Introductory Text To Young's Literal Translation Of The Bible

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

[Psalms 1:1-6]

Introductory Text To
Young's Literal Translation Of The Bible

TABLE OF CONTENTS TO THE E-BOOK

The Young's Literal Translation (YLT) of the Holy Bible was translated by Robert Young in 1862. It is considered by many to be a better (more consistently translated and more faithful to the Greek & Hebrew of the Received Text & Masoretic Text) English translation than the King James Version (KJV). Consistency in translation is certainly easier to achieve with one translator than with many. Also Mr. Young had the groundwork of many great scholars that went before him to assist him in undertaking this monumental task.

Some of the introductory notes to the YLT are available here so that you may see for yourself what Mr. Young was trying to accomplish. What has been omitted are some additional notes on the Hebrew text and its translation.

I believe upon reading these notes you will be prompted to obtain your own copy of the YLT Bible and you will be persuaded to check out the underlying Greek and Hebrew text more often when studying your English Bible, whichever version you use.

Ray Kane
http://comingintheclouds.org

Robert Young (Biblical scholar)

From Wikipedia, the free encyclopedia:

Robert Young (1822-1888) was a Scottish publisher who was self-taught and proficient in various ancient languages. He had his own published works, the most well known being a Bible translation commonly referred to as Young's Literal Translation.

He was born in Edinburgh and eventually served an apprenticeship in printing and simultaneously taught himself various oriental languages. He eventually joined the Free Church, and in 1847 he started his own business of printing and selling books, particularly of works related to Old Testament studies.

As well as his Bible translation, his other major works include the Analytical Concordance to the Bible (for the King James Version) and Concise Commentary on the Holy Bible.

Related Books

- **Young's Literal Translation of the Holy Bible** by Robert Young
- **Young's Analytical Concordance to the Bible** by Robert Young

Introductory Text To
Young's Literal Translation Of The Bible

TITLE PAGE & PUBLISHERS' NOTE TO THE THIRD EDITION

Title Page:

YOUNG'S
LITERAL TRANSLATION
OF THE
HOLY BIBLE

by
Robert Young
Author of the *Analytical Concordance to the Bible*

Revised Edition

Notwithstanding the fact that the Revised Version of the Old and the New Testament has come into the field since the learned and lamented author first issued his *Literal Translation of the Bible*, the demand for it from year to year has continued remarkably steady. This indicates that it still fills a place of its own among helps to the earnest student of Holy Scripture. In 1887 Dr. Young issued a Revised Edition, of which two impressions are exhausted. The work has been subjected to a fresh revision, making no alteration on the principles on which the Translation proceeds, but endeavouring to make it as nearly perfect in point of accuracy on its present lines as possible. The Publishers accordingly issue this new Revised Edition in the hope that earnest students of the Bible, by attaining to a clearer apprehension of the meaning of the inspired writer, may more clearly and fully apprehend the mind of the Spirit by whom all Holy Scripture has been given to us.

Edinburgh, January 1898

Introductory Text To

Young's Literal Translation Of The Bible

PREFACE TO THE REVISED EDITION

The following translation of the New Testament is based upon the belief that every word of the original is "God-breathed," as the Apostle Paul says in his Second Epistle to Timothy chap. 3. 16. That language is, indeed, applicable, in the first place, only to the Writings of the "Old Testament," in which Timothy had been instructed, but as the Apostle Peter to his Second Epistle, chap. 3. 15, 16, expressly ranks the "Epistles" of his beloved brother Paul along with "the other Scriptures," as the "Gospels" and the "Acts" of the Apostles were undoubtedly written before the date of Peter's writing, by men to whom the Saviour promised and gave the Holy Spirit, to guide them to all truth, to teach them all things, and to remind them of all things that Jesus said and did, there can be no reasonable ground for denying the inspiration of the New Testament by any one who holds that of the Old, or who is willing to take the plain unsophisticated meaning of God's Word regarding either.

