, commonly called the "Apocrypha". The Apostolic Bible follows the book order of the current Authorized Version of the English Bible. It must be noted that many other book arrangements have appeared in various Bible manuscripts and printed editions over the centuries. For example, Tyndale's New Testament follows a different book order than the Authorized Version, with the Book of Hebrews following 3 John. The development of the Holy Scriptures of the early church readily adhered to the all-Greek Scriptures of both Old and New Testaments, rather than a Hebrew Old Testament-Greek New Testament structure which is prevalent today in the English Bible. This all-Greek mode was the norm in Western Churches for hundreds of years during the development of the Latin, Syriac and Coptic Scriptures. The Greek Fathers, Clement, Eusebius, and many others, all writing in Greek, quoted the Greek Old and New Testaments extensively.

## APOSTOLIC BIBLE GREEK TEXT

The Apostolic Bible was not begun with the thought of a new Bible translation, but was the result of years of private studies that evolved into The Apostolic Bible. The original typed text followed the Vaticanus-Sistine text family. Then with the acquisition of the 1519 Aldine Bible in microfilm format from the Koninklijke Bibliotheek, of the Netherlands, a comparison was made between the Sixtine and Aldine texts, where one reading was chosen over the other. With the acquisition of the 1709 edition of the Greek Old Testament, edited by Lambert Bos, the 1518 Complutensian Polyglot variants, located in the extensive footnote sections, were added for comparison with the Sixtine

and Aldine texts. With further comparison it was decided to choose mainly the text where two printed editions agreed. But since that time the acquisition of a full set of the Complutensian Polyglot Bible in facsimile format enabled a closer comparison to be made, not only of variant readings, but also chapter and verse variations, along with punctuation. As various manuscripts become available, these will also be compared with the text of The Apostolic Bible, and changes may be made. The Vatopedi manuscript, available from the Library of Congress in microfilm form, is one such manuscript among many that will be used for comparison.

## APOSTOLIC BIBLE STRUCTURE

The history of interlinear Bibles goes back into the manuscript age where interlinear Bibles appear with various language combinations. For example, the ninth century Codex Boernerianus displays the Greek text of the Pauline Epistles with the Latin appearing above every Greek word. The earliest printed Greek Bible, the Complutensian Polyglot, has an interlinear Greek-Latin text for the Old Testament, with the Hebrew Scriptures being in a separate column. Given the introduction of the numbering system of James Strong, interlinear Bibles took on a three line format with the Strong's number appearing above the Greek and Hebrew texts, and the English below.

The Apostolic Bible is the first numerically coded Greek Old Testament, and it allows the student of the Word to study both Testaments in the same language, and to follow the association of a word from either the New Testament to the Old Testament, or vice versa. The Apostolic Bible trilinear format has the AB-Strong numbers on the top line, the Greek text on the middle line, and the English translation on the bottom line. The Apostolic Bible text is separated into books, chapters, section headings, verses, and footnotes.

## AB-STRONG NUMBERING SYSTEM

In 1890, James Strong developed his monumental work, *The Exhaustive Concordance of the Bible*, containing every English word of the Authorized Version, commonly called the King James Version. Included in this

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monumental work are two companion dictionaries of the Hebrew and Greek Scriptures. The first dictionary is, *A Concise Dictionary of the Words in the Hebrew Bible*, numerically coded, containing 8674 Hebrew words with English definitions corresponding to the Exhaustive Concordance. The second dictionary is, *A Concise Dictionary of the Words in the Greek Testament*, numerically coded, containing 5624 Greek words with English definitions corresponding to the Exhaustive Concordance. As the English Authorized Version is based on the Hebrew Old Testament and Greek New Testament, a problem arose when it was decided to numerically code the Greek Old Testament, which had not been coded by James Strong. It was decided to adapt the Strong's New Testament Greek Dictionary numbering system to The Apostolic Bible, and to furnish numbers for the Greek Old Testament words that were not included in Strong's Greek Dictionary of the New Testament, by alphabetically inserting new numbers delineated by decimal points between the existing Strong's New Testament Greek words. Hence, a word with an AB-Strong number with a decimal point generally means that that word appears only in the Greek Old Testament. In some cases various Strong's numbers have been merged into one number, mainly concerning the verb "εἶμι," or "to be" where James Strong had subdivided the word "εἶμι" by tense and mood and had given each conjugation its own number. But now these words have been combined into one basic number - #1510. Likewise the personal pronoun "εἶγω," or "I" was subdivided by case and number, and each declension was given its own AB-Strong number. These words are now combined into number - #1473. Whenever a merger of Strong's numbers does occur, it will be noted in the Lexical Concordance under the old number.

