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	Today we notice with surprise, that th	ne majority of believers does not know the predominant Bible text of the time of CHR	ISTOS.	
Prologue	Modern Hebrew no biblical characte cisely in the Intertestamental Period a in that same language was added. It s Not only did the Greek-speaking worl and His disciples (also) read and regul sions. For 5-6 centuries (2/1 c. BC - 5/text for translations into other languages based on the Greek text. The earliest of	n. He gave us the combined Bible in Thingways , not in 2 (3) languages including a reould understand. It is no accident that the Old Testament had been translated preand that it was well established when CHRISTOS came and when the New Testament hows a perfect and rather divine timing. Id highly value the Greek Old Testament, it is more importantly the Bible CHRISTOS larly quoted from, and the Bible of Paul the Apostle and of the earliest Christian mis-6 c. AD), this Bible text was not only predominant in use, but even the preferred source ages. The earliest Codices had not been penned using the Paleo-Hebrew, but precisely existing Bible map, the Madaba Map, was created in ~550 AD in the Greek language, estament for its numerous Scripture quotations.	e	
	The accessibility of the Greek Old Tes books = 22 (39) books in total) is not The problem is rather that generation that we are simply used to it, while re	stament (GOT; consisting of the Pentateuch - also called Septuagint / LXX; plus 17 of the problem - it is available in major online stores and through several online version as of Christians grew up with (Proto-) Masoretic Bible texts (NASB, NKJV, NIV, et al) a tailers and Bible scholars would also have difficulties to change the Bibles and their refer to the correct Bible texts would not only be beneficial for the sales of corrected Bible	ns. nd ?-	
	timeline and to ultimately attract new	ave a fully inspired Word of THEOS, to increase the credibility of the Bible in regards o v believers - those who doubt the Bible e.g. because its common timeline does even o Egyptian pyramids (flood), while the Greek Old Testament provides a perfect harmon	verlap	
Definition	Webster's Dictionary (1828 AD)	"SEP'TUAGINT, noun [Latin septuaginta, seventy; septem, seven, and some word signifying ten.] A Greek version of the Old Testament, so call because it was the work of seventy, or rather of seventy-two interpreters. This translation from the Hebrew is supposed have been made in the reign and by the order of Ptolemy	Websters dictionary 1828.com	
		Philadelphus, king of Egypt, about two hundred and seventy or eighty years before the birth of Christ. SEP'TUAGINT, adjective. Pertaining to the Septuagint; contained in the Greek copy of the Old Testament. The Septuagint chronology makes fifteen hundred years more from the creation to Abraham, than the present Hebrew copies of the Bible."		
	Greek Language	Greek is the world's oldest recorded living language, first spoken in the Balkan peninsula since the 3rd millenium BC or earlier (which can only mean that Greek was most probably one of the languages with the Tower of Babel in ~2841 BC (line of Japeth). The earliest examples of written Paleo-Hebrew date only back to the 10th century BC and the Hebrew of today's Bibles has little to do with Paleo-Hebrew and the Aramaic / Hebrew of the original Bible).	<u>Wikipedia</u> Timeline FitForFaith.ca	
Resources	Online Bibles (Greek Old Testament, translated into English)	Lancelot Brenton Translation (1851; based on Codex Vaticanus; by Lancelot C. Brenton; extra-biblical Apocrypha included) New English Translation (NETS; 2014; based on several critical editions included in the Göttingen, Rahlfs' for the remainder and the NRSV translation;	<u>Wikipedia</u> BibleStudyTool <u>NETS</u>	
	Audiobooks	by Pietersma, Wright & others; extra-biblical Apocrypha included) The Septuagint Genesis: Brenton Translation, narrated by Christopher Glyn The Pentateuch from the Septuagint, narrated by Joseph B. Lumpkin	<u>Available on</u> several platforms <u>Available on</u> several platforms	
	General Reading	The Minor Prophets of the Septuagint in English, narrated by Mel Jackson What Is The Septuagint? What is the (Proto-) Masoretic text / Ussher chronology?	Available on several platforms Wikipedia Wikipedia	
	Reviews, of Books	Discovering the Septuagint, by David W. Bercot	<u>Goodreads</u>	
	(by Thomas Lorenz)	(5 out of 5 stars Reviewed 07/12/2023) An Evangelical Appeal for the Septuagint, by C.W. Henry	<u>Review</u> <u>Review</u>	
		(2 out of 5 stars Reviewed 27/06/2024) Invitation to the Septuagint by Karen Jobes Moisés Silva	<u>Review</u> Review	

Invitation to the Septuagint, by Karen Jobes, Moisés Silva (1 out of 5 stars ||| Reviewed 21/06/2024)

Translation and Survival: The Greek Bible of the Ancient Jewish Diaspora, by Tessa Rajak (1 out of 5 stars ||| Reviewed 28/09/2024)

<u>Review</u>



Comments

Scripture / References

#1 Genealogies What I now entitle in unorthodox terms 'smoking guns', shows us perfect proofs for the superiority of the Greek Old Testament

compared with the Masoretic texts. \	ms 'smoking guns', shows us perfect proofs for the superiority of the Greek Old Testa Ve have to be aware that a perfect proof cannot come from outside Scripture (e.g. base come from within Scripture - comparing the different texts to each other.	
IESOUS CHRISTOS came in the 77th generation, not in the 76th generation, outgoing from THEOS the FATHER, being the FATHER of the first human, Adam. ▶ see also the study 'Genealogies' Even our common Bibles contradict themselves - when comparing the NT with 77 generations - with the OT resulting in 76 generations.	And IESOUS [77], when He began His ministry, was Himself about thirty years old, being the son (as it was believed) of Joseph [76] the son of Eli [75], the son of Matthat [74], the son of Levi [73], the son of Melchi [72], the son of Jannai [71], the son of Joseph [70], the son of Mattathias [69], the son of Amos [68], the son of Nahum [67], the son of Esli [66], the son of Naggai [65], the son of Maath [64], the son of Mattathias [63], the son of Semein [62], the son of Josech [61], the son of Joda [60], the son of Joanan [59], the son of Rhesa [58], the son of Zerubbabel [57], the son of Shealtiel [56], the son of Neri [55], the son of Melchi [54], the son of Addi [53], the son of Cosam [52], the son of Elmadam [51], the son of Eljo), the son of Joshua [49], the son of Eliezer [48], the son of Jorim [47], the son of Judah [43], the son of Joseph [42], the son of Jonam [41], the son of Fliakim [40], the son of Joseph [42], the son of Jonam [41], the son of Mattatha [37], the son of Melea [39], the son of Menna [38], the son of Mattatha [37], the son of Nathan [36], the son of David [35], the son of Jesse [34], the son of Obed [33], the son of Boaz [32], the son of Sala [31], the son of Nahshon [30], the son of Amminadab [29], the son of Arni [28], the son of Hezron [27], the son of Perez [26], the son of Judah [25], the son of Jacob [24], the son of Isaac [23], the son of Shelah [15], the son of Peleg [17], the son of Seru [19], the son of Reu [18], the son of Peleg [17], the son of Seru [19], the son of Shelah [15], the son of Peleg [17], the son of Seth [3], the son of Mahalaleel [6], the son of Cainan [14], the son of Jarad [7], the son of Mahalaleel [6], the son of Cainan [5], the son of Enosh [4], the son of Seth [3], the son of Mahalaleel [6], the son of Cainan [5], the son of Enosh [4], the son of Seth [3], the son of Mahalaleel [6], the son of Cainan [5], the son of Enosh [4], the son of Seth [3], the son of Mahalaleel [6], the son of Cainan [5], the son of Enosh [4], the son of Seth [3], the son of Ad	
Same verses in Greek OT VS. Masoretic texts:	Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram,	
Same verses in Greek OT vs. Masoretic texts:	Arphaxad fathered Shelah, and Shelah fathered Eber. And Arphaxad lived a hundred and thirty-five years, and begot Cainan. 13 And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Cainan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died. 14 And Sala lived an hundred and thirty years, and begot Heber.	
	When Arphaxad had lived thirty-five years, he fathered Shelah. 13 And Arphaxad lived four hundred and three years after he fathered Shelah, and he fathered other sons and daughters. Masoretic 14 When Shelah had lived thirty years, he fathered Eber.	Gen 11:12-14 Masoretic OT
Often excluded verses 11 to 16 and verses 18 to 23 the 'missing' Cainan.	And Arphaxad procreated Cainan, and Cainan procreated Shelah, and Shelah procreated Eber. Sala 18 ΚΑΙ ΑΡΦΑΞΑΔ ΕΓΕΝΝΗCΕ ΤΟΝ ΚΑΙΝΑΝ ΚΑΙ ΚΑΙΝΑΝ ΕΓΕΝΝΗCΕ ΤΟΝ CΑΛΑ ΚΑΙ CΑΛΑ ΕΓΕΝΝΗCΕ ΤΟΝ EBEP. Transliteration: 18 kai arphaxad egennese ton kainan kai kainan egennese ton sala kai sala egennese ton eber.	
	"William Hales asserts that the Septuagint, in 1Chron. i, 24, omits Cainan; which is an incorrect account. Many copies have Cainan in both the passages of 1 Chron. i. In verse 18, Cainan appears in wenty-one copies, collated by Dr. Parsons, including the Alexandrine. In verse 24 he is inserted in six copies." - Fasti Hellenici, vol. i, p. 288"	The Patriarchal Age; or, The history and religion of mankind' by George Smith, Page 317 Fasti Hellenici, yol. i, p. 288
1c. AD 2c. AD (~100-150 AD, before Justin Martyr documented the falsifications in 150 AD) The fact that the Samaritans came from	"It appears very evident that the second Cainan was originally in the Hebrew text [500 BC, Vorlage], and the Septuagint version derived from it [~250 BC]; also, that his name continued in all the Greek and Hebrew copies to the Christian era [1c. AD], and after, to the time of Josephus, and the end of the first century." - Chronological Antiquities, vol. i, p. 79. " It is remarkable that despite the omission of Cainan from the Hebrew text, and his later general rejection by historians, there are more traditions surviving about him than about his son, Salah. The Alexandrian Chronicle states [5–6c. AD] that the Samaritans came from Cainan":	The Patriarchal Age' by George Smith, Page 318 ", Page 319
Cainan, provides an overwhelming justification for the Jews to have excluded precisely his name. It is well known and described in the biblical account that the Jews had a deep aversion of the Samaritans. The inclusion of Cainan in their own writing must have been thorn for centuries. In addition, it has to be noted that the heritage of the Samaritans is even 2–3 generations older than that of the Hebrews / the lineage of Abraham.	And the sons of Aram, the son of Shem, the son of Noah are [Uz] and Hul, from whom the Lydians arose, and Gether, whence the Gasphenians, and Mash, whence the Mossinians. And Arphaxad begat Cainan, whence come, from the east, the Samaritans. Cainan begat Salathee (i.e., Sala), whence come the Salathians." And Salathee begat Heber, whence come the Hebrews. Two sons were born to Heber, Peleg, whence arises the lineage of Abraham, and Joktan his brother.	An Alex- andrian World Chronicle, Apocalypse of Pseudo- Methodius, page 160-161 * discernment of the book required
Conclusion:	The Samaritan woman, therefore, saith unto him - How dost, thou, being, a Jew, ask to drink, of me, who am, a Samaritan woman? [for, Jews, have no dealings with Samaritans.] "The point is decided by an unquestioned text of Holy Scripture in the New Testament, Luke, when giving the genealogy Christ, says that Sala "was the son of Cainan, which was the son of Arphaxad." Luke iii, 36. The genuineness of this text has never been disputed; and we are disposed to rest the question entirely upon it. If it be admitted that Luke wrote under the plenary inspiration of the HOLY SPIRIT, it must be believed that the quotations from the Old Testament Scriptures which be has made are strictly true. It can be no answer, that the writer was deceived in quoting from a translation, or a vitiated copy; for if this be allowed, he might by the same rule be mistaken in any other way, and the doctrine of efficient inspiration would be made worthless."	Joh 4:9 The Patriarchal Age' by George Smith, Page 318
Cainan does not appear in the (Proto-) Masoretic Text and in other texts mainly associated with the interests of certain people groups, but does appear in numerous biblical and extra biblical texts:	C. Robert Fetter 'A Critical Investigation of The Second Cainan' lists the following texts and versions which omit the name of Cainan: (1) all the passages in the (Modern) Hebrew text (Gen 10:24; 11:12-13; 1Chr 1:18, 24; (2) the Samaritan Pentateuch; (3) [] (5) the Syriac Version; (6) the Latin Vulgate But those which do mention Cainan are (1) nearly all Greek manuscripts of Luke 3:36; (2) the Septuagint of Gen 10:24, 11:12-13, and 1Chr 1:18; (3) the Book of Jubilees; and (4) Demension, according to Polyhistor and Theophilus of Antioch. [He did not mention that Cainan is included in the Hebrew Midrash (not endorsed) and vener-	Source
	ated in the Orthodox Church (not endorsed)]	<u>Source</u>

	The Numerical Balance Between Ger	nesis 5 & 11	
Genesis 1-2	Genesis 5	Genesis 11	
1 - THEOS	(2) 3 - Seth	(12) 13 - Arphaxad	See study
(1) 2 - Adam	(3) 4 - Enosh	(13) 14 - Cainan	<u>'Genealogies'</u>
	(4) 5 - Kenan	(14) 15 - Shelah	
	(5) 6 - Mahalalel	(15) 16 - Eber	
	(6) 7 - Jared	(16) 17 - Peleg	
	(7) 8 - Enoch	(17) 18 - Reu	
	(8) 9 - Methuselah	(18) 19 - Serug	
	(9) 10 - Lamech	(19) 20 - Nahor	
	(10) 11 - Noah (Shema, Ham, Japeth)	(20) 21 - Terah (Abram, Nahor, Haran)	
	(11) 12 - Shem	(21) 22 - Abraham	
	10	10 (NOT 9!)	