This 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—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.

If a translation gives a *present tense* when the original gives a *past*, or a *past* when it has a *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*, it is clear that verbal inspiration is as much overlooked as if it had no existence. THE WORD OF GOD IS MADE VOID BY THEE 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* but *truth* that ought to be sought, and where in such a version as the one commonly in use in this country, there are scarcely two consecutive verses where there is not 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 that version alone.

Modern scholarship is beginning to be alive to the inconsistency of thus gratuitously obscuring, and really changing, the meaning of the sacred writers by subjective notions of what they ought to have written, rather than what they did write, for if we admit that in a single case it can be lawful to render a past tense by a 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 alteration of an *a* for a *the* may appear a small matter not worth speaking of, hut an attentive comparison of the following translation with the me common one will discover numerous passages where the entire force of the verse depends upon the insertion or non-insertion of the article.

For example, in Mat. 2. 4, Herod is represented as enquiring "where Christ" should be born. But "Christ" is the surname of the man Jesus, who was quite unknown to Herod, who could not consequently ask for a person of whose existence he was ignorant. The true explanation is, that King James' Translators omitted the definite article which occurs in the original. The correct translation is, where "the Christ" should be born. Herod knew of "the Christ," the

Messiah, the long promised Saviour and King of the Jews, and his enquiry was, where He was to be born, whose kingdom was to be over all. The simple article clears up the whole. There are about two thousand instances in the New Testament where these translators have thus omitted all notice of the definite article, not to say any thing of the great number of passages where they have inserted it, though not in the original.

The following translation need not, and ought not, to be considered, in any sense, as coming into competition with the Common Version, but as one to be used in connection with it, and as auxiliary to it; and not a few assurances have been received from clergymen and others that they thus use it, and find it at once interesting and profitable. The change of a single word, or collection of words, is often found to throw an entirely new shade of meaning over the Scripture. This advantage is well known to all who have compared the various ancient versions, or even the English versions that successively formed what was popularly called "the authorized version," i.e., Tyndale, Coverdale, Geneva, Bishops, &c.

The Greek Text followed is that generally recognized as the " Received Text," not because it us thought perfect, but because the department of Translation is quite distinct from that of Textual Criticism, and few are qualified for both. If the original text be altered by a translator, (except he give his reasons for and against each emendation,) the reader is left in uncertainty whether the translation given is to be considered as that of the old or of the new reading. And, after all, the differences in sense to be found in the 100,000 various Greek readings are so trifling compared with those to be derived from an exact translation of the Received Text, that the writer willingly leaves them to other hands; at the same time, it is contemplated, in a future edition, to give, in an Appendix, all the various readings of the Greek MSS. that are capable of being expressed in English.

With grateful thanks to the Father of Lights, this revised edition is presented to the friends of Divine Truth, with the hope that it may be a means, in the hands of the Divine Spirit, of quickening their faith, and encouraging their hearts, in the work of the Lord.
R. Y.

Introductory Text To
Young's Literal Translation Of The Bible

PREFACE TO THE FIRST EDITION

THIS WORK in its present form, is not to be considered so intended to come into competition with the ordinary use of the commonly received English Version of the Holy Scriptures, not simply as a strictly literal and idiomatic rendering of the Original Hebrew and Greek Texts. For about twenty years-fully half his life-time—the Translator has had a desire to execute such a work, and has been engaged so Biblical pursuits tending to this end more or lees exclusively- and now, at last, in the good providence of God, the desire has been accomplished. How far he has been able to carry out the just principles of Biblical Translations, founded on a solid and immoveable foundation, time alone will tell, and for this be confidently waits. As these principles are to some extent new, and adhered to with a severity never hitherto attempted, and as the Translator bas perfect confidence in their accuracy sod simplicity, ho proceeds at once to state them distinctly and broadly, that not merely the learned, but the wayfaring man need not err in appreciating their value.

