

May 2, 2005

Dr. Marianne Blickenstaff
mblickenstaff@umpublishing.org
Reference Editor P.O. Box 801
201 Eighth Avenue South
Nashville, Tennessee 37201-0801

Dear Dr. Blickenstaff:

Because there will be inaccuracies in this e-mail transmission, *please, please* read this letter using the attached **PDF** file, for I am certain that the HTML format cannot accurately handle the Hebrew transliterations cited below.

I was pleased to receive the five copies of the *Pastor's Bible Study*, Volume 2 and to receive words of appreciation for my contribution. My first impressions were very favorable, but when I came to my chapter on "The Ten Commandments," I was very disappointed that thirty errors by editors were introduced into the text of my chapter. It appears as if the editor(s) and proof reader(s) never bothered to check their copy against the text I submitted in PDF format. Most of the errors in the following list involve the transliteration of Hebrew words. Because there had been difficulties in maintaining the accuracy of what I wrote once my material was transmitted to Nashville in an HTML file and as an attached Microsoft Word document, I always submitted a PDF file which maintained perfectly all of the transliteration and spacing subtleties in my document. The PDF file was to guarantee that editors and proofreaders had an accurate text by which they could checkout the validity of the Microsoft Word document they received. But I doubt that my PDF files was ever used in Nashville.

A number of the errors listed below were called to the attention of Charles Puskas in my correction of seventy errors introduced by editors into the final draft sent to me back in October, 2004. But a few of them were never corrected; and since then new errors were added in the editing process. All toll about 100 errors were introduced by others into my text in the editing process.

Here is the list for the errors (introduced after my correcting the last draft sent to me) which are now found in the newly published text.

- | | |
|----------------------|--|
| page 180, line 4 | The <i>šemû</i> is an error for my <i>šemô</i> . |
| page 180, line 20 | The <i>na dby</i> (seemingly two foreign words) is and error for these simple English words: and by (with no italics). |
| page 183, ¶1, line 8 | The <i>la āqer</i> is an error for my <i>laššeqer</i> . |
| page 183, ¶1, line13 | The addition of the parenthetical (a.t.) is meaningless. |
| page 183, ¶1, line14 | The <i>ēl šadday</i> is an error for my <i>'ēl šadday</i> . |

- page 183, ¶1, line 24 The *sāw'* is an error for my *šawe'*.
- page 183, ¶1, line 26 The *berak* is an error for my *bērak*.
- page 184, line 3 The *nā'aš* is an error for my *nā'aš*.
- page 185, line 28 The *'Iao* is an error for my *'Iao*.
- page 185, line 32 The *Iaôue* is an error for my *Iaoue*.
- page 185, line 32 The *Iaôuai* is an error for my *Iaouai*.
- page 188, line 4 The addition of the parenthetical (a.t.) is meaningless.
- page 188, line 1 *Atra-Hasis* is an error for my *Atra-Ḥasīs*.
- page 301, line 11 *Atra-hasis* is an error for my *Atra-Ḥasīs*.
- page 192, line 30 The *kābēd* (a *Qal* form meaning “to be heavy, to be honored [passive]”) is an error for my *kibbed* (a *Pi'el* form meaning “to honor” [active]), which could have been corrected to *kibbēd*, but not the stative *kābēd*.
- page 195, ¶1, line 16 The *šāmēm* (the vocalization for a *stative* verb) is an unnecessary correction of my *šāmam* (the vocalization for an *active* verb). Were a correction necessary, it should have been *šimmēm* (the *Pi'el* form) or *hēšēm* (the *Hiph'il* form). The spelling *šāmam* also has the support of the Aramaic *šēmam*.
- page 195, ¶1, line 23 The *hāšām* is an error for my *hāsām*. The Arabic verb is *hašama*, with the *š* as the second consonant. But ordinarily the *š* (a *sh* sound in Arabic) appears as a *s* sound in a Hebrew cognate. My *hāsām* should not have been changed.
- page 197, bottom line The editorial change of my phrase “Hebrew hawks” to simply “hawks” distorted my meaning. I could have written “Israelite hawks” but the alliteration of “Hebrew hawks” was my way of pointing the finger where it belonged and making my closing statement more readily to be remembered.
- page 201, line 26 The shift from my masculine *nakrî* “stranger” to the feminine *nākēryāh* “stranger” is not an error, but the spelling of the feminine noun should have been *nākēryā* because the final letter of the Hebrew word is a vowel letter, not a consonant. Otherwise, the *-yāh* ending could suggest to someone with little knowledge of Hebrew that the word means “A stranger is Yahweh.”
- page 202, lines 7-8 The *zěn* (without a hyphen) is an error. The word *zēnûnehā* should have been hyphenated as *zē-nûnehā* rather than as printed *zěn ûnehā*.