Genealogies



Comments Scripture / References Genealogies -When we compare all the begetting ages (see link with overview), it becomes **▶** see the study 'Genealogies' Manipulation of Begetting Ages. clear that only the Greek OT harmonizes overall and with the respective lifetimes. Age at Son's Birth · Comparison of Bible Texts - Septuagint (LXX) - Jasher Jubilees Josephus - LAB (Pseudo-Philo) Masoretic / Ussher (ESV, KJV, NIV, ...) Please download the PDF for high resolution images! Samaritan — Lifetime (LXX) ● Lifetime (Masoretic) We also notice by comparing historical resources, that the Alexandrian World Chronicle (5-6c. AD), Eusebius of Caesarea (4c. AD), Flavius Josephus (1c. AD), Julius Africanus (3c. AD; in his Five Books of Chronology) and Theophilus of Antioch (2c. AD; in his apologetic work to Autolycus) affirm the same pattern while the manipulated begetting ages are reflected in the **Book of Jasher** (not authentic), Jubilees, Samaritan Pentateuch and the Modern Hebrew (Proto-Masoretic) text, all sources easily accessible and to be manipulated by the second century Jews. Genealogies -Significant overlap of up to And Adam lived thirty and two hundred years. And when Adam had lived <mark>one hundred and</mark> thirty years, he fathered a child in his likeness, according to his image. And he called his name Seth. ▶ see also the study 'Genealogies' And Arphaxad lived a hundred thirty five years, and he procreated Cainan. When Arphaxad had lived thirty-five years, he fathered Shelah. And Nahor lived seventy nine years, and he procreated Terah. When Nahor had lived twenty-nine years, he fathered Terah. And Abraham was a hundred years old when was born to him Isaac his And Abraham was one hundred years old when Isaac his son was born to While the overlap of generations is not visible in the generations from Adam to Shem (due to the very high lifespans), it becomes apparent in the generations from Shem to Terah, where the lifespans after the flood are significantly reduced and therefore reveal the manipulation done in respect to the begetting ages. Noah 502 (Age At Fatherhood) 448 (Remaining Years) 🕏 Shem 100 Arphaxad Cainan 330 Shelah Eber 134 370 Peleg 207 132 Serug 130 Terah Abraham (birth 2166 BC) 100 75 💃 Isaac 60 120 Jacob 87 60 \$ HEBREW OLD TESTAMENT (AMP, ESV, KJV, LEB, NIV, NASB, NLT...) Noah 502 (Age At Fatherhood) 448 (Remaining Years) Shem Arphaxad Shelah Eber 207 Serug Nahor Terah Abraham (birth 2166 BC) Isaac 60 87 60 🗄 Iacob Let us run through the scenarios the According to the Masoretic timeline, Noah would have: Masoretic text is painting. ·fathered Shem [1st generation · son] ·met Arphaxad [2nd generation · grandson] Then we cannot do otherwise but see the incredible damage the Masoretic ·met Shelah [3rd generation · great-grandson] · met Eber [4th generation · great-great-grandson] · met & outlived Peleg by 10 years [5th generation · great-gt.-gt.-grandson] text has suffered through its botched and heretical manipulation. ·met Reu [6th generation · great-gt.-gt.-gt.-grandson] · met Serug [7th generation · great-gt.-gt.-gt.-gt.-grandson] · met & outlived Nahor by 9 years [8th generation · great-gt.-gt.-gt.-gt.-gt.-grandson] his great-great-great-great-·and only died 2 years before Abram. great-great- great-grandson born 9 generations after him. Calculation from Noah to Abraham: Q 2166 BC (birthdate Abram) + 130 years (Terah fathered Abram; see Gen 11:26) years (Nahor fathered Terah; see Gen 11:24) years (Serug fathered Nahor; see Gen 11:22) years (Reu fathered Serug; see Gen 11:20) years (Peleg fathered Reu; see Gen 11:18) years (Eber fathered Peleg; see Gen 11:16) years (Shelah fathered Eber; see Gen 11:14) 35 years (Arphaxad fathered Shelah; see Gen 11:12) + 100 years (Shem fathered Arphaxad; see Gen 11:10) + 502 years (Noah fathered Shem; Gen 5:32) -950 years (total lifetime of Noah) = 2168 BC, meaning a death of Noah 2 years before the birth of Abram - according to the standard Bibles we hold in our hands today! According to the Masoretic timeline, Shem would have:
·fathered & outlived Arphaxad by 62 years [1st generation · son]
·met & outlived Shelah by 32 years [2nd generation · grandson] his great-great-great-greatgreat-great-great-greatgreat-great-grandson · met & outlived Sheiah by 32 years [21th generation great-grandson]
· met & outlived Peleg by 162 years [4th generation great-gt.-grandson]
· met & outlived Reu by 131 years [5th generation great-gt.-gt.-grandson]
· met & outlived Serug by 109 years [6th generation great-gt.-gt.-gt.-grandson]
· met & outlived Nahor by 161 years [7th generation great-gt.-gt.-gt.-gt.-gt.-grandson]
· met & outlived Terah by 75 years [8th generation great-gt.-gt.-gt.-gt.-gt.-gt.-grandson]
· met Abraham [9th generation great-gt.-gt.-gt.-gt.-gt.-gt.-grandson]
· met Isaac [10th generation great-gt.-gt.-gt.-gt.-gt.-grandson] ·met Isaac [10th generation · great-gt.-gt.-gt.-gt.-gt.-gt.-gt.-grandson]. Shem having died in 2016 BC and therefore having met Abraham for 150 years (born in 2166 BC) is an outrageous claim regularly made by teachers. THEOS is not the author of confusion, and even the previously very long life spans had a certain pattern. 3. Arphaxad would have met Abraham, According to the Masoretic timeline, Arphaxad would have: his great-great-great-great-·fathered Shelah [1st generation · son] great-great-grandson ·met & outlived Terah by 13 years [7th generation · great-gt.-gt.-gt.-gt.-grandson] According to the Masoretic timeline, Shelah would have: his great-great-great-great-·fathered Eber [1st generation · son] great-great-grandson born 8 generations after him. ·met Abraham [7th generation · great-gt.-gt.-gt.-gt.-grandson]. According to the Masoretic timeline, **Eber would have**: his great-great-great-great-·fathered & outlived Peleg by 191 years [1st generation · son] • met & outlived Abraham by 4 years [6th generation · great-gt.-gt.-gt.-grandson]. great-great-grandson ·met Isaac [7th generation · great-gt.-gt.-gt.-gt.-grandson]. Eber would have outlived his great-great-great-great grandson Abraham (6th), but is not even mentioned in the Abrahamic covenant! The Bible rather points out the <u>Gen</u> 11:28 very rare cases a father outlived in the land of his birth, in Ur of the Chaldeans. his son. And Nadab and Abihu [strange fire] died <u>1Num 3:4</u> 1Chr 24:2 they had no sons, so Eleazar and Ithamar served as priests. In all the genealogies, by 29 / 31 Then he [Jacob] instructed them [...] Bury me <u>Gen</u> years (2 out of 76 (77 including THEOS) <u>49:29-33</u> the cave that is in the field of Ephron the Hittite [..] in the land of Canaan, generations). which Abraham bought with the field from Ephron the Hittite as a burial site. There they buried Abraham and Sarah his wife. There they buried It is therefore unsettling to assume that Isaac and Rebekah his wife. [...] When Jacob finished instructing his sons he drew his feet up to the bed. Then he took his last breath and was gathered to his people. Now the length of time that we had traveled from Kadesh Barnea until the <u>Deu</u> 2:14-18 time when we crossed the wadi of Zered was thirty-eight years, until the [...] when all the men of war had died from among the people, KYRIOS spoke to me, saying, 'You are about to cross over the boundary of Moab today at Ar. [Rahab] Now then, please swear to me by KYRIOS that, as I have dealt <u>Jos</u> 2:12-18 kindly with you, you also will deal kindly with my father's house, and give me a sure sign that you will , and deliver our lives from death." [...] you shall gather into your house your <u>Jdg</u> 2:10 And all that generation [conquest of Canaan] also were gathered to their fathers. And there arose after them who

exceptional that Joseph saw (emphasis on 'saw', not outlived!) his great- grandson. Job is mentioned to have seen his great-grandsons, but once again there is no mention that he outlived them - he saw

who defined the creation date; see page 9 for an overview of proposed dates]

[a fact that deserved a special mention in the Bible]. And Job lived after his affliction a hundred and seventy years: and all the years he

So Joseph remained in Egypt, he and the house of his father. And Joseph lived one

hundred and ten years. And Joseph saw Ephraim's children to the third generation

KYRIOS or the work that he had done

<u>Job</u> 42:16

them in the same way we usually live long enough to see our grandsons.

Another very particular mention is found

in Gen 50:23, where it is already deemed

lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. 17 And Job died, an old man and full of days: 17a and it is written that he will rise again with those whom KYRIOS raises up.

The main reason why we still believe in a deflated timeline, is essentially the lack of spiritual discernment in academic circles. Edwin R. Thiele's chronology 'The Mysterious Numbers of the Hebrew Kings' has become the consensus view among Old Testament scholars. It certainly contains much valuable work, but fails spectacularly when it comes to the superiority of the Greek over Modern Hebrew. Should we have not be more cautious knowing that

he was a Seventh-Day-Adventist, a very problematic cult? Why are we blindly accepting core teachings from someone who is possibly not even

for Israel.

Another highly regarded book which also fails spectacularly when it comes to the superiority of the Greek Old Testament, is 'Primeval Chronology William Henry Green. It certainly requires more discernment, to recognize a Presbyterian Pastor as a Calvinist (who are closer to the truth than SDA's, but still teach a different Evangelium), but such a discernment should be one of the fundamental skills of a serious biblical scholar. He did not only reject the Greek Old Testament "A simple glance at these numbers is sufficient to show that the Hebrew is the original", but went as far as to reject the entire biblical time-line "We conclude that the Scriptures furnish no data for a chronological computation prior to the life of Abraham; and that the Mosaic records do not fix and were

Even the book 'The Genesis Flood: The Biblical Record and Its Scientific Implications', which is a masterpiece in many regards, fails to recognize the superiority of the Greek Old Testament over the Modern Hebrew Old Testament and misses this as great opportunity to strengthen many of their arguments (e.g. more population before Noah because of greater time elapsed between Adam and Noah). Whitcomb and Morris came apparently close to an acceptance of the Greek Old Testament, but once again bowed to the consensus shaped by Green and Thiele, by hastily and awkwardly arguing in the appendix of the book why Genesis 5 and 11 should not be strictly interpreted, contradicting the entire essence of the book. > see also the study 'Genealo gies' which clearly shows the requirement and overall harmony of a strict interpretation of Genesis 5 & 11 in the light of the Greek Old Testament.

not intended to fix the precise date either of the Flood or of the creation of the world." [which is an opinion at odds with many earlier historians and scholars

4 · Smoking Guns · Genealogie



Comments

Scripture / References

15:1-15

<u>Gen</u>

23:26

<u>1Sam</u>

2:31-32

<u>Psa</u> <u>55:23</u>

Psa 91:16

92:12-14

Pro 10:27

Pro 11:30

Pro 13:23

#3
Genealogies

Genealogies -Abraham's 'Golden Age'.

The promise in Genesis 15 was, that Abraham would join his ancestors in a good old age. Did THEOS fulfill His promise?

Yes, according to the Greek OT.

No. not according to the Masoretic text.

Abraham died at the age of 175.

cestors would have died at the age of 433, 438, 464 and 600 years. Noah would have died at the age of 950 years, only 2 years before the birth of Abram.

After these things the word of KYRIOS came to Abram in a vision [...] And as for you, you shall go to your ancestors in peace; you shall be buried in a good old age.

And Abraham passed away and died in a good old age, old and full of years. And he was gathered to his people.

11. Noah 502 448 950 years • 3118 - 2168 BC

12. Shem 100 500 600 years • 2616 - 2016 BC

13. Arphaxad 35 403 438 years • 2516 - 2078 BC

14. Shelah 30 403 433 years • 2481 - 2048 BC

15. Eber 34 430 464 years • 2451 - 1987 BC

20. Terah 130 75 205 years • 2296 - 2091 BC

21. Abraham 100 75 175 years • 2166 - 1991 BC

When we look at the Masoretic genealogies, we observe the following inconsistencies:

Eber outlived Abraham and died at age of 464 years – already more than double the age of Abraham.

11:16

Possible 11:16

Noah died at the age of 950 years – 5 times older than Abraham,

Gen
9:29

Shem at the age of 600 years,

Arphaxad at the age of 438 years and

Shelah at the age of 433 years,

Gen
11:15

In summary – a death of Abraham at the age of 175 would not come anywhere close to the wording 'good old age' and 'old', if his age is directly contrasted by ages of 433, 438, 464, 600 and even 950. He would have actually died at a -very- 'young age' and earlier than any of his direct ancestors.

By contrast and looking at the Greek OT, we see a

(see #2 above) – with no conflict at all. Abraham died a little younger than his father and son, but we have to remember that those biblical fathers are only a small fragment of the generation surrounding them and that the 'good old age' rather refers to the life expectancy of his generation. We can conclude from the Bible, that righteous believers had been rather blessed with older ages (with exceptions) – compared to the average population.

There will be no one suffering miscarriage or infertile in your land. I will make full the number of your days.

all within the same generation / lifetime of Abraham.

Look, days are coming when I will cut off your strength and the strength of the house of your ancestor so that no one in your house will live to old age. You will look at the distress of my dwelling place, despite all the good caused for Israel, but there will never be an old man in your household forever!

But you, O THEOS, you will bring them down to the pit of corruption. The men of bloodshed and deceit will not live half their days, but I will trust you.

With long life I will satisfy him, and show him my salvation.

The righteous will flourish like the date palm. They will grow like a cedar in Lebanon. Planted in the house of KYRIOS, they will flourish in the courts of our THEOS. They will still prosper in old age.

The fear of KYRIOS adds length of days: but the years of the impious shall be shortened.

Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time.

The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

#4

Flood



Scripture / References **Comments** Flood -"In the six hundredth year in the life of Noah, during the second month, on 3 Differentiating Dates. the twenty-seventh of the month, on this day all the springs of the deeps burst forth, and the waterfalls of the heaven were opened.' Manipulation of 3 dates related to the flood (Gen 7:11; Gen 8:4; Gen 8:5). "In the six hundredth year of Noah's life, in the second month, on the 17 seventeenth day of the month, on the same day all the fountains of the No logical reason had been found why great deep burst open, and the floodgates of the sky were opened.' those 3 Bible passages had been manipulated. But upon a simple comparison of the numbers '27' and '17' it already becomes clear that only the number "The ark ran aground in the seventh month on the twenty-seventh day of the month on the Ararat mountains." '17' can be false because even the Masoretic text agrees in Gen 8:14 with the '27' in the Greek OT. Meanwhile, "In the seventh month, on the seventeenth day of the month, the ark rested the Greek OT shows a tr upon the mountains of Ararat." "And in the second month, on the twenty-seventh day of the month, the land was dried.' "In the second month, on the twenty-seventh day of the month, the earth was dry." Discrepancy of 1 month Now the water, as it was proceeding, was diminishing until the tenth (see also below the '30-Day Gap). month, then in the , on the first of the month, the tops of the mountains appeared. 10 And the waters continued to recede to the tenth month; in the tenth month, on the first of the month, the tops of the mountains appeared ... Flood -Length of 360 Days. Start The Masoretic texts conclude a total time of the flood of 370 da (Opening of Abyss until Leaving the Ark), compared to exactly 360 days provide in the Greek OT. 93 days "40 days' many years "7 days" "40 nights" | 110 days 56 days ► see the study 'The Flood · Chronology' for more details and the precise calcu-56 days "150 days" 154 days 360 days 360 days (Biblical Calendar Year) In the six hundredth year of the life of Noah, in the second month, on the twenty-seventh day of the month - on that day all the springs of the great deep were split open, and the windows of heaven were opened ... And in the second month, on the twenty-seventh day of the month, the earth was dry. In the six hundredth year of the life of Noah, in the second month, on the **seventeenth day** of the month - on that day all the springs of the great deep were split open, and the windows of heaven were opened. And in the second month, on the twenty-seventh day of the month, the earth was dry. A biblical calendar year is 360 days <u>Rev</u> 11:3 ... my two witnesses, and they will prophesy for one thousand two hundred sixty days long (see study 'Creation'), divided into 12 months of 30 days each. [1260 / 3.5 years = 360 days], dressed in sackcloth." <u>Rev</u> ... speaking great things and blasphemies, and authority to act was given to him for forty-two months $[42 \times 30 = 1260 \text{ days } (3.5 \text{ years})]$. Rev 22:2 ... a tree of life, yielding twelve fruits, in each several month rendering its fruits ... Flood -The 30-Day Gap. Dove (3) Waters Diminish Other Mountains Earth Dry By comparing the beforehand mentioned Waters Stop Ark Rests On Mt. Ararat dates in the Masoretic and Greek OT texts, we notice in the Masoretic texts a mysterious and additional 30-day waiting period. ▶ see the study 'Flood of Noah · 360-Day Chronology According to the Greek OT for more details and precise calculation All Life Wiped Out Waters Diminish Other Mountains Become Visible Leaving The Ark Ark Rests On Mt. Ararat The misinterpretation of Genesis 8:5 (10th instead of month) is the origin of this additional waiting time. After this verse, other dates are simply added by counting days (40 days, 7+7+7 days). Now the water, as it was proceeding, was diminishing until the eventh month, on the first of the month, the tops of the mountains appeared. ΤΟ ΔΕ ΥΔωΡ ΠΟΡΕΥΟΜΕΝΟΝ ΗΛΑΤΤΟΝΟΥΤΟ ΕϢC ΤΟΥ ΔΙΚΑΝΟΝ ΜΙΝΟς, ΕΝ ΔΕ Τω Δ EKATO MHNI, TH ПРОТН ТОҮ MHNOC, ФФӨНСАН AI КЕФАЛАІ ТОН VS. OPEWN. And the waters continued to recede to the 🐚 in the tenth month, on the first of the month, the tops of the mountains appeared ... [the tenth month is now repeated while the Bible text expresses one action until month x, with the subsequent action in a "then" distinct month. The Masoretic text jams both actions into the same month, effectively even overlapping the first of the 10th month!]. Most scholars simply and unknowingly merge this unexplained gap into a longer waiting time of 86 instead of 56 days, effectively adding another waiting time of 30 days before the final wait of 56 days. But when we look at the Greek OT dates, we see a perfe match of Gen 8:12 and 13, initiating the 56-day waiting period on the very same day the dove did not return and Noah opened consequently the covering. And when he had waited yet another seven days, again he sent forth the dove, and it did not continue to turn back to him any more. And it came about in the six hundred first year in the life of Noe, , that the water disappeared from the earth, and Noe uncovered the roof of the ark that he made, and he saw that the water had disappeared from the face of the earth. ... And it happened that, in the six hundred and first year, in the first month, on the , the waters dried up from upon the earth ...

6 · Smoking Guns · Floo



Comments

Scripture / References

<u>Gen</u> <u>5, 11</u>

<u>Gen</u> <u>6:18</u>

Gen 7:1

<u>Gen</u> <u>7:7</u>

<u>Gen</u> 7:6

Noah's father (Lamech) and grandfather (Methuselah) - death before the flood.

#5
Flood

A) The Greek OT texts added 100 years or that

1. It is clear that either

B) The Masoretic texts deducted 100 years from most of the begetting ages.

How can we now prove which text had been manipulated? Precisely through the bottleneck of Noah and the flood.