There are two modes of translation which may be adopted in rendering into our own language the writings of an ancient author; the one is, to bring him before us in such a manner as that

we may regard him as our own; the other, to transport ourselves, on the contrary, over to him, adopting his situation, modes of speaking, thinking, acting, - peculiarities of age and race, of air, gesture, voice, &c. Each of these plans has its advantages, but the latter is incomparably the better of the two, being suited—not for the ever-varying modes of thinking and acting of the men of the fifth, or the tenth, or the fifteenth, or some other century, hut—for all ages alike. All attempts to make Moses or Paul act, or speak, or reason, as if they were Englishmen of the nineteenth century, must inevitably tend to change the translator into a paraphrast or a commentator, characters which, however useful, stand altogether apart from that of him, who, with a work before him in one language, seeks only to transfer it into another.

In prosecuting the plan thus adopted, a literal translation was indispensable. No other kind of rendering could place the reader in the position contemplated, side by side with the writer—prepared to think as he does, to see as he sees, to reason, to feel to weep and to exult along with him. His very conception of time, even in the minor accidents of the grammatical past, present, future, are to become our own, If he speaks of an event, as now passing, we are not, on the logical ground of its having in reality already transpired, to translate his present as if it were a past; or if, on the other hand, his imagination pictures the future as if even at this moment present, we are not translators but expounders, and that of a tame description, if we take the liberty to convert his time, and tense—the grammatical expression of his time—into our own, King James' translators were almost entirely unacquainted with the two distinctive peculiarities of the Hebrew mode of thinking and speaking, admitted b the most profound Hebrew scholars in theory, though, from undue timidity, never carried out in practice, vie

I. That the Hebrews were in the habit of using the past tense to express the certainty of an action taking place, even though the action might not really be performed for some time. And

II. That the Hebrews, in referring to events which might be either past or future were accustomed to act on the principle of transferring themselves mentally to the period and place of the events themselves, and were not content with coldly viewing them as those of a bygone or still coming time; hence the very frequent use of the present tense.

These two great principles of the Hebrew language are substantially to be found in the works of Lee, Gesenius, Ewald, &c.; but the present writer has carried them out in translation much beyond what any of these ever contemplated, on the simple ground that, if they are true, they ought to be gone through with. While they affect very considerably the outward form of the translation, it is a matter of thankfulness that they do not touch the truth of a single Scripture doctrine—not even one.

Every effort has been made to secure a comparative degree of uniformity in rendering the original words and phrases. Thus, for example, the Hebrew verb *nathan* which is rendered by King James' translators in sixty-seven different ways (see in the subsequent page, entitled 'Lax Renderings,') has been restricted and reduced to ten, and so with many others. It is the Translator's ever-growing conviction, that even this smaller number maybe reduced still further.
It has been no part of the Translator's plan to attempt to form a New Hebrew or Greek Text—he has therefore somewhat rigidly adhered to the received ones. Where he has differed, it is generally in reference to the punctuation and accentuation, the division of words and sentences, which, being merely traditional, are, of course, often imperfect. For as explanation and vindication of these differences, the reader so referred to the "Concise Commentary," which is designed to supplement the present volume.

The Translator has often had occasion to regret the want of a marginal column to insert the various renderings of passages where he has been unable to satisfy his own mind—he has, however, cast the chief of these into an appendix, under the title, 'Additions and Corrections."
and still more elaborately in the supplementary volume.
EDINBURGH, 10th Sept. 1862

Introductory Text To
Young's Literal Translation Of The Bible
STYLE OF THE SACRED WRITERS AND OF THIS TRANSLATION

ONE of the first things that is likely to attract the attention of the Readers of this New Translation is its lively, picturesque, dramatic style, by which the inimitable beauty of the Original Text is more vividly brought out than by any previous Translation. It is true that the Revisers appointed by King James have occasionally imitated it, but only in a few familiar phrases and colloquialisms, chiefly in the Gospel Narrative, and without having any settled principles of translation to guide them on the point. The exact force of the Hebrew tenses has long been a vexed question with critics, but the time cannot be far distant when the general principles of the late learned Professor Samuel Lee of Cambridge, with some modification, will be generally adopted in substance, if not in theory. It would be entirely out of place here to enter into details on this important subject, but a very few remarks appear necessary, and may not be unacceptable to the student.