### SECTION HEADINGS, CHAPTERS AND VERSES

Section headings appear in The Apostolic Bible to enable one to quickly find a particular section of the Bible. Chapter and verse numbering in The Apostolic Bible generally follows the current Authorized Version model. The Complutensian Polyglot Bible agrees with the Hebrew as far as book and chapter order much more closely than the Sixtine or Aldine editions. The

Apostolic Bible following the Complutensian Polyglot varies somewhat from the traditional printed Greek texts, and one using the Orthodox chapter and verse divisions, (mainly developed with the Sixtine edition), will find major differences.

### FOOTNOTES

The footnotes in The Apostolic Bible are for reference purposes only, and not commentaries. Daggers in the text denote footnote usage, and have complementary dagger marks in the footnotes for the marked verse. The abbreviations used in the footnotes are explained in the abbreviations list below. The most common footnote, "see Bos for variants," refers to the *Vetus Testamentum LXX*, published in Holland in 1709, and edited by Lambert Bos. The main text of the Bos Bible is a reprint of the 1587 edition of the Vatican manuscript Codex B, or Sixtine Edition. The reference "Six." refers exclusively to the text of the Bos Bible rather than its footnotes. The reference "Compl." refers to the Complutensian Polyglot Bible printed in Alcalá, Spain in 1517, but with most of its variants listed in the Bos footnotes. The reference "Ald." refers to the Aldine Bible printed in Venice, Italy in 1518, by Aldus Manutius, containing the Old and New Testaments in Greek only, but with most of its variants also listed in the Bos footnotes.

- AB - Apostolic Bible
- Ald. - Aldine Edition
- Alex. - Codex Alexandrinus
- Aram. - Aramaic
- cf. - compare
- Chald. - Chaldean
- Compl. - Complutensian Polyglot Bible
- contr. - contraction
- dim. - diminutive
- e.g. - for example
- et seq - and the following
- fig. - figurative
- Heb. - Hebrew
- i.e. - that is
- i.q. - the same as
- Lex-Conc. - Lexical Concordance



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text through the centuries, and many manuscripts differ in these punctuation marks. Punctuation marks appear in the English text of The Apostolic Bible, but not the Greek text. Question marks are added when the text clearly shows a question is asked, but this is not always evident, as the Greek does not always have a "why, does, do, will, or can." Commas are used when slight pauses in the text flow are present. Semi-colons, and dashes are used for breaks, depending on the intensity of the break. The period marks the end of a sentence. The Apostolic Bible takes advantage of the Greek imperative by placing an exclamation mark as close to the imperative as possible. In a few places parenthesis are used to set off words not intended to be part of the main argument of the text. The apostrophe is used as in general English usage. Brackets are used in bracket structures for aiding in following the Greek word order. Daggers in the text refer to footnotes. Quotation marks do not appear in The Apostolic Bible, as they take on too much of an editorial presupposition as to who is saying what. English words appearing in the italic font are words that have been added for clarification by the translator, or words that do not agree with the Greek grammatical structure demanded.

### COLLECTIVE NOUNS

In English, the phrase, "the people" means a group of people. In Greek the noun can take either a singular or plural meaning, and is often preceded by the definite article which can be either singular or plural, and agreeing with the noun it modifies in number. In this case the singular Greek article would necessitate a singular "people." Conversely a plural article would necessitate a plural, "peoples." Many other like structures exist in the Greek Scriptures, and although the English word appearing in the plural with the ending "-es" may appear strange, the Greek insists on it, if one is doing a literal translation. Therefore many English collective nouns will end with "-es." Literalness takes precedence over smooth reading and is of foremost importance in translating the Scriptures.