2. This is how the Masoretic begetting ages should look alike, if the 100 years would have been deducted consistently. But this implies that Shem would have become father in the first year of his life and that Methuselah and Lamech would

The small fact that the begetting age of Shem remains at its original, is already a clear proof for

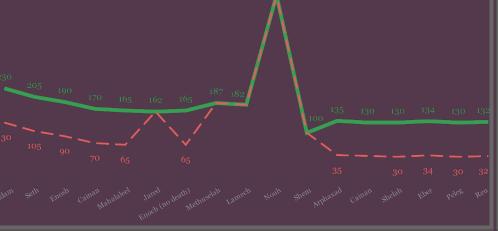
- 3. Both Methuselah and Lamech had -NOT- been on the ark, which clearly implies their deaths (either through the flood or) before the flood.
- 4. The flood occured when Noah had been exactly 600 years old.
- 5. Consequently, Lamech died 29 years before the flood and Methuselah in the year of (or through) the flood.
- 6. What would be the consequence if the deduction of the 100 years would have been applied consistently for all generations and Methuselah would have become father at the age of 87 and Lamech at

the age of 82?

S = Septuagint (LXX) — Masoretic

M = Masoretic Text, D = Difference

Septuagint (LXX) — Masoretic



- 230
 205
 190
 170
 165
 162
 165
 187
 182

 130
 105
 90
 70
 65
 65
 35
 30
 34
 30
 32

 Sdam Seell Enoch Coinan Mahalaleed Jareed Rethinsedah Lameeth Noah Shem Rephared Coinan Sheliah Eixer Poles Ren
 Enoch (no health)
- ... my covenant with you, and you must go into the ark you, and your sons, and your wife, and the wives of your sons with you. "Go - you and all your household - into the ark ...

And Noah and his sons and his wife, and the wives of his sons with him, went into the ark because of the waters of the flood.

Noah was six hundred years old when the flood waters came upon the earth.

Lamech: 3298 BC (Flood) + 600 Years (Noah) + 182 Years (Lamech, Begetting Age) - 753 Years (Lamech, Life Time)

Methuselah: Flood + 600 Years (Noah) + 182 Years (Lamech, Begetting Age) + 187 Years (Methuselah, Begetting Age) - 969 Years (Methuselah, Life Time)

Lamech: 3298 BC (Flood) + 600 Years (Noah) + 82 Years (Lamech, Begetting Age) - 753 Years (Lamech, Life Time) = 3227 BC (71 years After flood)

Methuselah: 3298 BC (Flood) + 600 Years (Noah) + 82 Years (Lamech, Begetting Age) + 87 Years (Methuselah, Begetting Age) - 969 Years (Methuselah, Life Time) = 3098 BC (200 Years After Flood).

7. The consequence is that Lamech would have died 71 years after the flood and Methuselah 200 years after the flood. This is the reason why the Masoretic texts retained the original begetting ages at the bottleneck of Noah's flood, though being manipulated in most parts of the genealogies.



	Comments	Scripture / References	
Angel ^{Of} KYRIOS	Generations of theologians assumed CHRISTOS to be the Angel of THEOS, but no proof was found. The latter can only be found in the Greek Old Testament, which content is nearly identical with the Paleo-Hebrew text, while the Modern Hebrew text deviates from it.	5 For a CHILD is born to us, and a SON is given to us, whose government is upon His shoulder: and His name is called the MESSENGER OF GREAT COUNSEL [ΑΓΓΕΛΟC ΜΕΓΑΛΗC ΒΟΥΛΗC · Aggelos Megales Boules · Messenger of Great Counsel], for I will bring peace upon the princes, and health to Him. 6 His government shall be great, and of His peace there is no end: it shall be upon the throne of David, and upon His kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and for ever. The zeal of KYRIOS OF HOSTS shall perform this. 6 For a child has been born for us; a son has been given to us. And the dominion will be	Isa 9:6
	One single Bible verse, Isaiah 9:6, provides us with the identity of the Angel of KYRIOS. The decisive word 'Messenger / Angel' had been removed and 3 other names had been retroactively added. Those words only appear in the Modern Hebrew text and were not quoted by Early Christians until after 325 AD. It is highly probable that the 2nd-century Jews (specifically Rabbi Akiva) knew very	on his shoulder, and his name is called Wonderful Counselor, Mighty G-d , Everlasting Father , Prince of Peace . 7 His dominion will grow continually, and to peace there will be no end on the throne of David and over his kingdom, to establish it and sustain it with justice and righteousness now and forever. The zeal of Y-hw-h of hosts will do this.	Masoretic OT
	well that the MESSIAH was the Messenger who appeared many times in the Old Testament, and they therefore deleted the clearest reference and added 3 other titles in order to distract from the manipulation. This addition of 4 anthropomorphisms in one single verse is also a strong argument against scholars who claim that the Greek OT watered down anthropomorphisms such as a 'rock' for 'THEOS' (Psa 18:31, 46).		
	When Jacob blessed his grandsons in Egypt, he confirmed that CHRISTOS is the Angel of KYRIOS. There is only one who delivered us from evil - no 'ordinary' angel could deliver us the way CHRISTOS can do.	And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him. 14 But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, guiding his hands crosswise. 15 And he blessed them and said, The THEOS in whose sight my fathers were well pleasing, even Abraam and Isaac, he bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the	<u>Gen</u> 48:16
	Mal 3:1 then eleminates any doubts, by stating:	earth. 1 Behold, I send forth my messenger [John the Baptist], and he shall survey the way before me: and KYRIOS, whom ye seek, shall suddenly come into His temple, even the Angel of the Covenant [ATTEAOC THC ATAOHKHC · Aggelos Tes Diathekes · Angel / Messenger of the Covenant / Testament], whom ye take pleasure in: behold, He is coming, saith KYRIOS ALMIGHTY. 2 And who will abide the day of His coming? or who will withstand at his appearing?	<u>Mal</u> 3:1-2
Cain & Abel	While generations of pastors and theologians have (been) taught that we simply do not know the reason for THEOS having rejected Cain's sacrifice, we always had the precise reason given in the Greek Old Testament. Cain brought a perfect sacrifice, but He did not divide it, either between	And it was so after some time that Cain brought of the fruits of the earth a sacrifice to KYRIOS. 4 And Abel also brought of the firstborn of his sheep and of his fatlings, and THEOS looked upon Abel and his gifts, 5 but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. 6 And KYRIOS THEOS said to Cain, Why art thou become very sorrowful and why is thy countenance fallen? 7 Hast thou not sinned if thou hast brought it rightly, but not rightly divided [Strong's G1244 AIEAHC - dieles, to divide, to distribute] it? be still, to thee shall be his submission, and thou shalt rule over him."	
	THEOS and him, or between THEOS, him and others (no priests at that time). In short, he ate the sacrifice while he had the obligation to share it. It was this sin of sacriledge / greediness that led after THEOS' respective rejection to the first murder in history. It is not hard to imagine why this verse had been manipulated. IESOUS Himself called out the greediness of the Phari- sees in Luk 11:39, and Gen 4:7 surely was a thorn in their eyes when it came to the correct handling of sacrifices.	HCYXACON. ПРОС СЕ Н АПОСТРОФН AYTOY, KAI CY APEEIC AYTOY. In the course of time Cain brought to the Lord an offering of the fruit of the ground, 4 and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. 6 The Lord said to Cain, "Why are you angry, and why has your face fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."	Gen 4:3-7 Masoretic OT
	It is surprising (or rather a scandal) that this had not been revealed decades or even centuries earlier, considering how many formal students of the Bible read the Apostolic fathers, where Clement of Rome quotes the precise	And G-d said to Cain, 'Why are you deeply grieved, and why are you downcast? If you offered rightly but did not divide rightly, did you not sin? 1ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΥΤΏC: KAI ELENETO MEO HMERAC, HNELKEN KAIN AHO TŴN KAPHŴN THE THE OVELAN TW ΘΕΦ, KAI ABLA HNELKEN KAI AVTOC AHO TŴN HIGH OVELAN TW ΘΕΦ, KAI ABLA HNELKEN KAI AVTOC AHO TŴN	1st Letter of Clement Chapter 4, Verse 4 1st Letter of Clement - Greek Original
	passage from the Greek Old Testament (the letter being problematic, but this detail is important).	2 ΚΑΙ ΕΠΕΙΔΕΝ Ο ΘΒΟς ΕΠΙ ΑΒΕΛ ΚΑΙ ΕΠΙ ΤΟΙς ΛΦΡΟΙς ΑΥΤΟΥ, ΕΠΙ ΔΕ ΚΑΙΝ ΚΑΙ ΕΠΙ ΤΑΙς ΘΥΓΙΑΙΚ ΑΥΤΟΥ ΟΥ ΠΡΟΣΕΧΕΝ. 3 ΚΑΙ ΕΛΥΠΗΓΕΝ ΚΑΙΝ ΛΙΑΝ ΚΑΙ CYNEHECEN ΤΟ ΠΡΟΣΦΙΙΦ. 4 ΚΑΙ ΕΠΙΕΝ Ο ΘΕΟς ΠΡΟς ΚΑΙΝ: ΙΝΑΤΙ ΠΕΡΙΑΥΠΟς ΕΓΕΝΟΥ, ΚΑΙ ΙΝΑΠΙ CYNEHECEN ΤΟ ΠΡΟΣΦΙΙΟΝ COY; ΟΥΚ, ΕΑΝ ΟΡΘΦΟς ΠΡΟΣΕΝΕΓΚΗΣ, ΟΡΘΦΟς ΔΕ ΜΗ ΔΙΕΛΗΣ, ΗΜΑΡΤΕΣ; 5 Η CYXACON: ΠΡΟΣ ΣΕ Η ΑΠΟΣΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CY ΑΡΞΕΙΣ ΑΥΤΟΥ. 6 ΚΑΙ ΕΠΙΕΝ ΚΑΙΝ ΠΡΟΣ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ: ΔΙΕΛΘΦΜΈΝ ΕΙς ΤΟ ΠΕΔΙΟΝ. ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΦ ΕΙΝΑΙ ΑΥΤΟΥΣ ΕΝ ΤΦ ΠΕΔΙΦ, ΑΝΕΣΤΗ ΚΑΙΝ ΕΠΙ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΝ. 70 ΡΑΤΕ, ΑΔΕΛΦΟΙ, ΖΗΛΟΣ ΚΑΙ ΦΘΟΝΟΣ ΑΔΕΛΦΟΚΤΟΝΙΑΝ ΚΑΤΕΙΡΓΑΚΑΤΟ.	
		3 KAI ETENETO MEO HMEPAC HNETKEN KAIN AHO TON KAPHON THE FIRE OVEIAN TO KYPIO, 4 KAI ABEA HNETKEN KAI AVTOC AHO TON HPOTOTOKON TON HPOBATON AVTOV KAI AHO TON CTEATON AVTON. KAI EHELAEN O OBOC EHI ABEA KAI EHI TOIC AODPOIC AVTOV, 5 EHI AE KAIN KAI EHI TAIC OVCIAIC AVTOV OV HPOCECXEN. KAI EAVHHEEN TON KAIN AHAN, KAI CYNEHECEN TO HPOCOHO. 6 KAI EHIEN KYPIOC O OEOC TO KAIN NA THEPHAVHOC BIENOV, KAI INA TI CYNEHIC EN TO HPOCOHON COV? 7 OYK, EAN OPOOC HPOCENET KHE OPOOC AE MH AIEAHC HMAPTEC? HCYXACON. HPOC CE H AHOC TPOOH AVTOV, KAI CY APERIC AVTOV. 8 KAI EHIEN KAIN HPOC ABEA TON AAEAGON AVTOV AIEAGOMEN EK TO HEALON. KAI ETENETO EN TO EINALAY TOV EN TO HEALO KAI AND THE KAIN EHI ABEA TON AAEAGON AVTOV AIEAGOMEN 9 KAI EHIEN O OEOC HPOC KAIN HOY ECTIN ABEA O AAEAGOC COY?	Comparison With Gen 4:3-7 Greek OT
	The obligation to divide the first fruits was codified in ~1406 BC in the book of Deuteronomy:	"You shall tithe all the yield of your seed that comes from the field year by year. And before KYRIOS your THEOS, in the place that He will choose, to make His name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear KYRIOS your THEOS always. [] And you shall eat there before KYRIOS your THEOS and rejoice, you and your household. And you shall not neglect the Levite who is within your towns, for he has no portion or inheritance with you. "At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that KYRIOS your THEOS may bless you in all the work of your hands that you do.	<u>Deu</u> 14:22-29
	The Sin of Sacrilege in the biblical context: The sin of Ananias and Sapphira is now also much easier to comprehend, when referring back to Cain & Abel. THEOS made such a dramatic (one-time) example precisely because of the historical reference and in first instance for stealing of the sacred = touching His holiness.	But a man named Ananias, with his wife Sapphira, sold a piece of property, and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the HOLY SPIRIT and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to THEOS." When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it.	<u>Act</u> <u>5:1-5</u>
Sons of THEOS	Who has not heard of the foolish controversies regarding the interpretation of the 'Sons of THEOS'? If we would have followed in the past centuries the Greek Old Testament, we could have avoided those controversies almost en-	Hebrews 1:6 is a quotation of Deuteronomy 32:43, where the word 'sons' is exchanged for 'angels'. This clearly proves the identity of the 'sons'. let all the sons of THEOS worship Him; KAI IIPOCKYNHCATOCAN AYTO HANTEC YIOI OEOY.	► See also the separate study 'Divine, Spiritual & Human Beings' Deu 32:43

<u>Heb</u> <u>1:6</u>

tament, we could have avoided those controversies almost en-tirely. KAI ΠΡΟCΚΥΝΗCATΦCAN AYTΦ HANTEC ΑΓΓΕΛΟΙ ΘΕΟΥ.
"Let all angels of THEOS worship him."

