

Preface

As an ongoing work in progress, the *Hilkiah Edition* of this New Testament interlinear reconciles the English vocabulary with the Greek vocabulary of the New Testament scripture (see *Mickelson's Hilkiah Edition (MHE) Greek Dictionary of the New Testament* for details on the companion MHE N.T. dictionary). This effort distinctly and consistently accounts for the various concepts, contexts, and abstract uses of the Hebraic use of Koine Greek words. This allows for more accurate correlation and comprehension of God's scripture. The companion Greek dictionary documents and defines these distinctions in English. This Interlinear serves as a stepping-stone from English toward the Greek text by using these distinctions.

(note: The Greek and Hebrew Interlinears and Dictionaries can be found online at www.plowsharemission.com.)

This unique set of scriptural Greek vocabulary was spoken by Hebraic contemporaries 2,000 years ago who wrote the biblical text within a 50-year time frame. The Biblical Greek vocabulary largely held the same meaning for each of the writers. I truly trust that the biblical writers, under the influence of the Holy Spirit, chose their words and meant them. The English vocabulary used in this translation preserves the distinctions between similar Greek words. For example, the English words "strength, power, force, might, and authority" have specific meanings and weight, and they are used to express the corresponding Greek words and their derivatives only. This holds true in the companion dictionary. This interaction between translation and definition refines the efforts of both, and demands a far higher level of textual, linguistic, and literary accountability.

The Greek words are defined with discrete English word forms and are used in context, distinctly and consistently, within this translation and the companion dictionary. Because of this, one can learn how and when the Greek words were used by the writers and can more appropriately correlate scriptural instruction and concepts. Care was taken in the English word choices to select words or phrases that pivoted with the same degree of meanings as the Greek word, whether limited or flexible. Many generations have benefited and have been amazed at how God's Holy Spirit reveals insights and precepts for a variety of life's difficult circumstances from the scriptures. I endeavored to preserve this transparency.

This interlinear is part of a translation work being done in three phases that are named Hilkiah (which addresses vocabulary, concept and context), Shaphan (which identifies and addresses any overlapping word forms as well as technical issues found in the translation effort), and Clarified (which reconciles both efforts, proofing line by line, entry by entry). Graciously, the Lord has granted me the ability to incorporate much of the work involved in all three phases into this present edition.

This work of translation and vocabulary reconciliation was founded upon, and is grounded in, the 1550 Stephanus Greek text called the Textus Receptus, upon Noah Webster's 1833 revised translation, and upon the complete 1890 dictionaries of James Strong (which have been updated and tremendously enhanced by my careful efforts). To this foundation, I bring my many years of study, practice, analysis, and research of God's Scripture, as well as a personal and practical relationship with His Holy Spirit who brings insight and concrete, verifiable revelation. The punctuation is still in the process of being modernized to current standards. Nonetheless, the value of the present work is significant enough to permit and require it to be made available as a reference translation.

What is the Result?

With the purpose of providing a stepping-stone toward the New Testament Greek Bible text, I have found that this translation has produced a Biblical English vocabulary that is both current to Modern English, and yet has the potential to suitably bridge the distance of 2,000 years of cultural and theological differences for those that do reasonable study.

The result is a *Biblical Hebraic Greek to Modern Biblical English* translation that expresses Greek words and Hebraic concepts that are easily understood by the Modern English speaker. It expresses the thoughts preserved in Greek through a consistent and specific use of English thus producing a Biblical English dialect that reflects the Biblical Greek dialect.

The Flesch-Kincaid reading formula was applied across this translation as a whole, yielding an approximate reading grade level of 8.9. An average of other formulas yielded 9.3. However, some concepts and passages require more years of living to comprehend.

For the technically inclined

A *word form* is the full spelling of the Greek word (or of English words) that expresses a concept. At times, the same *word form* can express several unrelated concepts. For example, in English, the word *bat* may refer to a long stick used in sports or to a nocturnal flying mammal. Extending this simple example, the words *bat* and *bats* are two *word forms*, but conceptually, they can represent four distinct concepts or *distinct word forms* in context. There are 17,602 *distinct word forms* in the 1550 Stephanus Greek text that require additional expression in a foreign language or culture due to the writers' cultural contexts and linguistic connotations.

The King James Version uses approximately 33,000 *distinct word forms*. This is a 90% increase of *distinct word forms* in English over the Greek text itself, while using only 5,965 individual English words. Please note that translating a Greek word often requires combining various English words to equate to the same Greek *distinct word form* or distinct concept. Some increase is necessary due to the differences between Greek and English, but 90% indicates both the expressing of concepts that are not in the Greek text itself as well as using a variety of synonyms to express the same Greek concept inconsistently. Noah Webster made a significant improvement in the consistency of English expression while avoiding controversy, and yet the improvement went unnoticed. The 1833 Revised Webster's Translation (RWT) reduced the *distinct word forms* down to approximately 29,000, 66% more than the Greek text while using only 5,757 English words.

The current edition of *Mickelson's Hilkiyah Edition N.T. Interlinear* is presently down to 23.9% more *distinct word forms* while still distinctly expressing each and every concept and context (and most Hebraic connotations) expressed in the Greek text (such as law/Torah-Law/Oral-Law, and man/husband/menfolk, and woman/wife). In the Hilkiyah Edition, there are 21,806 *distinct word forms*, 18,747 *unique word forms*, and a total of 6,476 unique English words used in the translation (such as: being, is, was, going, go, went, tree, trees). Again, this represents a high degree of consistency with the Greek text, conceptually and contextually.

Regarding the Septuagint, there would be a slightly different set of vocabularies needed for that body of translation and its associated dictionary. This is due to the fact that the usage and values of words change over the generations. One would need to account for 3,500 years of vocabulary usage, including and excluding secondary connotations along the way. The translation of Abraham's Hebrew into Greek yields a Greek vocabulary usage with connotations that would not likely match Ezekiel's vocabulary, nor would they match John's vocabulary. Though, without question, much understanding is gained through the knowledge of Septuagint vocabulary as it relates to and directly impacts the New Testament text.