- page 202, line 19 The *zōnat* is an error for my *zûnat*, which is the same *zûnat* found on line 17.
- page 202, line 20 The *zěnah* is an error for my *zōnah* (a change to *zônâ* or *zônāh* would have been acceptable; but from where did this *zěnah* come?)
- page 212, line 10 The addition of the parenthetical (a.t.) is meaningless.
- page 213, line 42 The editor’s addition of the transliterated Hebrew *d mí* is meaningless; it should have been spelled *děmê* when it was added.
- page 214, line 1 The addition of the parenthetical (a.t.) is meaningless.
- page 214, line 1 Here also the editor’s addition of the transliterated Hebrew *d mí* is meaningless; it should have been spelled *děmê* when added.
- page 217, ¶2 This block quotation of Childs has been edited into a *paraphrase* and should not be marked off as a direct quotation. The editor’s changing my text (which was “. . . .[But]”) to a simple “[but]” destroyed the direct quotation as such.
- page 217, ¶2, line 2 The *hit’awweh* in the paraphrase/quotation should read as in my manuscript, *hit’awweh* , not simply *hit’awweh*.
- page 217, ¶2, line 2 The *hāmadô* is an error for my *hāmaḏ*.
- page 217, ¶3, line 2 The *hmd* (without italics) is an error for my *hmd*.

These errors tell me that the editors and proofreaders are *amateurs* when it comes to Hebrew. But, much to my chagrin, some pastors and other readers of this chapter entitled “The Ten Commandments” who know just a little bit of Hebrew will think that I am the *amateur* with little knowledge of Biblical Hebrew, and therefore assume I cannot really be trusted for presenting an accurate interpretation of the Hebrew text of the ten commandments. These errors diminish the value of my chapter to the informed reader, in particular, and the value of the volume in general. Were I a young scholar searching for a job, I would not include this publication in my résumé, lest it be read by members of a faculty search committee and the erroneous transliterations be judged as reflecting my knowledge of Hebrew.

I will recommend the book, but I will honestly have to share my disappointment about the editing process. If this is the best that the editors and proofreaders can do, please advise all the writers for the subsequent volumes not to use Hebrew in any way, shape, or form. It will save them a lot of embarrassment and a lot of work. I have spent far too many hours correcting and writing about errors introduced by others into my text. I recognize that this is not a personal issue, for I checked the

chapter by E. Carson Brisson on “The Book of Second Samuel” and found similar errors in the Hebrew transliterations in his chapter. The word *hesed* appears correctly seventeen times in his chapter but the other eight Hebrew words in transliteration are erroneous in the following ten place:

- *Ṣěbî*” (page 120, line 14) is an error for *ṣěbî*
- *gibôrîm* (page 120, line 40) is an error for *gibbôrîm*
- *Ṣēdēkă* (page 133, line 18) is an error for *ṣēdāqâ*
- *mišpat* (page 133, line 19) is an error for *mišpaṭ*
- *ṣādîk* (page 134, line 29) is an error for *ṣādîq*
- *baît* (page 140, lines 10, 11, 13) is an error for *bayit*
- *‘ad ôlam* (page 143, line 18) is an error for *‘ad ‘ôlām*
- *hadābār* (page 151, ¶3, line 8) is an error for *haddābār*.

Who made these errors? I doubt if they were made by the Dr. Brisson. If they were in Dr. Brisson’s manuscript, they should have been caught and corrected by a qualified proofreader. If there is ever a second printing or edition I trust you will do us both a great favor and correct these errors. They are embarrassing because they are so elementary.

Sincerely yours,

Thomas F. McDaniel
Professor Emeritus of Hebrew and Old Testament Studies
The Eastern Baptist Theological Seminary
Wynnewood , Pennsylvania