Fit For Faith		THE GREEK	OLD TES	TAMENT			
			otations · Boo				
	Comments		Scripture	e / References			
Greek Old Testament Quotations	The Greek Old Testament is / was the Bible of IESOUS CHRISTOS and His Apostles, of the Early Christians and of the Greek-Speaking Jews. CHRISTOS and the NT writers	SOUS ostles, and Jews. Ο ΛΑΟC ΟΥΤΟC ΤΟΙC ΧΕΙΛΕCΙΝ ΑΥΤϢΝ ΤΙΜϢCΙΝ ΜΕ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤϢΝ ΠΟΡΡϢ ΑΠΕΧΕΙ ΑΠ ΕΜΟΥ, ΜΑΤΗΝ ΔΕ CEBONTAΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΕΝΤΑΛΜΑΤΑ ΑΝΘΡϢΠϢΝ ΚΑΙ ΔΙΔΑCΚΑΛΙΑC. Ο ΛΑΟC ΟΥΤΟC ΤΟΙC ΧΕΙΛΕCΙΝ ΜΕ ΤΙΜΑ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤϢΝ ΠΟΡΡϢ ΑΠΕΧΕΙ ΑΠ writers ΕΜΟΥ. 9ΜΑΤΗΝ ΔΕ CEBONTAΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΔΙΔΑCΚΑΛΙΑC ΕΝΤΑΛΜΑΤΑ					
	not only read, but regularly quoted from the Greek OT. It would already be remark-					<u>Mar</u> 7:6-7	
	able if the HOLY SPIRIT would have caused just one verse of the Greek Old Testament to be quoted in the Greek New Testa- ment. But it is much more, the					<u>Psa</u> 31:1-2	
	-majority- of NT quotations are taken from the GOT. This does not mean that there is not also a great familiarity with the Ma- soretic text when translated					<u>Rom</u> 4:7-8	
	properly into NT Greek, but it means that the familiarity with the GOT is substantially higher, both overall and in the substantive agreement within the	KYPIOC YΠΕΡΗΦΑΝΟΙΟ Ο ΘΈΟC ΥΠΕΡΗΦΑΝΟΙΟ Ο ΘΈΟC ΥΠΕΡΗΦΑΝΟΙΟ				<u>Pro 3:34</u> <u>Jam 4:6</u> <u>1Pet 5:5</u>	
	quoted verses. The GOT was also the standard issue Bible in synagogues where Greek was spoken. It was the Scripture for both Christians and Jews for several centuries, long before and after the time of IESOUS CHRISTOS. See also the Addendum, with a more comprehensive list of Old Testament quotations.				<i>D</i>	<u>Isa</u> 53:7-8 Act	
		 ΦC ΠΡΟΒΑΤΟΝ ΕΠΙ CΦΑΓΗΝ ΗΧΘΗ KAI ΦC AMNOC ENANTION TOY KEIPANTOC AYTON ΑΦΦΝΟC, ΟΥΤΦC ΟΥΚ ΑΝΟΙΓΕΙ ΤΟ CΤΟΜΑ ΑΥΤΟΥ. 33EN TH TAΠΕΙΝΦCΕΙ [AYTOY] Η ΚΡΙCΙC ΑΥΤΟΥ ΗΡΘΗ. ΤΗΝ ΓΕΝΕΑΝ ΑΥΤΟΥ ΤΙΟ ΔΙΗΓΗΟΕΤΑΙ? ΟΤΙ ΑΙΡΕΤΑΙ ΑΠΟ ΤΗΟ ΓΗΟ Η ΖΦΗ ΑΥΤΟΥ. 					
		ECTIN CYNION H EKZ 3ΠΑΝΤΕC ΕΞΕΚΛΙΝΑΝ, OYK ECTIN ΠΟΙΟΝ ΧΡΗ ΤΑΦΟC ΑΝΕΟΓΜΕΝΟC ΤΑΙC ΓΛΟCCΑΙC ΑΥΤΟΙ ΙΟC ΑCΠΙΔΟΝ ΥΠΟ ΤΑ ΟΝ ΤΟ CTOMA ΑΡΑC Κ. ΟΞΕΙC ΟΙ ΠΟΔΕC ΑΥΤΟ CYNTPIMMA ΚΑΙ ΤΑΛΑ ΚΑΙ ΟΔΟΝ ΕΙΡΗΝΗC ΟΥ ΟΥΚ ΕCTIN ΦΟΒΟC ΘΕΟ				<u>Psa</u> <u>13:2-3</u>	
		ECTIN O CYNION, OY 12ΠΑΝΤΕC ΕΞΕΚΑΊΝΑΝ ΟΥΚ ΕCTIN Ο ΠΟΙΟΝ Χ΄ 13ΤΑΦΟC ΑΝΕΟΓΜΕΝΟ ΤΑΙC ΓΛΟССΑΙС ΑΥΤΟΊ ΙΟС ΑСΠΙΔΟΝ ΥΠΟ ΤΑ 14ΟΝ ΤΟ CTOMA ΑΡΑC 15ΟΞΕΙC ΟΙ ΠΟΔΕC ΑΥΤ 16CYNTΡΙΜΜΑ ΚΑΙ ΤΑΙ 17ΚΑΙ ΟΔΟΝ ΕΙΡΗΝΗΟ Ο 18ΟΥΚ ΕCTIN ΦΟΒΟC Θ	K ECTIN O EKZHTŒN T AMA HXPEŒΘHCAN. PHCTOTHTA, OYK ECTE OC O ΛΑΡΥΓΞ ΑΥΤŒΝ, N ΕΔΟΛΙΟΥCAN, XΕΙΛΗ ΑΥΤŒΝ. KAI ΠΙΚΡΙΑC ΓΕΜΕΙ, ŒΝ ΕΚΧΕΑΙ ΑΙΜΑ, ΛΑΙΠῶΡΙΑ EN ΤΑΙC ΟΔΟ			<u>Rom</u> <u>3:11-18</u>	
Books	Old Testament books are in last instance named after the Greek Old Testament, with	English Title	Greek Titles Greek Origin	Transliteration	Dictionary		
Named After Greek OT	many words of unique Greek origin. This becomes especially clear through the name of 'Deuteronomy', which comes from the Greek 'deutero' and 'nomos', meaning literally	GENESIS EXODUS LEVITICUS NUMBERS DEUTERONOMY	FENECIC EΞΟΔΟC ΑΙΓΥΠΤΟΥ ΛΕΥΙΤΙΚΟΝ ΑΡΙΘΜΟΙ ΔΕΥΤΕΡΟΝΟΜΙΟΝ	genesis exodos aiguptous leuitikon arithmoi deuteronomion	G1078 origin, birth G1841 departure G3020 belonging to of Levi; Levitical. G706 number G1208 second G3551 usage, custo	to the tribe	
	'second law'. Anther important title is 'Ecclesiastes', which comes from the Greek 'Ekklesia', and of course 'Psalms' which comes from the Greek 'Psalmoi'.	JOSHUA JUDGES RUTH SAMUEL KINGS CHRONICLES	ΙΗCΟΥC ΚΡΙΤΕC ΡΟΥΘ ΒΑCΙΛΕΙϢΝ ΒΑCΙΛΕΙϢΝ ΠΑΡΑΛΕΙΠΟΜΕΝϢΝ	iesous krites routh basileion basileion paraleipomenon	G2424 Jesus or Jos G2923 judge, mag G4503 Ruth (Hebra G935 king G935 king G3844, G3007 thir	istrate, ruler ew origin) ngs cast	
	▶ see also 'A Handbook to the Septuagint' by Richard R. Ottley	EZRA NEHEMIAH ESTHER	ECΔPAC NEEMIAC ECΘHP	esdras neemias esther	aside, omitted, for - - -	gotten	
		JOB PSALMS PROVERBS ECCLESIASTES	ІШВ ЧАЛМОІ ПАРОІМІАІ ЕККЛНСІАСТНС	iob psalmoi paroimiai ekklesiastes	G2492 Iob (Hebrey G5568 psalm G3942 byword, a p allegory G1577 assembly, co	oarable, an	

Greek OT	many words of unique Greek origin. This becomes especially clear through the name of 'Deuteronomy', which comes from the Greek 'deutero' and 'nomos', meaning literally 'second law'. Anther important title is 'Ecclesiastes', which comes from the Greek 'Ekklesia', and of course 'Psalms' which comes from the Greek 'Psalmoi'.	EXODUS LEVITICUS NUMBERS DEUTERONOMY JOSHUA JUDGES RUTH SAMUEL KINGS	EΞΟΔΟC ΑΙΓΥΠΤΟΥ ΛΕΥΙΤΙΚΟΝ ΑΡΙΘΜΟΙ ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΗCΟΥC ΚΡΙΤΕC ΡΟΥΘ ΒΑCΙΛΕΙΦΝ ΒΑCΙΛΕΙΦΝ	exodos aiguptous leuitikon arithmoi deuteronomion iesous krites routh basileion basileion	G1841 departure G3020 belonging to the tribe of Levi; Levitical. G706 number G1208 second G3551 usage, custom, law G2424 Jesus or Joshua G2923 judge, magistrate, ruler G4503 Ruth (Hebrew origin) G935 king G935 king
	► see also 'A Handbook to the Septuagint' by Richard R. Ottley	CHRONICLES EZRA NEHEMIAH ESTHER	ΠΑΡΑΛΕΙΠΟΜΕΝϢΝ ΕCΔΡΑC NEEMIAC ECΘΗΡ	paraleipomenon esdras neemias esther	G3844, G3007 things cast aside, omitted, forgotten - - -
		JOB PSALMS PROVERBS ECCLESIASTES SONG OF SONGS	IWB ΨΑΛΜΟΙ ΠΑΡΟΙΜΙΑΙ ΕΚΚΛΗCΙΑCTHC ΑCΜΑ ΑCΜΑΤϢΝ	iob psalmoi paroimiai ekklesiastes asma asmaton	G2492 Iob (Hebrew org.) G5568 psalm G3942 byword, a parable, an allegory G1577 assembly, congregation -
		ISAIAH JEREMIAH LAMENTATIONS EZEKIEL DANIEL	HCAIAC IEPEMIAC ΘPHNOI IEZEKIHΛ ΔΑΝΙΗΛ	esaias ieremias threnoi iezekiel daniel	G2268 Esaias (Hebrew org.) - G2355 lamentation - G1158 Daniel (Hebrew org.)
		HOSEA JOEL AMOS OBADIAH JONAH MICAH	WCHE IWHΛ AMWC ABΔΙΟΥ IWNAC MIXAIAC	hosee ioel amos abdiou ionas michaias	
		NAHUM HABAKKUK ZEPHANIAH HAGGAI ZECHARIAH MALACHI	NAOYM AMBAKOYM COΦONIAC AΓΓΑΙΟC ZAXAPIAC MAΛΑΧΙΑC	naoum ambakoum sophonias angaios zacharias malachias	G3486. Naoum (Hebrew org.) G2197 Zacharias (Hebrew o.) -

Greek OT
Influenced The **Greek NT**

How The

coined many terms we com-monly assume to have origi-nated with the Greek New Testament!

The Greek Old Testament

10_x 116x 176x 156_x 114x

АГАПЕ, agape (G26, love, benevolence, good will, esteem; plur: lovefeasts)

ΑΓΓΕΛΟC, aggelos (G32, an angel, messenger)

XAPIC, charis (G5485, grace, favor, kindness)

AIΔHC, haides (G86, Hades, the abode of departed spirits)

<u>Biblearc.com</u>

Biblearc.com

<u>Biblearc.com</u>

<u>Biblearc.com</u> (Platform not

endorsed due to its Cal-vinism; but very useful for com-paring the GOT and GNT)

EKKAHCIA, ekklesia (G1577, an assembly, congregation, church; the Church, the whole body of Christian believers)

Biblearc.com

Biblearc.com

<u>Biblearc.com</u>

Biblearc.com

5_x

ETIICKOTIOC, episkopos (G1985, a superintendent, i.e. Christian officer in genitive case charge of a (or the) church (literally or figuratively): – bishop, overseer)

OYPANOC, ouranos (G4245, heaven, (a) the visible heavens: the atmosphere, the sky, the starry heavens, (b) the spiritual heavens.)

IPECBYTEPOC, presbuteros (G4245, elder, a member of the Sanhedrin, an elder of a Christian assembly)

66x

Age of

Humanity

'Last Days'

Pyramids of Egypt -

Overlap with Flood.



Scripture / References **Comments** <u>Wikipedia</u> Genealogies - leading Demetrius the He computed the date of the flood and the birth of 'Byzantine to the Age of Humanity. Chronographer Abraham exactly as in the Greek Old Testament. <u>Calendar'</u> (225 BC) The following sources affirm the He wrote a chronological summary indicating 5149 **Wikipedia** Eupolemus Greek OT in regards of the age of (158 BC) years from Adam to the 5th year of Demetrius (= 5307 humanity - a ▶ See also the study 'Genealogies', "Those Antiquities contain the history of five thousand Wikisource Flavius Josephus where I <u>'Josephus,</u> Against Apion 1.1' (1c. AD) rears, and are taken out of our sacred books, but are 5554 BC (Gregorian Calendar). translated by me into the Greek tongue." "...from Adam to the flood 2242 years, thence to Abraham <u>Wikipedia</u> Hippolytus Most notably, the Byzantine calendar, 'Byzantine also called the Roman calendar and of Rome 1141 years, thence to the Exodus 430 years, thence to the <u>Calendar'</u> used by the Eastern Orthodox Church (2c. AD) passover of Joshua 41 years, thence to the passover of at least until the 18c. AD, placed the Hezekiah 864 years, thence to the passover of Josiah 114 date of creation at before the incarnation of years, thence to the passover of Ezra 107 years, and thence IESOUS CHRISTOS. to the birth of CHRISTOS 563 years." [total of 5502 years] Theophilus of "Until Abraham, therefore, there are 3278 years [...] they <u>To Autolycus Ad</u> <u>Autolycum</u> Antioch spent 40 years in the wilderness, as it is called. All these (2c. AD) years, therefore, amount to 3,938 [...] Until the sojourning in the land of Babylon, there are therefore, in all, 4954 years 6 months and 10 days." [~605 BC "From Adam to the Flood comprises 2148 years 4 days; Clement <u>Stromateis,</u> <u>Book 1, Ch. 21,</u> of Alexandria from Shem to Abraham, 1250 years; from Isaac to the grant <u>Page 127</u> (198 AD) of the promised inheritance, 616 years. Then from Judges to Samuel, 463 years seven months. After the Judges 572 years 6 months 10 days of monarchy. After this period, 235 years of Persian monarchy, and then 312 years 18 days of Macedonian monarchy up to the removal of Antony. After that period, the Roman empire to the death of Commodus, 222 years." [31/DEC/0192]. <u>Bible.ca</u> Julius Africanus "... and from their remaining Hebrew histories, they [the (221 AD) Jews] have handed down a period of ! rs up to the advent of the Word of salvation [CHRISTOS]" "CHRISTOS opened for us today Paradise, which had <u>Wikipedia</u> John Chrysostom remained closed for some 5000 years.' <u>Calendar'</u> (4c. AD) <u>Wikipedia</u> Augustine "Let us omit the conjectures of men who know not what <u>'Byzantine</u> of Hippo they say when they speak of the nature and origin of the <u>Calendar'</u> (5c. AD; strong human race ... They are deceived by those highly mendadiscernment cious documents which profess to give the history of many required) thousands of years, though reckoning by the sacred writings we find that not 6,000 years have passed [written in 413-426 AD, minus 6000 = ~5580]." "Altogether this makes from Adam to the death of <u>Page 225</u> Alexandrian Cleopatra 5,432 years." [30 BC + 5432 = 5462 BC World Chronicle (~5-6c. AD) <u>Wikipedia</u> "... before CHRISTOS for five thousand years five hundred Isaac the Syrian <u>'Byzantine</u> (7c. AD) and some years G-d left Adam to labor on the earth." Calendar' "... as of the fifteenth day of the month of January last past, <u>Wikipedia</u> Quinisext 'Byzantine Council in the last fourth Indiction, in the year six thousand one <u>Calendar'</u> (691 AD) hundred and ninety" "The first, which was from G-d, was that of Adam. The se-<u>Wikipedia</u> Doukas (~1460 AD) cond, after 230 years, was that of Seth begotten of Adam. <u>'Byzantine</u> <u>Calendar'</u> The third, 205 years after Seth, was that of Enos begotten of Seth. The fourth, 190 years after Enos, was that of Kai begotten of Enos. The fifth, 170 years after I was that of Mahaleel begotten of Kainan. The sixth, 1 years after Mahaleel, was that of Jared begotten of Mahaleel. The seventh, 162 years after Jared, was that of Enoch begotten of Jared. The eighth, 165 years after Enoch, was that of Methuselah begotten of Enoch. The ninth, 167 years after Methuselah, was that of Lamech begotten of Methuselah. The tenth, 188 years after Lamech, was that of Noah. Noah was 600 years old when the flood of water came upon the earth. Thus 2242 years may be counted from Adam to the flood. There are also ten generations from the flood to Abraham numbering 1121 years. [...] From the Babylonian Captivity to CHRIST there are fourteen generations totaling 504 years." The 'Last Days' / ... go and make disciples of all the nations, baptizing them in the name of the <u>Mat</u> 28:20 This Age / FATHER and of the SON and of the HOLY SPIRIT, teaching them to observe every-This Generation thing I have commanded you, and behold, I am with you [through the HOLY SPIRIT] all the days until the end of the [present] age." The New Covenant. 'And it will be in the last days [already implying Pentecost],' THEOS says, <u>Act</u> 2:17 'I will pour out my SPIRIT on all flesh, and your sons and your daughters will pro-The Bible states that the First phesy, and your young men will see visions, and your old men will dream dreams. Century Christians were already living in the 'last days' (time between IESOUS' <u>Eph</u> 1:21 Over-above all principality, authority, and power, and lordship, and every name that first -, and second coming). If creation is named, not only in this age [New Covenant], but also in the coming one [eternity] ... would have occurred only in ~4000 BC, then those 'last days' would only relate But know this, that in the last days [~current time] difficult times will come, for 2Tim to approx. 1/3 of the time humanity exists (~4000 Old Days vs. 2000 Last people will be lovers of themselves, lovers of money, boasters, arrogant, slanderers, <u>3:1</u> disobedient to parents, ungrateful, unholy, hardhearted, irreconcilable, slanderous,), which can hardly serve as a without self-control ... reference for the 'last days'. ... in these last days [reference to the First Coming of IESOUS CHRISTOS] He has <u>Heb</u> <u>1:2</u> When we take the correct creation spoken to us by a SON, whom He appointed heir of all things ... date of approx. 5500 BC, then those 'last days' (up to date) only account ... who [CHRIST] was foreknown before the foundation of the world, but has been y, which revealed in these last times [Age 2; He did not state to be THEOS until His trial] ... appears much more feasible as reference for the ' <u>Gen</u> 10:5-31 Insufficient time span from a From these the coastland peoples spread in their lands, each with his own lan-Insufficient flood in ~2350-2460 BC until guage, by their clans, in their nations. [...] These are the sons of Ham, by their clans, Abram's birth in 2166 BC. their languages, their lands, and their nations. [...] These are the sons of Shem, by Time Spans their clans, their languages, their lands, and their nations. The Tower of Babel required already many people, and the Bible gives us the On that day KYRIOS made a covenant with Abram, saying, "To your offspring I give <u>Gen</u> <u>15:18-21</u> this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the strong impression that people had since long been divided after their tongues, lands and nations, when Abram came. Amorites, the Canaanites, the Girgashites and the Jebusites." Less than 300 years for the creation of In the fourteenth year Chedorlaomer and the kings who were with him came and <u>Gen</u> nations with their kings and princes <u>14:1-16</u> defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shavehare rather not feasible. kiriathaim, and the Horites in their hill country of Seir as far as El-paran on the border of the wilderness. Then they turned back and came to En-mishpat (that is, Kadesh) and defeated all the country of the Amalekites, and also the Amorites who were dwelling in Hazazon-tamar. Nimrod -the mighty hunter-Nimrod Ham Cush built several cities. Noah **Arphaxad** Shelah Shem Cainan There would not have been nearly enough people for Nimrod to build se-veral cities, if Nimrod would have been +130 me generation), instead of at least <u>Gen</u> 10:1 These are the generations of the sons of Noah - Shem, Ham, and Japheth. Children were . when the descendents of Noah would have multiplied significantly (up to 9 generations including Noah These are the generations of Shem. When Shem was one hundred years old, <u>Gen</u> 11:10 and his children). he fathered Arphaxad, Line of Shem Only the Greek OT dates lead to And Arphaxad lived a hundred and thirty-five years, and begot Cainan. a reasonable manpower for building, and a reasonable clan size for filling the (initially small) cities. When Arphaxad had lived thirty-five years, he fathered Shelah. And Cainan lived a hundred and thirty years and procreated Salah ... And the sons of Ham: Cush, Egypt, Put, and Canaan. <u>Gen 10:6</u> And Cush fathered Nimrod. He was the first on earth to be a mighty warrior. He was a mighty hunter before KYRIOS. Therefore it was said, "Like Nimrod a mighty hunter before KYRIOS." Now, the beginning of his kingdom was Babel, Erech, Akkad, and Calneh, in the land of Shinar. From that land he <u>Gen</u> 10:8-12 Line of Ham

went out to Assyria, and he built Nineveh, Rehoboth-Ir, Calah, Resen

<u>Wikipedia</u>

see the study <u>'Timeline'</u>

between Nineveh and Calah; that is the great city.

of Djoser) are generally accepted to have been built ~2620 -2550 BC.