I. It would appear that the Hebrew writers, when narrating or describing events which might be either past or future (such as the case of Moses in reference to the Creation or the Deluge, on the one hand, and to the Coming of the Messiah or the Calamities which were to befall Israel, on the other), uniformly wrote as if they were alive at the time of the occurrence of the events mentioned, and as eye-witnesses of what they are narrating.

It would be needless to refer to special passages in elucidation or vindication of this principle essential to the proper understanding of the Sacred Text, as every page of this Translation affords abundant examples. It is only what common country people do in this land at the present day, and what not a few of the most popular writers in England aim at and accomplish—placing themselves and their readers in the times and places of the circumstances related.
This principle of translation has long been admitted by the best Biblical Expositors in reference to the Prophetic Delineation of Gospel times, but it is equally applicable and necessary to the historical narratives of Genesis, Ruth, etc.

II. The Hebrew writers often express the certainty of a thing taking place by putting it in the past tense, though the actual fulfilment may not take place for ages. This is easily understood and appreciated when the language is used by God, as when He says, in Gen. xv. 18, "Unto thy seed I have given this land;" and in xvii. 4, "I, lo, My covenant is with thee, and thou hast become a father of a multitude of nations."
The same thing is found in Gen. xxiii. 11, where Ephron answers Abraham: "Nay, my lord, hear me; the field I have given to thee, and the cave that is in it; to thee I have given it; before the eyes of the sons of my people I have given it to thee; bury thy dead." And again in Abraham's answer to Ephron: "Only—if thou wouldst hear me—I here given the money of the field; accept from me, and I bury my dead there." Again in 2 Kings v. 6, the King of Syria, writing to the King of Israel, says: "Lo, I have sent unto thee Naaman, my servant, and thou heat recovered him from his leprosy,"—considering the King of Israel as his servant, a mere

expression of the master's purpose is sufficient In Judges viii. 19, Gideon says to Zebah and Zalmunnah, "If ye had kept them alive, I had not slain you." So in Deut. xxxi. 18, "For all the evils that *they have done* "—shall have done.

It would be easy to multiply examples, but the above may suffice for the present. Some of these forms of expression are preceded by the conjunction "end" (waw, in Hebrew), and a very common opinion has been that the conjunction in these cases has a conversive power, and that the verb is not to be translated *past* (though so in grammatical form), but *future*. This is, of course, only an evasion of the supposed difficulty, not a solution, and requires to be supported by the equally untenable hypothesis that a (so-called) *future* tense, when preceded by the same conjunction waw ("and,") often becomes a *past*. Notwithstanding these two converting hypotheses, there are numerous passages which have no conjunction before them, which can only be explained by the principle stated above.

III. The Hebrew writers are accustomed to express laws, commands, etc., in four ways:

   1st. By the regular imperative form, e.g., "Speak unto the people."

   2nd. By the infinitive, "Every male of you is to be circumcised,"

   3rd. By the (so-called) future, "Let there be light;" "Thou shalt do no murder;" "Six days is work done."

   4th. By the past tense, "Speak unto the sons of Israel, and thou hest said unto them."

There can be no good reason why these several peculiarities should not be exhibited in the translation of the Bible, or that they should be confounded, as they often are, in the Common Version. In common life among ourselves, these forms of expression are frequently used for imperatives, e.g., "Go and do this," — "This is to be done first," — "You shall go," — "You go and finish it." There are few languages which afford such opportunities of a literal and idiomatic rendering of the Sacred Scriptures as the English tongue, and the present attempt will be found, it is believed, to exhibit this more than any other Translation.