### GRAMMATICAL DIFFICULTIES

The Greek aorist and perfect tenses, both governing

past time are mainly differentiated in English by adding "have," or "has" to the perfect tense, where the Aorist remains a simple past. The Aorist would read, "I went", where the perfect would read "I have gone." All is well with this model until the Greek negative is added to the phrase...

### PROPER NAMES

The spelling of proper names, including titles and places in the Bible, is an inexact science. It would seem that if a proper name would be just transliterated into the vernacular there would be no confusion, but such is not the case. Hebrew names translated into Greek have taken on their own identity, and therefore names have been spelled and pronounced differently from the original, as they are not all transliterations of the Hebrew, or English transliterations from the Greek. For example, the Hebrew name Yeshua has been transliterated into Ἰησοῦς, pronounced "ee-ee-sous" in Greek, but from Greek to English Ἰησοῦς is translated both Joshua and Jesus. The choice had to be made whether to translate Ἰησοῦς into either all Joshua or all Jesus, or change them both to Yeshua, or leave tradition alone. Traditions are hard to break, so the decision was made to adapt to the spelling generally used in current English Bibles. Another example of name confusion is the name of Elijah the prophet, called Elias in the King James New Testament, but Elijah in other English bibles. In general the Apostolic Bible has kept to current spellings of well-known names in the Bible.

The proper name for the Deity is another area and one of great concern. THE NAME, in the Hebrew is transliterated into "YHWH" in English. But "YHWH" is seldom used in English Bibles, opting for the usage of "the LORD". What name the original translators of the Hebrew Scriptures wrote with pen for THE NAME in the Greek Scriptures is unknown, but the majority of the extant manuscripts have "κυριος" which is translated, "the LORD," with "the" added for clarity. But the word "κυριος" is also used for a lord of a manor, a magistrate, or a ruler, translated "master" or "lord," with the lord in all lower case. Also, it is not uncommon to find "κυριος, κυριος" in the Greek, meaning,

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“the Lord Jehovah.” There are Greek manuscripts where the tetragrammaton “YHWH” appears in the Greek text with the original Hebrew letters, and this may have been the original method with the Greek autographs. It was very tempting to use the word Yahweh, or Jehovah, wherever the proper name appeared, but literalness would not allow for this as “κύριος” is “lord.” Therefore in The Apostolic Bible all examples of lowercase “lord” refer to a person of esteem. “LORD” with all letters capitalized refers to the tetragrammaton, “YHWH,” the proper name of Jehovah. “Lord” with the first letter capitalized in the Old Testament stands for the first word of “Lord Jehovah.” In the New Testament “Lord” with the first letter capitalized stands for the “the Lord” when referring to Jesus or the Deity.

Proper names have been capitalized in The Apostolic Bible, but that leads to the question of what is a proper name? “Satan” in many places has been traditionally translated as both “adversary” and “Satan.” “God,” as a title for the Deity has been capitalized, but when the case refers to deities the lower case “god” is used. This leads to problems in certain cases as to whether the Scripture is referring to God or a god. Another example is “Philistine,” referring to a certain people dwelling in Gaza, while in other instances “philistine” is a reference to a condition of perceived barbarity used in a somewhat pejorative sense.

James Strong numbered the Hebrew Old Testament and Greek New Testament proper names. The Apostolic Bible does not number proper names at all, but instead puts an asterisk above every proper name and title, unless there is a dual use...in this case a number will appear above the Greek.

## PLANTS AND ANIMALS

The names given for the animal kingdom pose another problem. For example, names such as siren, dragon, and satyr...do these represent true animals or a personification of ancient thought to a type of daemon? Greek dictionaries are not in complete agreement when it comes to animal and plant names. The Greek tree called the “sycamine” is commonly translated into “Mulberry,” but in no way could it be related

to the Mulberry tree located in England. Consider the evergreens: the pines, fir, cypress, spruce; can we be sure which is being referred to among the trees of Lebanon? It may be best to do studies of each particular name within the context of profane writings to gather more facts and descriptions to identify certain species. However, that might not be completely satisfactory, for what is called a “rabbit” in one region may be called a “hare” or “hyrax” in another. Similarly in the animal kingdom, the ox is a term for a member of the oxen family, and is also a general term for any member of the bovine family. Other problem areas include the locust and grasshopper families with numerous Greek names for many species.