I generally do not focus on extra biblical events and leave their interpreta-

While the (Proto-) Masoretic texts clearly date the flood (~2350-2460 BC)

after this date, the Greek OT text shows a perfect harmony (Flood in ~3300 BC) and sufficient time for the growth of the population, and therefore manpower for the construction of the tower of Babel and the pyramids.

tion to experts in this field, while I focus on my 'expertise' - the study of the Word itself. But it is surely worth to mention that the pyramids (e.g. Pyramid



Comments

Scripture / References

Acrostic Psalms

Alphabetic Acrostic Psalms (Psa 9, 10, 25, 34, 37, 111, 112, 119 and 145).

III PSaIIII 145 (144),
each verse starts consecu-
tively arranged with one of the
22 letters of the Hebrew alpha-
bet. The letter 'Nun' is missing
in the Modern Hebrew text, but
not in the Greek Old Testament,
nor in the Dead Sea Scrolls in
Hebrew.

Verse	Hebrew	Letter	Greek
1	רָּבְּלָה לְנָנִד אֲרִוֹמִמְּה אֱלוֹתַי הַמֶּלֶה וַאֲבֵּרַכָה שִׁמְּהְ לְשׁוֹלֶם וָעֵד	Alef	1 I will exalt thee, my THEOS, my king; and I will bless Thy name for ever and ever.
2	בָּכֶל־יַוֹם אֲבֵרַכֵּ <u>הַ וְ</u> אֲהַּלְּלֶה שִּׁמְהּ לְעוֹלֶם וָעֶד	Bet	2 Every day will I bless Thee, and I will praise thy name for ever and ever.
3	ָּבְּדוֹל יְהָנָה וּמְהַלֶּל מָאֵד וְלִּגְדֵלָּתוֹ אֵין חֵקֶר בְּ	Gimel	3 KYRIOS is great, and greatly to be praised; and there is no end of His greatness.
4	וֹר לֶדוֹר יְשַׁבָּח מֵצְעֻשִׁיךּ וּגְבַוּרֹתָידִּ יַגִּידוּ 🦪	Dalet	4 Generation after generation shall praise thy works, and tell of Thy power.
5	הוֹדֵה נְּבְלֵאׁתְּיִה אָשִׂיחָה בְּרָי נִפְלְאֹתָיִה אָשִׂיחָה	Не	5 And they shall speak of the glorious majesty of Thy holiness, and recount Thy wonders.
6	ָרֶעֵזִיז נְוֹרְאֹתָידִּ יֹאמֵרוּ וּגְדוּלֵּתְדָּ (כתיב וּגָדֵלֵותְדָּ) אָסַפְּרָנָּה	. Vav	6 And they shall speak of the power of thy terrible acts; and recount Thy greatness.
7	ָּכֶר רַב־טְוּבְהָ יַבֵּיעוּ וְצִדְאֶתְהָ יְרַנֵּנוּ , זְבֵנוּ	Zayin	7 They shall utter the memory of the abundance of Thy goodness, and shall exult in Thy righteousness.
8	נָּוּן וְרַחָוּם יְהֹגָה אֶרֶה אַּבּׁיִם וּגְדָל־חֲסָד וּבְּיַל־חֲסָד	Chet	8 KYRIOS is compassionate, and merciful; long-suffering, and abundant in mercy.
9	וֹב־יְהָֹנָה לַכָּל וַרְחֲבָּיו עַל־כָּל־אַעֲאֵיו יַלּר־כָּל־אַעֲאָיו יַלּ	Tet	9 KYRIOS is good to those that wait on Him; and His compassions are over all His works.
10	רוֹדָוּה יָהֹנָה כָּל־מֵצְצֵאֵיה וַחֲסִידִּיה יָבֵרַכְוּכָה	Yod	10 Let all thy works, O KYRIOS, give thanks to Thee; and let thy saints bless Thee.
11	יאמֵרוּ וּגְבנֶּרְתָּהָ יָאמֵרוּ וּגְבנֶּרְתָהָ יָדַבֵּרוּ בַּבְּרִיּ	Kaph	11 They shall speak of the glory of Thy kingdom, and talk of Thy dominion;
12	בְּלָבוֹי הָאָדָם גְּבִוּרֹתָיו וּלְבֹּוֹד הַדָּר מֵלְכוּתְוֹ	Lamed	12 to make known to the sons of men Thy power, and the glorious majesty of Thy kingdom.
13	בָּלְלָנִיתָהָ מַלְכָּוּת כָּל־עְּלָמֵים וֹמֶמְשַׁלְתָּהְּ בָּכָל־דַּוֹר וָדָר	Mem	13 Thy kingdom is an everlasting kingdom, and Thy dominion en- dures through all generations.
13a (14)	- missing verse - l		13a KYRIOS is faithful in His words, and holy in all His works.
14 (15)	לואָה יֻהֹוָה לְכָל־הַנְּפָּלֵים וְזוֹאֵף לְכָל־ הַכְפוּפִים	Samekh	14 KYRIOS supports all that are falling, and sets up all that are broken down.
15 (16)	ינֵי לָל אָלֶידְּ יְשַׂבֵּרוּ וְאַתֵּה נוֹתַוְ־לָהָם אֶת־ אָרָלָם בְּעִתְּוֹ	Ayin	15 The eyes of all wait upon thee; and thou givest them their food in due season.
16 (17)	וֹתָחַ אָת־יֵגָדָ וּמַשְׂבָּיעַ לְכָל־תַּי רָצְוֹן 🔁	Pe	16 Thou openest thine hands, and fillest every living thing with pleasure.
17 (18)	צַּדִיק יָהֹנָה בְּכָל־דְּרָכֵיו וְחָסִׁיד בְּכָל־מַצְאֵיוּיו בַּבָל־מַצְאֵייוּ	Tsade	17 KYRIOS is righteous in all His ways, and holy in all His works.
18 (19)	רָנב יָדֹנָה לְכָל־קּרְאֵיו לְכֹל אֲשֶׁר יִקְרָאַהוּ בֵצֵּמֶת	Qoph	18 KYRIOS is near to all that call upon Him, to all that call upon Him in truth.
19 (20)	רְצִּוֹן־יְרֵאָיו יַעֲשֶׂה וְאָת־שַׁוְעָּׂתָם יִּשְׁמַּׁע וְיִוֹשִׁיעֵם	Resh	19 He will perform the desire of them that fear Him: and He will hear their supplication, and save them.
20 (21)	ואַת כָּל־אָתָבֵיו וְאַת כָּל־ $oldsymbol{\dot{W}}$ אַנֵין יַאָת כָּל־ הָרְשָׁעִים יַשְׁמֵיד	Shin	20 KYRIOS preserves all that love Him: but all sinners He will utterly destroy.
21 (22)	קָּלְהַלָּת יְהֹוָה יְדַבֵּר פִּי וִיבַרָךְ כָּל־בָּשֶׂר שֵׁם קַדְשׁוֹ לְעוֹלָם וָעֵד	Tav	21 My mouth shall speak the praise of KYRIOS: and let all flesh bless His holy name for ever and ever.

Division Of The Nations

Division of the nations at the tower of Babel.

When the MOST HIGH apportioned the nations, at his dividing up of the sons of humankind, he fixed the boundaries of the peoples, according to the number of the children of Israel. For KYRIOS' portion was His people, Jacob the share of His inheritance.

When the MOST HIGH was apportioning nations, as he scattered Adam's sons, he fixed boundaries of nations according to the number of divine sons and His people Iakob became the portion of KYRIOS, Israel a measured part of His inheritance.

Faithlife Study Bible states the following:

"The traditional Masoretic Text uses "sons of Israel," while the Dead Sea Scrolls -in agreement with the Septuagint, the ancient Greek translation of the Old Testament-reads "sons of G-d." The textual evidence seems to favor "sons of G-d"; not only does the reading make more sense chronologically with respect to the Babel event

and the subsequent call of Abraham (from whom Israel comes) - its has ample ancient textual support." [...] The manuscript tradition was likely changed sometime after the Jewish religious community "standardized" the Hebrew text in the second century (after 100 AD) in response to the new Christian Church and its use of the Septuagint. Furthermore, the MT has no inherent textual priority over other manuscripts. In Qumran - where the Dead Sea Scrolls were discovered - manuscript material for three known versions of the Hebrew Bible (LXX, MT, and the "Samaritan Pentateuch") was recovered. All three date to the same period, and are witnessed back to the third century BC. [...] The situation regarding this material was one of "textual plurality;" a variety of texts were available to both Jewish and Christian communities, similar to the modern day proliferation of English translations of the Bible. Hence, appeal to the MT ("sons of Israel") in the case of Deut 32:8 cannot be sustained.

Jacob ^{In} Egypt

Jacob entered Egypt with 75 or 70 persons?

A comparison of Gen 46:27 and Act 7:14 clearly proves the manipulation of the Masoretic texts.

Once again, even the Masoretic text contradicts itself - when we compare the NT with -75- and the OT with -70- house-hold members.

70 asoretic	And the sons of Joseph who were born to him in Egypt were two pers All the persons of the house of Jacob who came to Egypt were sevent
75	And the sons of Joseph who were born to him in the land of Egypt we

nine persons. And the persons of Jacob's house who came into Egypt were seventy-five.

And all those who descended from Jacob were seventy individuals, and Joseph was in Egypt.

And it came to pass that all the persons who were descended from Jacob were seventy-five souls, - but, Joseph, was already in Egypt.

But Joseph was in Egypt. And all the souls of Jacob were seventy-five.

Greek OT

So Joseph sent and summoned his father Jacob and all his relatives, seventy-five persons in all.

Deu 32:8-9

Wikipedia

Greek OT

John D. Barry et

al., Faithlife
Study Bible
(Bellingham,
WA: Lexham
Press, 2012,
2016)

sons.

Joshua 12



Comments Scripture / References

Joshua 12 suffered significant manipulations, which are found in the Masoretic text including the Complutensian Polyglot (initiated and financed by Francisco Jiménez de Cisneros, a Franciscan friar, Cardinal of the RCC, and 'Grand Inquisitor' which was the highest-ranked official of the Spanish Inquisition) and the Aldine Bible (Masoretic text translated back into Greek). We find in the Masoretic text precisely 2 additions to the list of kings (31 instead of the original 29 kings eliminated by Joshua),

and a total of 7 modifications. The nature and motive of those manipulations is unclear, but it is apparent that most manipulations occurred with respect to northern kingdoms.

Masoretic Text

	Greek Old Testar (Codex Vatican		Greek Old T (Codex Sir		Greek Old Te (Codex Alexa		(as found in the AF a Masoretic (Aldir lated back in	BP which uses ne) text trans-
		om the South	ern Allian	ce (Joshua 12:9-	- 18)			
1	ΤΟΝ ΒΑCΙΛΕΑ ΙΕΡΙΧώ ΚΑΙ	Jericho (King of)	ΙΕΡΙΧω	Jericho	ΙΕΡΙΧω	Jericho	Ιεριχώ	Jericho
2	TON BACIΛEA THC ΓΑΙ,	Gai	ГАІ	Gai	ГАІ	Gai	Γαί	Ai
3	ΒΑCΙΛΕΑ ΙΕΡΟΥCΑΛΗΜ,	Jerusalem	ІЕРОУСАЛНМ	Jerusalem	ΙΕΡΟΥСΑΛΗΜ	Jerusalem	Ιερουσαλήμ	Jerusalem
4	ΒΑCΙΛΕΑ ΧΕΒΡώΝ,	Chebron	XEBPWN	Chebron	XEBPWN	Chebron	Χεβρών	Hebron
5	ΒΑCΙΛΕΑ ΙΕΡΙΜΟΥΘ,	Jerimuth	IEPI M OYΘ	Jerimuth	ΙΕΡΙΜΟΥΘ	Jerimuth	Ιεριμούθ	Jarmuth
6	ΒΑCΙΛΕΑ ΛΑΧΙC,	Lachis	ΛΑΧΙΟ	Lachis	ΛΑΧΙC	Lachis	Λαχίς	Lachish
	ΒΑCΙΛΕΑ ΑΙΛΑΜ	Ailam	ΑΙΛΑΜ	Ailam	ΑΙΛΑΜ	Ailam	Εγλώμ	Eglon
8	ΒΑCΙΛΕΑ ΓΑΖΕΡ,	Gazer	ГАΖЕР	Gazer	ГАΖЕР	Gazer	Γαζέρ	Gezer
	ΒΑCΙΛΕΑ ΔΑΒΙΡ,	Dabir	ΔΑΒΕΙΡ	Dabir	ΔABIP	Dabir	Δαβίρ	Debir
	ΒΑCΙΛΕΑ ΓΑΔΕΡ,	Gader	ГЕІСЕР	Gader	ΓΑΔΕΡ	Gader	Γαδέρ	Geder
	ΒΑCΙΛΕΑ ΕΡΜΑΘ,	Hermath	EPMA©	Hermath	EPMAΘ	Hermath	Ερμά	Hormah
	ΒΑCΙΛΕΑ ΑΡΑΘ,	Arad	ΑΡΑΘ	Arad	APA@	Arad	Αρέδ	Arad
	ΒΑCΙΛΕΑ ΛΕΒΝΑ,	Lebna	ΛΕΒΜΝΑ	Lebna	ΛEBNA	Lebna	Λεβνά	Libnah
	ΒΑCΙΛΕΑ ΟΔΟΛΛΑΜ,	Odollam	ΟΔΟΛΛΑΜ	Odollam	ΟΔΟΛΛΑΜ	Odollam	Οδολάμ	Adullam
	ΒΑCΙΛΕΑ ΜΑΚΗΔΑ,	Makkedah	ΜΑΚΗΔΑΡ	Makkedah	ΜΑΚΗΔΑ	Makkedah	Μακηδά	Makkedah
add	BACINEA WAKIIAA,	Markedali	MAKIIAAF	Makkedaii	MAKIIAA	Makkedaii	Βαιθήλ	Bethel
	ΒΑCΙΛΕΑ ΤΑΦΟΥΓ,	Taphut	manuscript is	fragmented	ТАФФОҮ	Taphut	Ταπφού	Tappuah
	ВАСІЛЕА ОФЕР,	Opher	manuscript is		ОФЕР	Opher		Hepher
	BACIΛEA ΑΦΕΚ ΤΗС CAPWN,	Ophec of Aroc	ОФЕК	Ophec	ΑΦΕΚ ΤΗС СΑΡϢΝ	Aphek	Εφέρ	Aphek
10	BACINEA AVER THE CAI WN,	-		-			Αφέκ	Apriek
				1	ce (Joshua 12:19	1		
	ΒΑCΙΛΕΑ ΑCϢΡ,	Asom	ΑСѠР	Asom	ΑСѠР	Asom	Λεσαρών	Lasharon
	ΒΑCΙΛΕΑ CΥΜΟϢΝ,	Symoön	CYMOWN	Symoön	CAMPWN	Samron	Μαδών	Madon
	ΒΑCΙΛΕΑ ΜΑΡΡωΝ,	Mambroth	manuscript is		ΜΑΡω	Mambroth	Ασσώρ	Hazor
22	ΒΑCΙΛΕΑ ΑΖΙΦ,	Aziph	manuscript is		АХСАФ	Achshaph	Αμαρών	Meron
	ΒΑCΙΛΕΑ ΚΑΔΗC,	Cades	manuscript is				ΑΧΑΣΆΦ	Achshaph
24	BACIΛEA TANAX,	Taanach	manuscript is		ΘANAX,	Taanach	ΑΘΑΝΆΧ	Taanach
25	ΒΑCΙΛΈΑ ΜΑΓΕΔώΝ,	Megiddo	manuscript is	fragmented	ΜΑΓΕΔΔϢΝ	Megiddo	Μαγεδδώ	Megiddo
					KEΔEC	Kedesh	ΚΕΔΈΣ	Kedesh
26	BACIΛEA IEKONAM TOY ΧΕΡΜΕΛ,	Jokneam of Carmel	manuscript is		IEKONAM	Jokneam	Ιεκονάμ του Χερμέλ	Jokneam
27	BACIAEA $\Delta \omega$ P TOY NA Φ E $\Delta \Delta \omega$ P,	Dor of Nephedor	manuscript is:	fragmented	ΑΔΔωΡ	Dor	Αδώρ του Ναφαθδώρ	Dor
28	ΒΑCΙΛΕΑ ΓωΙΜ ΤΗС ΓΑΛΙΛΑΙΑС,	Goim	ΓΕΙ ΤΗС ΓΑΛΙΕΙ	Goim	ΓωειΜ	Goim	Goim	Γωείμ
29	ΒΑCΙΛΕΑ ΘΑΡCΑ.	Thersa	ΘΕРСА	Thersa	⊚ЕРМА	Thersa	Θερσά	Tizrah
	Total number specifically provided in Joshua 12:24:						31	
	Rahlfs	Source					Masoretic Text	
	Swete's Septuagint New English Translation (NETS)	Source Source					Apostolic Bible Polyglot (ABP)	<u>Source</u>
	Brenton (but added Elath without changing the total count)	<u>Source</u>						
	Complete Apostle's Bible (thus added Elath)	<u>Source</u>						