The three preceding particulars embrace all that appears necessary for the Reader to bear in mind in reference to the Style of the New Translation, In the Supplementary "Concise Critical Commentary," which is now in the course of being issued, abundant proofs and illustrations will be found adduced at length.

Introductory Text To
Young's Literal Translation Of The Bible
THE BATTLE OF THE HEBREW TENSES

THEE uncertain state of Hebrew criticism in reference to the Tenses is so fully exhibited in the following extracts from one of the latest, and in some respects one of the best, grammatical Commentaries (by the Rev. J. A. Alexander, of Princeton New Jersey), on the Book of Isaiah, that the reader's attention to them is specially requested.

On Isa. 5. 13, Prof. A. remarks :—' Luther, Gesenius, and Hendewerk take [the verb] as a future, which is not to be assumed without necessity. Most recent writers evade the difficulty by rendering it in the present tense. The only natural construction is the old one (Septuagint, Vulgate, Vitringa, Barnes), which gives the preterite its proper meaning, and either supposes the future to be here, as often elsewhere, spoken of as already past,' &c.

[This principle, though admitted and maintained by Gesenius, Lee, &c. has never been acted upon, to any extent, by any Translator till the present. It is the only principle, however, that can carry us through every difficulty in the Sacred Scriptures.]

On chap. 5. 25, The future form given to the verbs by Clericus is altogether arbitrary. Most of the later writers follow Luther in translating them as presents. But, if this verse is not descriptive of the past, as distinguished from the present and the future, the Hebrew language is incapable of making any such distinction.'
[Let this principle be carried out, as it ought to be, and nine-tenths of the common critical works on the Bible are rendered perfectly useless, and positively injurious.]

On chap. 5. 26, 'Here, as in v. 25, the older writers understand the verbs as future, but the later ones as present. The verbs in the last clause have **waw** prefixed, but its conversive power commonly depends upon a future verb preceding, which is wanting here.'
[And so it is in dozens of places where Prof. A. follows in the usual wake of critics.]

On chap. 5. 27, 'The English Version follows Calvin in translating all the verbs as future. The Vulgate supplies the present in the first clause, and makes the others future. But as the whole is evidently one description, the translation should be uniform, and as the preterite and future forms are intermingled, both seem to be here used for the present, which is given by Luther, and most of the late writers.' -
[Here, leaving all certainty and settled principles behind him, Prof. A. tells us how he thinks the inspired writer ought to have written, not what he did write.]

On chap, 8. 2, 'The Vulgate takes the verb as a preterite, and Gesenius, Maurer, Knohel read accordingly with waw conversive. The Septuagint, Targum, and Peshito make it imperative, and Hitzig accordingly. Gesenius formerly preferred an indirect or subjunctive construction, which is still retained by Henderson.'
[Here are four ancient versions and five modern critics at fives and sixes regarding what is as simple as can well be imagined!]

On chap. 9. 7, 'Another false antithesis is that between the verbs, referring one to past time, and the other to the future, This is adopted even by Ewald, but according to the usage of the language [rather of modern Hebrew grammar], Waw is conversive of the preterite only when preceded by a future, expressed or implied.'
[By this very extraordinary rule the critic can never have any difficulty, for it is very easy to consider a verbal form implied when it suits his convenience! Yet this egregious absurdity is very commonly adopted in all existing translations, including the Common English Version; e. g., Gen, 9. 12-14, where the Hebrew Text has four verbs all in the past tense, yet the first is translated as a present ('I do set'), and the remaining three as futures! The first verb is undoubtedly in the past, 'I have set,' the other three as undoubtedly, seeing the Waw by which they are preceded cannot be conversive, except when preceded by a future or an imperative, neither of which occur in this place. The solution of the supposed difficulty is only to be found in the principle stated above by Prof. A., and which is the basis of the New Translation, and maintained by Gesenius and Lee, that the Hebrews were in the habit of using the past to denote the certainty of an event taking place.]