## ENGLISH-GREEK INDEX

The English-Greek Index of The Apostolic Bible is the second of the three major works of The Apostolic Bible. The English-Greek Index is an alphabetical listing of every English word appearing in The Apostolic Bible, except for proper names. The structures consist of the English index word appearing on the top line, and the Greek dictionary word, or “stemma,” indented below with the AB-Strong number to the right of the stemma. Another indented section of English words may appear below the stemma, and these are parallel English words having the same stemma for their parent. These English parallel words appear under their own respective structures elsewhere in the Greek-English Index. The English word as it appears in the text of The Apostolic Bible may not be identical to the English index word. For example, “changeover” may be just “change” depending on the context. Or “lodge strangers” may be just “lodge,” as there might be a separate Greek word for “stranger” following.

## LEXICAL CONCORDANCE

The Lexical Concordance is the third of the three major works of The Apostolic Bible. The Lexical Concordance consists of columnar structures. The top line of the structure consists of the Greek dictionary word, or “stemma,” in the present active indicative, first person singular form for a verb, and in the nomi-

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native singular form for a noun-adjective. On the same line to the right of the stemma is the AB-Strong number. Below the stemma is the concise English lexical entry. Transliterations are words that have been copied letter by letter from one language to another, but have no true meaning in the secondary language; that is, the word does not appear in any dictionary, generally. For example, 1 Chronicles 12:21, a raiding band or troop is called in Hebrew, the "g'dood." Similarly the "g'dood" is translated γεδδουρ in Greek. Transliterations are marked in the lexical entry with italic words such as *Hebrew*, *Syriac* or whatever trace language is referred to. Transliterations appear in various ways. One example is how the Greek word is transliterated more or less letter by letter into English, such as "αγγελος" to "angel" rather than a descriptive English word being used, in this case, "messenger." Another example, "βαπτίζω" to "baptize," is common in English, where the descriptive English word would be "immerse." Transliterations can cross the boundary of more than one language; for example, in Mark 5:41, "ταλιθα" is a transliteration from Aramaic into Greek, then again is transliterated into the English "talitha." But in this case the meaning of "ταλιθα" is furnished by the following words in the verse explaining that "talitha" means "young woman" with "κορασιον" being the explanatory Greek word.

In the concise lexical entries, commas delineate similar words or synonyms, and semi-colons delineate words that take on different meanings. A bold case word in the lexical entry signifies that that word actually appears in The Apostolic Bible text, and in the English-Greek Index of The Apostolic Bible. The non-boldface words listed in the lexical entry are words which do not appear in The Apostolic Bible, but are listed for reference purposes only. Following the lexical entry is the book, chapter, verse(s) location in The Apostolic Bible of that particular Greek word, where the AB-Strong number will appear over a variation of that Greek word in the chapter and verse indicated. Within the chapter-verse structure there may be found an asterisk or a dash. The asterisk shows that two or more instances of that Greek word will be found in that particular verse. The dash shows that that particular Greek word appears in every verse between and in-

cluding the two listed verses. The following fifty Greek words appear extensively throughout the Greek text of The Apostolic Bible, and they are termed "far & wide," and do not have the books, chapters, and verses listed.

235 - αλλα	2596 - κατα	
302 - αν	2962 - κυριος	
473 - αντι, ανθ'	3303 - μεν	
575 - απο, απ, αφ	3326 - μετα, μεθ, μετ	
1063 - γαρ	3361 - μη	
1065 - γε	3568 - νυν	
1161 - δε	3588 - ο	
1211 - δη	3739 - ος	
1223 - δια	3754 - οτι	
1437 - εαν	3756 - ου, ουκ ουχ	
1438 - εαυτου	3761 - ουδε	
1473 - εγω	3767 - ουν	
1519 - εις	3778 - ουτος	
1537 - εκ, εξ	3779 - ουτως	
1563 - εκει	3844 - παρα, παρ	
1565 - εκεινοι	3956 - πας	
1722 - εν	4012 - περι	
1909 - επι, επ, εφ	4253 - προ	
2089 - επι	4314 - προς	
2193 - εως	4862 - συν	
2228 - η	5037 - τε	
2316 - θεος	5100 - τις	
2400 - ιδου	5228 - υπερ	
2443 - ινα	5259 - υπο, υπ, υφ	
2532 - και	5613 - ως	