Prophecies

Lambert Bos (added Elath)

CHRISTOS healed blindnesses. ... He has sent me to heal the brokenhearted;

Hundreds of Scripture differences can be found between the Masoretic and Greek OT texts, mainly intended to water down the prophecies about IESOUS CHRISTOS or to diminish the significance of His wonderful works.

	to proclaim freedom to the captives, to let out into light those bound in the dark [watered down to a general meaning; word 'blind' intentionally removed]	Masoretic OT
	to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind	<u>Isa 61:1</u> Greek OT
	He has sent me to proclaim release to the captives, and recovery of sight to the blind	<u>Luk 4:18</u> <u>Greek NT</u>
Worship of CHRISTOS.	O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger.	<u>Psa 8:2</u> <u>Masoretic OT</u>
	O KYRIOS, our KYRIOS, how wonderful is your name in all the earth! For your magnificence is exalted above the heavens. Out of the mouth of babes and sucklings hast thou perfected praise, because of your enemies; that thou mightest put down the enemy and avenger.	
	"Do you hear what these are saying?" And IESOUS said to them, "Yes; have you never read, " 'Out of the mouth of infants and nursing babies you have prepared praise'?"	
Worship of CHRISTOS.	"Sing out, you nations, about His people! For He will avenge the blood of His servants. He will render vengeance to His adversaries and make atonement for the land of His people."	<u>Deu 32:43</u> <u>Masoretic OT</u>
	Rejoice, ye Heavens, with Him, and let all the angels of THEOS worship Him; rejoice ye Nations, with His people, and let all the sons of THEOS strengthen themselves in Him;	Deu 32:43 Greek OT
	for He will avenge the blood of His sons, and He will render vengeance, and re- compense justice to His enemies, and will reward them that hate Him	
	And again, when He brings the firstborn into the world, He says, "And let all the angels of THEOS worship Him."	<u>Heb 1:6</u> <u>Greek NT</u>
	Differences - Jewish Bible Only	
Crucifixion of CHRISTOS.	Dogs are all around me, a pack of villains closes in on me like a lion my hands and feet. [watered down]	<u>Psa 22:17</u> <u>Masoretic</u> <u>(CJB)</u>
	For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet.	
	And again another Scripture says, "They will look on the one whom they have pierced."	Joh 19:37 Greek NT
Virgin Birth of CHRISTOS.	Therefore the Lord himself will give you people a sign: the young woman will become pregnant, bear a SON and name Him 'IMMANUEL'.	<u>Isa 7:14</u> <u>Masoretic</u> <u>(CJB)</u>
	Therefore KYRIOS Himself shall give you a sign; behold, a wirgin shall conceive in the womb, and shall bring forth a SON, and thou shalt call His name EMMANUEL.	<u>Isa 7:14</u> <u>Greek OT</u>
	"Behold, the wrain will become pregnant and will give birth to a SON, and they will call His name EMMANUEL," which is translated, "THEOS with us."	Mat 1:23 Greek NT

Sabbaths

The

While the concept of the Sab-It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is

Discrepancies related to the Weekly Sabbath and the Sabbaths of Sabbaths.

	bath of Sabbaths (Ceremonial	a statute forever.	
	Sabbaths, Holy Convocations) is clearly defined in the Greek OT, this very important definition	A Sabbath of Sabbaths it shall be to you, and you shall humble your souls - it is an eternal statute.	
	is lacking in the Hebrew OT. This has caused a lot of confusion	It shall be to you a Sabbath of solemn rest , and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath ."	
	amongst those relying on the Hebrew text only and many Christians today have a fundamental lack of understanding in differentiating the Weekly Sabbath from Ceremonial Sabbaths. See also the study 'Sabbaths' for more details	A Sabbath of Sabbaths it will be to you. And you shall humble your souls from the ninth of the month. From evening to evening you shall observe the Sabbath of your Sabbaths.	
	While Amos 6:3 warns us to not follow false Sabbaths, this	You that put off the day of disaster and bring near a reign of violence!	Amo 6:3 Masoretic OT
ı	warning is entirely absent in the text favoured by the He- brews, who are well known for adding false Sabbaths to	Ye who are approaching the evil day, who are drawing near and adopting false Sabbaths	

Saul And David

David was very well known to Saul. He was playing the harp

Did Saul really loose his memory?

their calendars (erroneous beginning of New Year in the dark season of the year; unbiblical feasts).

for him and was his special armor bearer. Yet, just one chapter later, neither he nor his assistant know him anymore. How could this happen? Meanwhile, that entire passage at the end of the chapter is not even found in the Greek OT, and a contradiction does therefore not exist.

who is skillful in playing, a man of valor, a man of war, prudent in speech, and a man of good presence, and KYRIOS is with him." Therefore Saul sent messengers to Jesse and said, "Send me David your son, who is with the sheep." And Jesse took a donkey laden with bread and a skin of wine and a young goat and sent them by David his son to Saul. And David came to Saul and entered his service. And Saul loved him greatly, and he became his armor-bearer. And Saul sent to Jesse, saying, "Let David remain in my service, for he has found favor in my sight.' And David took the head of the Philistine And David took the head and brought it to Jerusalem, but he put his armor in his tent. As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this youth?" And Abner said, "As your soul lives, O king, I do not know." And the king said, "Inquire whose son the boy is." And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite." and brought it to Jerusalem, but he put his of the Philistine, and

One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite,"

brought it to Jerusalem; but he put his armour in his tent.



Comparison

King Solomon

The Bible provides very clear designations for the kings - if ultimately saved or not. But there is one supposed exception which has puzzled the church since. Was King Solomon ultimately saved or not? Why does the Proto-Masoretic text

ı	which has puzzled the church since. Was King Solomon not have any information, yet the Greek Old Testament	n ultimately	saved or not? Why does t	he Proto-Masoretic text	
	Un	nited Kingdom o	f Israel (Jerusalem)		
1	EEQVAE	SAOUI ENωcac to phi	L (SAUL) Ma kypioy *	1Sam 15:26	
2	IEBOSTHE (ISHBOSHETH) SON OF SAOUL				
3	ΠΕΡΙΕΛΕΊΝ ΤΗΝ ΒΑСΙΛΕΊΑΝ ΑΠΌ ΤΟΥ ΟΙΚΟΎ CAOYΛ	2Sam 3:10 DA	AVID		
4	ЕҮӨ	DEC ENWΠΙΟΝ K	CYPIOY * OMON	1Kin 15:5	
	ПОМ	SOLO IPON ENWΠΙΟΝ		1Kin 11:8 < missing in the Proto-M	asoretic text!
اء	Kingdom of Israel (North; Samaria)			om of Judah (South; Jerusalem)	
5	JEROBOAM ΠΟΝΗΡΟΝ ΕΝώΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΉ ΕΝ ΟΔώ ΤΟΥ ΠΑΤΡΟC ΑΥΤΟΥ	1Kin 15:26 1Kin 16:2	ПОИНРОМ	EHOBOAM) SON OF SOLOMON NENWITION KYPIOY TEN TO ΠΟΝΗΡΟΝ	1Kin 14:22 2Chr 12:13
6	NADAB SON OF IEROBOAM πονηρον ενωπίον κυρίου	1Kin 15:26		ABIJAH) SON OF ROBOAM AIC TOY HATPOC AYTOY	<u>1Kin 15:3</u>
7	BAASA (BAASHA) SON OF ACHIA πονηρον ενωπίον κυρίου	<u>1Kin 15:34</u>		ASA SON OF ANA ΕΝωπίον κυρίου	1Kin 15:11
8	ELA (ELAH) SON OF BAASA			ENWIIION KYPIOY T (JOSAPHAT) SON OF ASA	<u>2Chr 14:1</u>
ı	ΑΜΑΡΤΙώΝ ΒΑΑСΑ ΚΑΙ ΗΛΑ	1Kin 16:13	EY@EC I	ΕΝ ω ΠΙΟΝ ΚΥΡΙΟΥ ΕΝ ω ΠΙΟΝ ΚΥΡΙΟΥ	1Kin 16:28 2Chr 20:32
9	ZAMBRI (ZIMRI) πονηρον ενωπίον κυρίου	1Kin 16:19	ПОМНРОМ	HORAM) SON OF IOSAPHAT N ENWITION KYPIOY ENANTION KYPIOY	<u>2Kin 8:18</u> 2Chr 21:6
10	AMBRI (OMRI)	1Vin 14.25		(AHAZIAH) SON OF IORAM	2Vin 9,27
ı	ΠΟΝΗΡΟΝ ΕΝϢΠΙΟΝ ΚΥΡΙΟΥ	1Kin 16:25	ПОМНРОМ	I ENWITION KYPIOY ENANTION KYPIOY	<u>2Kin 8:27</u> <u>2Chr 22:4</u>
11	ACHAAB (AHAB) SON OF AMBRI πονηρον ενωπίον κυρίου	1Kin 16:30		JEHOASH) SON OF ABIA ΕΝωπίον κυρίου	<u>2Kin 12:3</u>
12	OCHOZIAS (AHAZIAH) SON OF ACHAAB			ENWIIION KYPIOY S (AMAZIAH) SON OF IOAS	<u>2Chr 24:2</u>
ı	HONHPON ENANTION KYPIOY	1Kin 22:53	EY@EC EN (ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ ΕΝϢΠΙΟΝ ΚΥΡΙΟΥ	2Kin 14:3 2Chr 25:2
13	IORAM (JEHORAM) SON OF ACHAAB ΠΟΝΗΡΟΝ ΕΝώΠΙΟΝ ΚΥΡΙΟΥ	2Kin 1:18		UZZIAH) SON OF AMESSIAS	2Kin 15:3
14	ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ ΙΟU (JEHU)	2Kin 3:2	ЕҮӨЕС Е	NωΠΙΟΝ ΚΥΡΙΟΥ (JOTHAM) SON OF AZARIAS	2Chr 26:4
14	ОУК АПЕСТН ЕПАΝШӨЕΝ АМАРТІШΝ ІЕРОВОАМ	2Kin 10:31	EYΘEC EN (Ο Ο ΓΓΙΑΙΝΉ SON OF AZARIAS Ο ΦΘΑΛΜΟΙС ΚΥΡΙΟΥ ΕΝϢΠΙΟΝ ΚΥΡΙΟΥ	2Kin 15:34 2Chr 27:2
15	IOACHAS (JEHOAHAZ) SON OF IOU πονηρόν εν οφθαλμοίς κυρίου	2Kin 13:2		AHAZ) SON OF IOATHAM Ν ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ	<u>2Kin 16:2</u>
16	IOAS (JEHOASH) SON OF IOACHAS			O EYOEC ENWIIION KYPIOY (HEZEKIAH) SON OF ACHAZ	2Chr 28:1
ı	ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ	<u>2Kin 13:11</u>	EY@EC EN (ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ ΕΝωπιον ΚΥΡΙΟΥ	2Kin 18:3 2Chr 29:2
17	IEROBOAM (JEROBOAM) SON OF IOAS ΠΟΝΗΡΟΝ ΕΝώΠΙΟΝ ΚΥΡΙΟΥ	2Kin 14:24		MANASSEH) SON OF HOPSIBA Ι ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ	
18		ZKIII TH.ZT	ПОНРОМ	ENANTION KYPIOY N SON OF MESOLLAM	2Chr 33:2
	ZACHARIAS SON OF IEROBOAM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΟ ΚΥΡΙΟΥ		ПОNHPON EN	Ν ΟΦΘΑΛΜΟΙĆ ΚΥΡΙΟΥ Ν ΕΝϢΠΙΟΝ ΚΥΡΙΟΥ	2Kin 21:2 2Chr 33:22
19	SELLOUM (SHALLUM) SON OF IABIS СҮСТРОФН АҮТОҮ	2Kin 15:15		(JOSIAH) SON OF IEDIDA ΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 22:2
20	MANAEM (MENAHEM) SON OF GADDI			NANTION KYPIOY EHOAHAZ) SON OF HAMITAL	2Chr 34:2
ı	ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ	2Kin 15:18	ПОПНРОП ЕТ	Ν ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ Ν ΕΝϢΠΙΟΝ ΚΥΡΙΟΥ	2Kin 23:32 2Chr 36:2
21	PHAKEIAS (PEKAHIAH) SON OF MANAEM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΟ ΚΥΡΙΟΥ	2Kin 15:24		CHOIAKIM) SON OF IELDAPH	2Kin 23:37
22			ПОНРОМ	ENANTION KYPIOY HOIACHIN) SON OF NESTHA	2Chr 36:5
	PHAKEE (PEKAH) SON OF ROMELIAS πονηρόν εν οφθαλ μ οίς κυρίου	2Kin 15:28	ПОМНРОМ ЕМ	HOTACHIN) SON OF NEST HA TOΦΘΑΛΜΟΙC KYPIOY VENWITION KYPIOY	<u>2Kin 24:9</u> 2Chr 36:9
23	HOSEE (HOSHEA) SON OF ELA		SEDEKIAS (Z	ZEDEKIAH) SON OF HAMITAL	
ı	ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙС ΚΥΡΙΟΥ	<u>2Kin 17:2</u>		VENWITION KYPIOY NON KYPIOY ΘΕΟΥ ΑΥΤΟΥ	2Kin 24:19 2Chr 36:12
ı	96% Evil (22 out of 23 kings)		41%	Good (9 out of 22 kings)	
24				ESOUS CHRISTOS	
				: & Selective Bloodline	<u>Mat 1</u>
	101	ΘEC ENWΠΙΟΝ			
П	ЕҮӨЕС	Right before KY C EN ΟΦΘΑΛΜΟ	DIC KYPIOY		
	ПОМ	t in (the) eyes o	N KYPIOY		
	IIONHPO	Evil before KYI ON EN ΟΦΘΑΛΙ	MOIC KYPIOY		
	EEC	in (the) eyes of DYΔENWCEI CE	КҮРІОС		
	While both the Greek Old Testament and the Modern	cted the word o Hebrew Old Te	estament provide a clear designa	tion for the judgment of all 42 kings.	
	this designation is missing only in one ca	se, precisely in	the case of Solomon and only ir range wives, who burnt inc	the Modern Hebrew text.	<u>1Kin</u>
	their idols. 8 And Solor after KYRIOS, as David	non did that d his father. 9	which was evil in the sight And KYRIOS was angry w	of KYRIOS: he went not	<u>11:7-9</u>
	Hebrew Old Testament 8and so he hath done j	- for all his stra	nge women, who are perfu missing sentenc	ming and sacrificing to	<u>1Kin</u> 11:8-9
	Proto-Masoretic Text)]		angry with Solomon, for his	

9And G-d sheweth Himself angry with Solomon, for his heart hath turned aside from the Lord, G-d of Israel, who had appeared unto him twice ...

Comments Scripture / References

Biblical Definition of Languages The follow chart and scriptural analysis does not reflect the real history of biblical languages, but provides us a strictly biblical, and therefore unique viewpoint of the occurence and rough sequence of those biblical languages.