On chap. 9. 19, 'Ewald refers the first clause to the past, and the second to the present. Urnbreit the first to the present, and the second to the future. But the very intermingling of the past and the future forms shows that the whole was meant to be descriptive.'

[Would they not be descriptive had they been all past, or all present, or all future?]

On chap. 10. 14, 'The present form, which Hendewerk adopts throughout the verses, is equally grammatical,'—
[though the first verb is a perfect, and the second a perfect!]

On chap. 14. 24, 'Kimchi explains [the verb] to be a preterite used for a future, and this construction is adopted in most versions, ancient and modern. It is, however, altogether arbitrary, and in violation of the only safe rule as to the use of the tenses, viz., that they should have their proper and distinctive force, unless forbidden by the context or the nature of the subject, which is very far from being the case here, as we shall see below. Gesenius and De Wette evade the difficulty by rendering both the verbs as presents, a construction which is often admissible, and even necessary (!) in a descriptive context, but when used indiscriminately or inappropriately, tends both to weaken and obscure the sense. Ewald and Umbreit make the first verb present, and the second future, which is scarcely, if at all, less objectionable.'

The above extracts are surely sufficient to show that Hebrew criticism, as hitherto taught, is capable of being used to any purpose, or moulded to any form the Critic may wish. Such a state of things surely cannot continue any longer, or be adopted by any one who regards simplicity more than ingenious guesses, truth more than tradition.

Introductory Text To
Young's Literal Translation Of The Bible

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 .y 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, 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, 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 setup 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 he 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, he 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.

Introductory Text To

NATHAN, 'to give,' is rendered (in the Kal conjugation) by such words as: to add, apply, appoint, ascribe, assign, bestow, bring, bring forth, cast, cause charge, come, commit, consider, count, deliver, deliver up, direct, distribute, fasten, frame, give, give forth, give over, give up, grant, hang, hang up, lay, lay to charge, lay up leave, lend, let, let out, lift up, make, O that, occupy, offer, ordain, pay, perform, place, pour, print, put, put forth, recompense, render, requite, restore, send, send out, set, set forth, shew, shoot forth, shoot up, strike, suffer thrust, trade, turn, utter, would God, yield; besides seventeen varietie8 in idiomatic renderings=84!

ASAH, 'to do,' (in Kal) by: to accomplish, advance, appoint, to be at, bear, bestow, bring forth, bring to pass, bruise, be busy. have charge, commit, deal, deal with, deck, do, dress, execute, exercise, fashion, finish, fit, fulfil, furnish, gather, get, go about, govern, grant, hold, keep, labour, maintain, make ready, make, observe, offer, pare, perform, practise, prepare, procure, provide, put, require, sacrifice, serve, set, shew, spend, take, trim, work, yield; besides twenty idiomatic renderings=74!

DABAR 'a word,' is rendered by: act advice, affair, answer, anything, book, business, care, case, cause, certain rate, commandment, communication, counsel decree, deed, due, duty, effect, errant, hurt, language, manner, matter, message, oracle, ought, parts, pertaining, portion, promise, provision, purpose, question, rate, reason, report, request, sake, saying, sentence, something to say, speech, talk, task, thing, thought, tidings, what wherewith whit, word, work; besides thirty-one idiomatic renderings=84!

PANIM, 'face,' is rendered by: afore, aforetime, against, anger, at, because of, before, beforetime, countenance, edge, face, favour, fear of, for, forefront, forepart, form, former time, forward, from, front heaviness, it, as long as, looks, mouth, of, off, of old, old time, open, over-against, person, presence, prospect, was purposed, by reason of, right forth, sight,, state, straight, through, till, time past, times past, to, toward, unto, upon, upside, with, within; besides forty- two idiomatic renderings=94!