### STATEMENT

English Bibles have taken on a divine aura of their own, with some holding the translation to be divinely inspired, as some claim concerning the King James Version. A multitude of man-hours went into the translating of these early Bibles, and then more man-hours were expended in the book production, where the final product was a book printed in the thousands, or millions in some cases. Making a change in one of these Bibles was not an easy task, and certain Bibles were nick-named after various errors in printing, such as the "Adulterers Bible," where "not" was left out of "thou shall not commit adultery." These Bibles became

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so well accepted, that any variation in later editions or other Bibles were suspect. As the reader in general didn't have the original language to compare, he or she was at the mercy of the translator being true to the original, and not embellishing or bending the meaning to his purposes. A paraphrase Bible does not exhibit the original language, and as the translator can choose whatever English word suits his taste, it becomes very difficult to confute his or her choice of words, as the original is not present. With an interlinear Bible such is not the case. The translator is held to a higher standard, as he must use English words which reflect the meaning of the original Greek word, and any other English word would be suspect and easily refuted. Two translators with the same motives still could come up with different readings, as each translator has the awesome privilege of choosing which vernacular word to use for the God-breathed word of the original. Anyone learning the original language has the privilege to choose his or her own word, but one must be careful and not choose a word that the context would disagree with. If one said a certain boat was "large," but the word appeared many times in the Greek meaning "tiny," then the translator would be guilty of fraud. As the God-breathed words of the autographs were in Hebrew and Greek, it must be noted that a translation must not replace the original, for far too much emphasis has been relegated to paraphrase Bibles, rather than emphasizing the studies of the original languages.

### ERRATA & REVISIONS

With the size and complexity of The Apostolic Bible, it is inevitable that errors will occur. The Apostolic Bible Polyglot has been proofed and reproofed, along with computer cross-checking to minimize these anomalies. Fortunately, rather than never knowing about these errors, or having to wait for a consecutive printing, these "errata" will be listed in the Errata & Revisions page accessible from the home page on the website [apostolicbible.com](http://apostolicbible.com). A further explanation of the apparatus applied will be furnished on that web page.

There may also be instances where certain readings may need to be changed, not because of a mistake, but

because of a better understanding of the word and its translation. or that a different Greek text may be found to be more appropriate. These revisions will also be listed in the Errata & Revisions page.

### ACKNOWLEDGMENTS

We would like to take this opportunity to thank R.E. for his taking on the gigantic task of proofreading the English text of The Apostolic Bible at an early stage of its development. With his questions, opinions, corrections, and guidance, God has certainly blessed The Apostolic Bible project. Terri Neiman, our Associate Editor, joined The Apostolic Bible project at a critical time and began proofreading the English text of The Apostolic Bible. Not once, nor twice did Terri proofread The Apostolic Bible, but did so numerous times and still continues the task. Terri was also the major contributor to the development of the section headings of The Apostolic Bible, and with her diligence and long love affair with the Holy Scriptures the section headings add a necessary tool to the search of the Greek Scriptures. Scott Adams has proofed The Apostolic Bible twice, and with his succinct gift of finding errors, The Apostolic Bible is much more accurate with his input. Ann Swinehart added her input while proofing the Introduction, and much gratitude is expressed for this work. As The Apostolic Bible has been in electronic form for some years and accessible on the Internet, many of you have offered suggestions, corrections, and opinions. We would very much like to acknowledge the efforts of the many people who we will never know in name, but the Author does know and will acknowledge in His perfect way. Thanks be to God for such dedicated servants of the Word and for His divine providence in supplying laborers for His work.

Charles Van der Pool  
Editor-in-Chief

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