	5000 BC	4500	4000	3500	3000	2500	2000	1500	1000	500 BC	0 - CHRISTOS	500 AD	1000	1500	2000 AD
										~ 14	30 - 450	ВС			
Jewish / Judean											~ 550 - 3	40 BC			
Greek											~ 3	33 AD - 9	95 AD		
											~ 3	33 AD - 9	95 AD		
(Latin)											~ 3	3 AD			
Old Testament Passages Mentioning A Biblical Language															
Aramaic / Syrian (3 G4948, CYPOC, suros: 8y the same as Suria; a Syra	y <mark>rian</mark> , fro	m	143	th	eMasore	etic text	, which i	s genui	ne <mark>Ara</mark> n	naic bot	Sahadut h in forn asoretic]	n and us	se];	Gen 31:4 Greek O Hebrew ($\overline{\underline{T}}$
bably Tyrian), a native of Syria - Syrian.			69								akeh, Spe suristi:			<u>Isa</u> <u>36:11</u>	

(Ldtill)					
	Old	Testament Passages Mentioning A Biblical Language			
Aramaic / Syrian (3x, OT only) G4948, CYPOC, suros: Syrian, from the same as Suria; a Syran (i.e. probably Tyrian), a native of Aram / Syria - Syrian. CYPICTI: no word included in Strong's, but the same meaning	1430	And Laban called it, the Heap of Testimony ['Jegar-Sahadutha' in the Masoretic text; which is genuine Aramaic both in form and use]; and Jacob called it, the Witness Heap ['Galeed' in Masoretic].	Gen 31:47 Greek OT Hebrew O		
	690 BC	Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in Syrian [G4948, CYPICTI, suristi: Aramaic, Syrian]; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.	<u>Isa</u> <u>36:11</u>		
'Syrian' as G4948. No appearance of the word 'Aramaic' in the NT! Aramaic was the common language of much of the ancient Near East from ~600 BC to the first centuries AD. Some parts of the Bible were written in Aramaic (Ezra and Daniel, both connected to the Babylonian exile in Syria).	550 BC	26KAI EIIIEN EAIAKIM YIOC XEAKIOY KAI COMNAC KAI IWAC ΠΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΡΟC ΤΟΥС ΠΑΙΔΑС COY CYPICTI [Syrian / Aramaic], OTI AKOYOMEN HMEIC, KAI OY ΛΑΛΗCΕΙС ΜΕΘ ΗΜϢΝ ΙΟΥ ΔΑΙCTI 26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in Syrian [G4948, CYPICTI, suristi: Aramaic, Syrian], for we understand it; and speak not with us in Jewish: and why dost thou speak in the ears of the people that are on the wall [here it appears that the educated Jews understood Aramaic, but that the common people did not]?	<u>2Kin</u> <u>18:26</u>		
	450 BC	And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in Syrian [G4948, CYPICTI, suristi: Aramaic, Syrian], and interpreted in the Syrian tongue.	<u>Ezr</u> 4:7		

(Jewish / Judean) (2x, OT only) G2451, IOY ΔAICTI, ioudaisti: Jewish, from Ioudaios; Judaic, i.e. resembling a Judaean - Jewish. G2454 IOY ΔAICMOC, ioudaismos: from G2450; "judaism", that is, the Jew-	550 BC	26KAI EIΠEN ΕΛΙΑΚΙΜ ΥΙΟC ΧΕΛΚΙΟΥ ΚΑΙ COMNAC ΚΑΙ ΙϢΑC ΠΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCON ΔΗ ΠΡΟC ΤΟΥC ΠΑΙΔΑC COY CYPICTI [Aramaic], OTI AKOYOMEN HMEIC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ ΗΜϢΝ ΙΟΥ ΔΑΙCΤΙ [Judean, Jewish], ΚΑΙ ΙΝΑ ΤΙ ΛΑΛΕΙC ΕΝ ΤΟΙC ϢCIN ΤΟΥ ΛΑΟΥ ΤΟΥ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥC?	<u>2Kin</u> 18:26
ish faith and usages: - Jews' religion. Possibly not a separate language and rather an adjective describing the dialect / language spoken in the time of		26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in Syrian [Aramaic], for we understand it; and speak not with us in Jewish: and why dost thou speak in the ears of the people that are on the wall?	
writing (not Aramaic, because contrasted in 2Kin 18:26).	425	And in those days I saw the Jews who had married women of Ashdod, of Ammon, and of Moab: 24 and their children spoke half in the language of Ashdod, and did not know how to speak in Jewish [G2454 IOY \(\Delta \) AICMOC, ioudaismos: "judaism", that is, the Jewish faith].	<u>Neh</u> 13:24
	340	Then they cried with a loud voice in the Jews' speech [Judean, Jewish]	<u>2Chr</u> 32:18

40 BC	Then they cried with a loud voice in the Jews' speech [Judean, Jewish] unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.	<u>2Chr</u> <u>32:18</u>
New	Testament Passages Mentioning A Biblical Language	

Greek (3x, NT only) G1676, EAAHNICTI, hellenisti: Greek, Adverb from the same as Hellenistes; Hellenistically, i.e. In the Grecian language - Greek. Greek is the world's oldest recorded	33 AD	20 ΤΟΥΤΌΝ ΟΥΝ ΤΟΝ ΤΙΤΛΌΝ ΠΟΛΛΟΙ ΑΝΕΓΝΦΟΑΝ ΤΦΝ ΙΟΥ ΔΑΙΦΝ, ΟΤΙ ΕΓΓΥΌ ΗΝ Ο ΤΟΠΟΌ ΤΗΟ ΠΟΛΕΦΌ ΟΠΟΎ ΕСΤΑΥΡΦΘΉ Ο ΙΗCOYC. ΚΑΙ ΗΝ ΓΕΓΡΑΜΜΈΝΟΝ ΕΒΡΑΙΌΤΙ, ΡΦΜΑΙΌΤΙ, ΕΛΛΗΝΙΌΤΙ.	<u>Joh</u> <u>19:20</u>
		This title then read many of the Jews: for the place where IESOUS was crucified was nigh to the city: and it was written in Hebrew, Latin and Greek [G1676, EAAHNICTI, hellenisti].	
living language, first spoken in the Balkan peninsula since the 3rd mi- llenium BC or earlier (which can only mean that Greek was one of the lan-	57	And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek [G1676, EAAHNICTI, hellenisti]?	<u>Act</u> <u>21:37</u>
guages with the Tower of Babel in -2841 BC (line of Japeth)). The Greek alphabet is also the oldest written alphabet still in continuous use today (at least since 800 BC) and is the first writing system to have included vowels.	n the Tower of Babel in ne of Japeth)). The Greek also the oldest written ill in continuous use to- t since 800 BC) and is iting system to have	They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek [G1676, EAAHNICTI, hellenisti] he is called Apollyon.	<u>Rev</u> <u>9:11</u>

Many translators and scholars use **EBPAICTI** to refer to both Aramaic and Hebrew, without distinction. But the fact that the Greek OT specified the term **YPICTI for Aramaic**, and therefore differentiates between **CYPICTI** and **EBPAICTI**, should already exclude such an undifferentiated application. The enormous tir gap of 535 years between the last use of CYPICTI in Ezr 4:7 and the first use of EBPAICTI in Joh 5:2 clearly underlines the distinction. Josephus also distinguished between both Greek tarms with casual precision, so we know that Hebrew and Aramaic existed distinctly from one another.

gap of 535 years between the last use of	CYPICTI in Ezr	on CYPICTI and EBPAICTI, should already exclude such an undifferentiated application. The 4:7 and the first use of EBPAICTI in Joh 5:2 clearly underlines the distinction. Josephus also all precision, so we know that Hebrew and Aramaic existed distinctly from one another.	enormous time distinguished
Hebrew (10x, NT only, not OT!) G1447, EBPAICTI, hebraisti: in the Hebrew tongue, adverb from Hebrais,		2 ECTIN ΔΕ EN ΤΟΙC ΙΕΡΟCΟΛΥΜΟΙC ΕΠΙ ΤΗ ΠΡΟΒΑΤΙΚΗ ΚΟΛΥΜ- ΒΗΘΡΑ Η ΕΠΙΛΕΓΟΜΕΝΗ ΕΒΡΑΙСΤΙ [Hebrew] ΒΗΘΖΑΘΑ ΠΕΝΤΕ CTOAC EXOYCA.	<u>Joh</u> <u>5:2</u>
Hebraistically or in the Jewish (Chaldee) language — in (the) Hebrew (tongue). It is important to note that the Bible		Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew [G1447, EBPAICTI, hebraisti] Bethesda, having five porches.	
does rather not consider Hebrew as a language, but distinctively as 'dialect' [Strong's G1258, \DATEKKTOC, dialektos]:	33	he brought IESOUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew [G1447, EBPAICTI, hebraisti], Gabbatha.	<u>Joh</u> <u>19:13</u>
Act 21:40 " he [Paul] called out in the Hebrew dialect, saying"	AD	And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew [G1447, EBPAICTI, hebraisti] Golgotha.	<u>Joh</u> <u>19:17</u>
Act 22:2 "And hearing that he called out to them in the Hebrew dialect"		This title then read many of the Jews: for the place where IESOUS was crucified was nigh to the city: and it was written in Hebrew [G1447, EBPAICTI, hebraisti], and Greek, and Latin.	<u>Joh</u> <u>19:20</u>
Act 26:14 " and saying in the Hebrew dialect: Saul, Saul, why		IESOUS said to her, "Mary." She turned and said to Him in Hebrew [G1447, EBPAICTI, hebraisti], "Rabboni!" (which means "Teacher").	<u>Joh</u> <u>20:16</u>
do you persecute me?" Meanwhile, the Bible uses for the term 'language' always the word 'glossa' (Strongs G1100 as found		And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew dialect [G1447, EBPAICTI, hebraisti], saying	<u>Act</u> <u>21:40</u>
in Gen 11:7, Neh 13:24, Jer 5:15, Eze 3:5, Dan 1:4, Dan 3:29, 1Cor 14:2-27, Rev 13:7, Rev 14:6).	57 AD	(And when they heard that he spake in the Hebrew dialect [G1447, EBPAICTI, hebraisti] to them, they kept the more silence: and he saith)	<u>Act</u> <u>22:2</u>
	AD	And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew dialect [G1447, EBPAICTI, hebraisti], Saul, Saul, why do you persecute me?	<u>Act</u> 26:14
	95	They have as king over them the angel of the bottomless pit. His name in Hebrew [G1447, EBPAICTI, hebraisti] is Abaddon, and in Greek he is called Apollyon.	<u>Rev</u> 9:11
	AD	And he gathered them together into a place called in Hebrew [G1447, EBPAICTI, hebraisti] Armageddon.	<u>Rev</u> <u>16:16</u>

Latin (1x, NT only, not biblical language)

G4515, POMAICTI, rhomaisti: Latin, Adverb from a presumed derivative of Rhome; Romaistically, i.e. In the Latin language -- Latin. 20 ΤΟΥΤΌΝ ΟΥΝ ΤΟΝ ΤΙΤΛΟΝ ΠΟΛΛΟΙ ΑΝΕΓΝΦΊ CAN ΤΦΝ ΙΟΥ ΔΑΙΦΝ, ΟΤΙ ΕΓΓΥ΄ CHN Ο ΤΟΠΟ΄ ΤΗ CΠΟΛΕΦ΄ CΟΠΟΎ ΕСΤΑΥΡΦΘΉ Ο ΙΗ COYC. ΚΑΙ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΒΡΑΙ CTI, POMAICTI, ΕΛΛΗΝΙ CTI.

This title then read many of the Jews: for the place where IESOUS was crucified was nigh to the city: and it was written in Hebrew, Latin [G4515, PWMAICTI, rhomaisti] and Greek.

Comments

Scripture / References

Usage **Biblical** Languages

NT Era

At the time of the incarnation of CHRISTOS, the majority of Jews were unfamiliar with their original language they had spoken before the Babylonian Captivity (6c. BC). Meanwhile, Alexander the Great had entered Jerusalem in 330 BC and Greek spread widely in the 4c. BC, the time the Greek Pentateuch as written. When CHRISTOS came, Greek had already become the 'lingua franca' for the Jews, while the Aramaic language / Hebrew dialect was also widely spoken.

Taking her by the hand he said to her, "Talitha cumi," [probably Aramaic] which In the following Bible pas-

means [in Greek], "Little girl, I say to you, arise." [IESOUS articulates during most sages, it is rather deemed other miracles and He constantly speaks Greek, which is obvious by the fact exceptional and specifically

pointed out when IESOUS that the meaning of His words is not explained as in this example. Unfortuspoke Aramaic / Hebrew instead of Greek: nately, some scholars extrapolate those few exceptions of explicit Aramaic speech to be the general rule] And looking up to heaven, he sighed and said to him, "Ephphatha," [probably Aramaic] that is [in Greek], "Be opened." [same principle as in previous verse; an oc-

casion where IESOUS spoke specific Aramaic words or short phrases, explicitly translated into Greek] It is also deemed exceptional "Brothers and fathers, hear the defense that I now make before you." And when and specifically pointed out they heard that he was addressing them in the Hebrew dialect, they became

when Paul spoke Hebrew ineven more quiet ... stead of Greek. And when we had all fallen to the ground, I heard a voice [CHRIST] saying

to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting me? ...

Jews, outside of Canaan

Mary spoke rather Greek, not only Hebrew as commonly assumed. We can easily conclude this from the following verse, which specifically points out that Mary spoke one word in Hebrew, the word 'Rabboni': It should also give us food for thought that the meaning of the Hebrew word is specifically explained in the Greek language.

[Conversation in Greek:] IESOUS said to her, "Woman, why are you weeping? Who are you looking for?" She thought that it was the gardener, and said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take him." IESOUS said to her, "Mary." [One word in Hebrew:] She turned around and said to him in Hebrew [G1447, EBPAICTI, hebraisti], "Rabboni" (which means "Teacher").

Languages at the time of CHRISTOS (~2 BC - 33 AD)

Spoken languages. Language Most people were bilingual or trilingual. of Worship Greek OT **IESOUS CHRISTOS** Aramaic / Hebrew, Greek (Galilee) Jews, in Canaan Aramaic / Hebrew, Greek Greek OT

Aramaic / Hebrew, Greek Temple Servants "... there were many Greek-speaking Jews, Hellenists [...] the consistency with which his biblical quotations and allusions are based on the Septuagint is true to life. [...] It was used in the Greek-speaking synagogues throughout the Roman Empire. [...] So thoroughly, indeed, did Christians appropriate the Septuagint as their version of the Scriptures that the Jews became increasingly disenchanted with it. The time came when one rabbi compared 'the accursed day on which the seventy elders wrote

Romans Greek, Latin Greek OT Aramaic / Hebrew

Greek, Aramaic / Hebrew

The Canon of Scripture, by F.F. Bruce, <u>page 60</u>

<u>Isa</u> 7:14

<u>Mat</u> 1:23

Greek OT

Christian Worship Hall of Megiddo

<u>Mar</u> 5:41-42

<u>Act</u> 22:1-2

<u>Joh</u> 20:15-17

used an Aramaic / Hebrew term such as 'Immanuel' without further explaining it, while

It is also very remarkable that

Isaiah (written in the 7c. BC)

It is widely agreed upon that the Evangelium of Matthew is predominantly written to Jews.

The Megiddo Mosaic, cre-

ated in the Greek language,

is one of the earliest testi-

monies for a Christian Ek-

ONOMA AYTOY EMMANOYHA. [no explanation] ΙΔΟΥ Η ΠΑΡΘΈΝΟς ΕΝ ΓΑСΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕCΟΥCIN ΤΟ ONOMA AYTOY EMMANOYΗΛ, Ο ECTIN MEΘΕΡΜΗΝΕΥΟΜΈΝΟΝ ΜΕΘΗΜΟΝ

the Law in Greek for the king' to the day on which Israel made the golden calf."

ΙΔΟΥ Η ΠΑΡΘΈΝΟς ΕΝ ΓΑСΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕСΕΙС ΤΟ

(which quotes Isa 7:14)

Megiddo Mosaic

> ~230 AD In Greek!

klesia / Worship Hall, commonly dated to 230 AD and abandoned in ~300 AD. Even more importantly, it contains the oldest inscription referring to the divinity of IESOUS CHRISTOS. Interestingly, this mosaic was sponsored by a Roman centurion who was apparently a believer. This is a very recent disco-

very (01/2025) of a section of

a mosaic floor from a probably

THE WHITCHEY CATE A KHE KAIALIPOBEAT

www.fitforfaith.ca/maps

Find the

Kiryat Gath Mosaic

Christian monastery. The entire message is once again writ-ten in Greek and dedicated to -5-6c. AD In Greek! **CHRISTOS**, probably meaning in coherence with the cross and the message directly below it: IESOUS CHRISTOS [...], in peace you came and in peace you left

crossbar are destroyed].

The earliest map depicting

the land of Israel (~550 AD),

had been entirely created in

the Greek language. Not only that, but all 9 Bible references

[the nomina sacra under the



map at www.fitforfaith.ca/maps

Find the

Map -550 AD

In Greek!

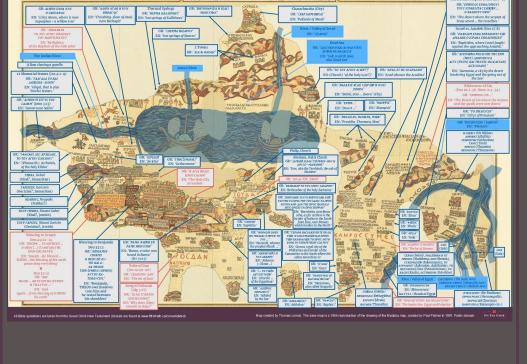
Madaba

are taken 1:1 from the Greek Old Testament, which is even more remarkable when considering that the RCC started using the Hebrew OT already ~150 years earlier.