SUM or SIM, 'to set,' is (in Kal) rendered by: appoint, bring, care, cast in, change, charge, commit, consider, convey, determine, dispose, do, get, give, heap up, hold, impute be laid, lay, lay down, lay up, leave, look, be made make, make out, mark, ordain, order, place, be placed, preserve, purpose, put, put on, rehearse, reward, set, cause to be set, set on set up, show, take, turn, work; besides fourteen idiomatic renderings=59!

SHUB, (in Hiphil) to turn back,' is rendered by: to answer, cause to answer, bring, bring back, bring again, bring home again, carry back, carry again, convert, deliver, deliver again, draw back, fetch home again, give again, hinder, let, pull in again, put, put again, put up again, recall, recompense, recover, refresh, relieve, render, render again, be rendered, requite, rescue, restore, retrieve, return, cause to return, make to return, reverse reward, send back, set again, take back, take off, turn away, turn back, cause to turn, make to turn, with. draw; besides fifteen idiomatic renderings =60!

NASAH, 'to lift up,' is (in Kal) rendered by:
accept, arise, able to bear, bear up, be borne, bring, bring forth, burn, be burned, carry, carry away, cast, contain ease, exact, exalt, fetch, forgive, go on, hold up, lade, be laid, lay, lift up, pluck up, marry, obtain, offer, pardon, raise, raise up, receive, regard, respect, set, set up,

spare, stir up, suffer, take, take away, take up, wear, yield; besides four idiomatic renderings=46!

OBAR,. 'to pass over,' is (in Kal) rendered by: to alienate, be altered, come, come over, come on, be delivered, enter, escape, fail, get over, go, go, away, go beyond, go by, go forth, go his way, go in, go on, go over, go through, be gone, have more, overcome, overpass, overpast, overrun, pass, pass along, pass away, pass beyond, pass by, pass on, pass out pass over, pass through, give passage, be past, perish transgress; besides three idiomatic renderings=42!

RAB, 'many, much,' is rendered by: abound, abundance, abundant, captain, elder, common, enough, exceedingly, full, great, great multitude, great man, great one, greatly, increase, long, long enough manifold, many, many a time, do many, have man many things, master, mighty, more, much, too much, very much, multiply, multitude, officer, plenteous, populous, prince, suffice, sufficient; besides seven idiomatic renderings=44!

TOB, 'good,' is rendered by: beautiful, best, better, bountiful, cheerful, at ease fair, fair word, to favour, be in favour, fine, glad, good, good deed, goodlier, goodliest, goodly, goodness, goods, graciously, joyful, kindly, kindness, liketh, liketh best, loving, merry, pleasant, pleasure, precious, prosperity, ready, sweet, wealth, welfare, well, to be well- besides four idiomatic renderings=41! It would be easy to multiply examples of lax renderings did space permit. The following are some that have been marked; e. g. Ahad by 23, Ahar 25, Ish 31 Al 36, Im 23, Amar 37, Aphes 23, Asher 27, Bo 32, Bin 20, Ben 20, Gam 20, Halak 36, Ze 21, Hul 27, Hazak 23, Hai 22, Hayil 26, Tob 37, Jad 36, Jada 36, Yom 32, Hatib 28, Yalak 24, Jatza 37, Ysh 31, Yashab 20, Ki 36, Kol 20, Kalah 21, Lakah 20, Meod 21, Moed 20, Matza 22, Maneh 20, Mishpat 27, Natah 21, Naphal 20, Nephesh 35, Sabab 20, Ad 22, Oud 26, Oulam 24, Al 34, Alah 37, Im 21, Amad 23, Anah 20, Arak 20, Pe 29, Panah 20, Pagod 25, Qum 27, Qarah 24, Raah 32, Rosh 21, Hirbah 30, Ra 37, Shub 35, Shalom 28, Shillah 27, Shilleh 20, Shama 20.