This clearly shows that the enormous influence of the Greek Old Testament continued in the region of - and in

this case around Israel, while the western regions curiously enough adapted the (Modern) Hebrew OT - except the Eastern Orthodox church (strong discernment required) which uses until today the Greek OT. But apart from producing an Orthodox Study Bible, the

Orthodox church has greatly failed to produce a proper English translation of the GOT.



www.fitforfaith.ca/maps

Find the

map at

Proto-Masoretic / Mishnaic

2nd - 7th c. AD

cant differences between the inspired text and the (Proto-) Masoretic Text. We clearly notice that the

previous pages many signifi-

We have now seen on the

language had little to do with the original language, and that not even Moses would have been able to read a single word from what we commonly consider the 'original Hebrew'. Let us have a look 'beyond the horizon' - at what Orthodox (Christians), who are rather im-

partial in this matter, conclude in their research:

related to the ancient Phonecian writing system. The Masoretic Text is written with an alphabet which was borrowed from Assyria (Persia) around the 6th-7th century B.C., and is almost 1000 years newer than the form of writing used 2. "The Masoretes added vowel points which did not exist in the original. An early scholar who investigated this matter was Louis Cappel, who wrote during the early 17th century. An article in the 1948 edition of the Encyclopedia Britannica

1. "The Masoretic Text is written with a radically different alphabet than the original.

The original Old Testament Scriptures were written in Paleo-Hebrew, a text closely

includes the following information regarding his research of the Masoretic Text: "As a Hebrew scholar, he concluded that the vowel points and accents were not an original part of Hebrew, but were inserted by the Masorete Jews of Tiberias, not earlier than the 5th Century AD, and that the primitive Hebrew characters are Aramaic and were substituted for the more ancient at the time of the captivity ... The various readings in the Old Testament Text and the differences between the ancient versions and the Masoretic Text convinced him that the integrity of the Hebrew text as held by Protestants, was untenable." 3. The Masoretes admitted that they received corrupted texts. They were not working with the original Hebrew manuscripts of the Bible and significant corruptions had already crept into the versions they copied.

The modern Hebrew is such far away from its root, that not even Jews know anymore the meaning of very common words such as 'Shelah', which occurs 74 times in the Bible. Meanwhile, the Greek OT once again provides clarity,

through the word $\Delta IA\Psi A\Lambda MA$ (diapsalma = interlude, rest). The Modern Hebrew language was created after 1881 AD and is an amalgam of European languages, particularly Yiddish, and Paleo Hebrew, and added tens of thousands (estimates are <75-80.000) of words to the vocabulary.

<u>PreachersInstit</u> ute.com (Orthodox; <u>Discernment</u> regarding Apocrypha and <u>Orthodox</u> religion <u>required)</u>

Taken from father Joseph

Gleason,

<u>Biblical</u>

Archaeology

Society

Christianity. Stackexchange

Hebrew Language 1881AD-today

Modern

300 200 100 BC 100 AD 200 200 300 400 600 600 900 1100 1200 1200 1500 AD 1600 1500 AD 1600 1600 1600 1700 1600 1700 1600 1700

Beta Israel / Ethiopian Jews who best preserved Ancient Judaism; many accepted CHRISTOS as MESSIAH



Judaism

Modern

History

132-135 AD || Bar Kochba Revolt. Rabbi Akiva, an outsider and only a convert, gave Ancient Judaism its final blow by pushing Bar Kochba as the 'messiah' and therefore empowering him for 'his' revolt, and most probably having (tens of) thousands of his very own disciples fight and die therein. After CHRISTOS was killed, another messiah was proclaimed and the Holy Scripture had been corrupted, surely any divine favor was lost. More than 600.000 Jews died in (in-) direct consequence of Akiva's and Kochba's actions, and very few Jews survived. 2 - 20c. AD ||| No 'physical' nation of Israel (Post-Roman Diaspora / Exile) Dispersed remnants throughout the world.

> 1 AD Ⅲ Aliyah. Now we see in real fulfillment of biblical prophecy, with

n all over the world returning to their ~1940's ||| Revival of Bar Kochba and Rabbi Akiva as -heroic- figures in schoolbooks.

948 AD 🛮 Israel becomes again a formal nation. 948 AD ||| Return to Israel, but conversion to Mainstream Judaism. 18/19c. AD | | Orthodox Judaism

1882 AD ||| Conservative Judaism (founded in Germany & US) 1925 AD ||| Reconstructionist Judaism

(founded in the US) 5 AD ||| Messianic Judaism inded in the US)

Hebrew

135 (- 400) AD $\mid\mid\mid$ Cease of the Hebrew language as mother tongue (a direct consequence of the Bar Kochba revolt), 🕨 🛮 Revival of the Hebrew language. except as literary-, official- and prayer language

18/19c. AD ||| Ultra-Orthodox Judaism (founded in Europe) 1810 AD ||| Reformed Judaism (founded in Germany)

Comments

Scripture / References

Translation History

Most of our Bibles - such as the NASB, NKV or NIV - are translated from the Masoretic texts, which are based on the Hebrew Leningrad Codex (~1008 AD), while the Greek Old Testament had been translated in ~250 BC from the much older Paleo-Hebrew text. Josephus confirmed that it had been translated in the days of Ptolemy II Philadelphus, who reigned from ~284-246 BC.

We frequently hear from scholars the claim that the GOT was the first major translation into another language. This is a misleading claim, because we have two centuries earlier already Ezra's translation (459-445 BC, from Paleo-Hebrew into Aramaic-Hebrew), and we have eight centuries earlier the text written by the prophet Samuel (1050 BC, from Hieroglyphic Hebrew into Paleo-Hebrew).

Chronology of biblically

related Alphabets.

Fit For Faith 1446-1406 BC SINAI TEXT. PENTATEUCH HIEROGLYPHIC HEBREW 1050 BC SAMUEL'S TEXT PALEO-HEBREW 623 BC 610 BC JOSIAH FINDS LOST SCROLLS SAMARITAN PALEO-HEBREW PENTATEUCH PALEO-HEBREW 458-445 BC EZRA'S TRANSLATION ARAMAIC-HEBREW 285-140 BC SEPTUAGINT TRANSLATION GREEK (OT) 30-120 AD NEW TESTAMENT 120-150 AD PROTO-MASORETIC GREEK (NT) MODERN-HEBREW WITHOUT VOWELS 325-450 AD 405 AD CODEX ALEXANDRINUS, LATIN VULGATE CODEX SINAITICUS. Pope Damasus, Jerome GREEK (OT & NT) 1008 AD HEBREW OT & GREEK NT MASORETIC TEXT MODERN-HEBREW VOWELS ADDED ROMAN CATHOLIC & Protestant Bible CHRISTIAN BIBLE JEWISH BIBLE

Phoenician Alphabet (~1000 BC - 135 AD 4 1 ╡ Ι Ħ \otimes ≮ Δ 'ālep gīmel zayin Ŧ щ K 4 7 L ₮ O

lāmed

Φ 4 W qōp Aramaic Alphabet X

yōd

Ālaph

Yodh

Qoph

Αα

Ιι

iota

Φφ

phi

7

Qoph

W

Shin

ת

22 Letters

Koine Greek Alphabet (800 BC - present; derived from Phoenician Alphabet)

Modern Hebrew Alphabet (2-1st c. BC - today; derived from Aramaic)

ソ Λ 0 フ n Gāmal Dālath Ţēth ゥ L U Lāmadh 'Ayn V Rēš Šin Εε $\Theta\theta$ $\Xi \xi$ Kκ $\Lambda\lambda$ Mu Nν $\Pi\pi$ Oo Χχ $C\sigma\varsigma$ Yυ $\Psi\Psi$ Pρ $T\tau$ ω upsilon psi

O X ュ ٦ 7 П П Alef Gimel Dalet Не Chet Tet ל ¥ Ð Z 2 1 D Yod Lamed

The Greek Old Testament was approved by the High Priest and the Sanhedrin in Jerusalem. The Septuagint was completed at least 370 years before the Proto-Masoretic texts (some sources even state '1000 years before' while referring to the Masoretic texts finalized in 700 AD).

Nearly all our modern Bibles are based on the Masoretic texts, compiled long after IESOUS' First Coming. Those texts had been elaborated by the very same people who hated the 'idea' of CHRISTOS being the MESSIAH, within an era without Temple, without High Priest, without Sanhedrin and with a dispersed nation, in short with close to zero accountability in the midst of great instability. We will learn more about the setting and translation process on the following pages.

<u>Wikipedia</u>

<u>Further</u> research:
'Transmission
of Old
Testament', by
Steven Rudd

<u>Codex</u> <u>Sinaiticus</u> <u>Codex</u> <u>Alexandrinus</u> Masoretic Text Latin Vulgate

<u>Wikipedia</u> 'Phoenician alphabet'

ṣādē

Translation

Process

Comments

Scripture / References

was the same Janneus. are usually ignorant of the

What do we know about the After Philip Ptolemy Alexander, who was also himself a counselor of Alexander, creation of the Septuagint? reigned for 12 years. Altogether this makes 5,156 years. The high priest in Jerusalem Critics instantly attack the Letter of Aristeas, but they

In these same times the 70 Hebrew sages translated the law into the Greek language. total of 5 other (!) sources: 1. Alexandrian World Chronicle (2. Letter of Aristeas)

After him Ptolemy Lagus reigned in Egypt for 20 years. Altogether this makes 5,176 years. The high priest in Jerusalem was Jaddua. In these times Joshua be Sirach, who taught the G-d-breathed wisdom to the Hebrews, was renowned [2c BC].

<u>An</u> <u>Alexandrian</u> World Chronicle, Pseudo-Methodius, page 222-223

<u>Letter of</u>

<u>Aristeas,</u>

Ellopos.com

<u>Source</u>

Source

Source

Source

Source

<u>Source</u>

Source 5

This study does not depend on the Letter of Aristeas. When I first fully read it years after the initial publication of this study,

I read it with high expectations, but found it to be problematic for the following reasons: The writing style is rather stilted, but this does not exclude the letter

by THEOS, well-willed, in your interest, O king.

from being authentic (as secondary source). The letter includes many details which make it clear that the writer

3. Martyr, Justin 4. Ephraemi, Codex 5. Vaticanus, Codex 6. Cyril of Jerusalem

was very well informed, but it does also include inconsistencies, such as the claim that Jev contrary to the Bible, where the work of the priests is scheduled meticulously. But it could be that the writer only perceived a spontaneous work which was wellpractised, or that the priests deviated from the biblical ordinances. The writer states that they worship

Ze*s and D*s which he calls just a different name than THEOS. This is open blasphemy and rather points to a Roman Catholic writer, where this name is still worshipped today in South Europe. The letter numbers the tribes of **Israel**, which is highly unusual.

King Ptolemy is displayed as the most friendly king someone could imagine, with fev

we can expect that Ptolemy was an

unusual king if THEOS used him for this important role, his portrayal comes closer to a servant than to a king. The questions of the king to the 72 elders are very stilted, and it is very strange that not on but almost exclusively with philosophical statements.

It is strange that the writer adds the description 'your most honoured servant', when the recipient should know very well who Andreas is. But this could simply be a particular writing style The letter does not include a

meaningful motivation, nor does

to translate the Pentateuch into Greek, except a few meager lines:

it describe the practical nece

The translation process does not coincide at all with the more credible account of Justin Martyr, and serious problems arise from the

problems in this letter.

The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service. For they all work spontaneously [could be a translation error], though it entails much painful exertion, and each one has a special task allotted to him. [...] When this takes place, those who have already rested and are ready to assume their duties rise up spontaneously since there is **no one**

men, as we ourselves, O king, though we call him by different names, such as Ze*s or And of the first tribe: Joseph, Hezekiah, Zechariah, John, Hezekiah, Elisha.

They worship the same THEOS – the Lord and Creator of the Universe, as all other

Then I asked the man, "What is the end of manhood?" And he said, "If the act is done

rightly in the face of danger, it is done according to intention." But everything is done

The king expressed his approval and said to another 'To what affairs ought kings

Second: Judah, Simon, Samuel, Adah, Mattathias, Eshlemiah. Third: Nehemiah ...

to devote most time?' And he replied, 'To reading and the study of the records of official journeys [a true teacher of THEOS' Word would have never said such non-sensical thing], which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory [the Bible does not teach that we ought to attain glory, but humbleness] which has never been approached by others, through the help of THEOS who fulfils all your desires [this is not a biblical teaching] [...] But by practicing the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by THEOS on account of your virtue philosophy is certainly not a biblical 'Virtue', which shows that the writer had a very problematic idea of Judaism / Christianity].' These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in

every way to be the representatives of your high principles and righteous purposes.

38 Since we wish to grant this to all the Jews throughout the world and to those

of translation, since everything that they needed for the purpose was placed at their disposal. So they set to work comparing their several results and making them agree [this point is highly problematic, because the act of 'making

Martyr's account], and whatever they agreed upon was suitably copied

who will come after us, we request that your law be translated into Greek from the

Hebrew letters spoken by you, so that these too may be in your library with the other royal books. ... crossed thebridge and made for the northern districts of Pharos. There he would have fitted into one house], which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work

After having read this letter twice for a basic discernment, I have no doubt that many of the more general details in this letter are correct, specifically when relating to the translation of the Pentateuch (except e.g. details such as the accommodation of the translators and the precise process of the translation which is described in passing when compared to all the intricate details of the gifts and of the temple). But it is a secondary or third-party resource, and should rather be called a 'cheap replica', because we cannot exclude the strong possibility that this 'Letter of Aristeas' was not the original 'Letter of Aristeas', but a later version from a different scribe (with very strong indicators of being found within a state religion such as Roman Catholicism which was responsible for the effectual boycott of the GOT in favor of the Modern Hebrew / Masoretic text), aimed to discredit the account through the beforehand men-

It is a sad testimony about today's scholars on the Greek Old Testament, that the majority does either blindly endorse or simply boycott the Letter of Aristeas (and often the whole Greek Old Testament, using this letter as an excuse to do so), while usually not offering a detailed discernment. It is short-sighted to boycott the entire narrative and to not offer a constructive solution for the

out under the direction of Demetrius.

comparison). The 'Letter of Aristeas' certain most probably not even close to this form. Taken from The F.F. Bruce and Justin Martyr "Almost from the time that Alexander the Great founded Alexandria in Egypt in 331 Canon of described by the events and BC, there was a Jewish element in its Greek-speaking population [...] until 198 BC, Judaea formed part of the kingdom of the Ptolemies, who succeeded to Alexander's empire in Egypt and made Alexandria their capital. Before long the Jews of Alexandria gave up using the language their ancestors had spoken in Palestine and spoke Greek only. This would have involved their being cut off from the use of the Hebrew <u>Scripture</u> the letter in the following by F. F. Bruce manner: Copyright (c) 1988 by F. F.

tioned inconsistencies and while intentionally deleting most of the details about the actual translation process (see below for

drian Jew Philo, and by Josephus; and by writers such as Irenaeus, nius and the [Catholic] Augustine.' An important assumption to add is that the 17 post-Pentateuchal books had been translated by different indi-viduals in Palestine and Egypt, but it

'The [original] 'Letter of Aristeas to Philocrates' is ... referred to, by Aristobulus, an Alexandrian writer

quoted by Eusebius; by the Alexan-

But this assumption is clearly contradicted by the Codex Ephraemi , where the Greek text of Proverbs is followed by the comment 'para hebdomekonta' ("from the seventy"). (Completion by ~140-130 BC, as suggested by the Greek Prologue to Ben Sira).

is not known how those translations

had been collected upon its comple tion in ~140 BC into one volume.

Because KYRIOS told us that

Alexandria had produced by the 1st c. AD native Jews competent

in Scripture (which means that

the seed there was sown some decades earlier!), and because

the Bible makes this almost exclusive mention, we ought

not to argue away the relevance of that city by human

reasoning, no matter how

many evil influences it

Justin Martyr personally

visited in the 2nd c. AD the

Island of Pharos, where he

still found the 70 little cots, built ~400 years earlier exclusively for the translators.

Two remarkable facts:

1. At least until Martyr's time, there was held "every year a solemn assembly and a festival celebrated on the island of Pharos, to which not only

the Jews, but a great number of persons from other nations sailed across, reverencing the place in which the

had seen.

Moses, was the first part of the Scriptures to appear in a Greek version; the reading of the law was essential to synagogue worship [...] it was It is because of this legend that the term Septuagint (from Latin septuaginta, 'seventy') came to be attached to the version [...] in a document called the Letter of Aristeas, which tells how the elders completed the translation of the Pentateuch in seventytwo days, achieving an agreed version as the result of regular conference and comparison. Later embellishments not only extended their work to cover the whole Old Testament but told how they were isolated from one another in separate cells for the whole period and produced seventy-two identical versions conclusive proof, it was urged, of the divine inspiration of the work! Philo, the Jewish philosopher of Alexandria [...] both he and Josephus confirm that it was

Bible and the traditional prayers and thanksgivings [...] The Greek translation of the Scriptures was made available from time to time in the third and second centu-

ries BC (say during the century 250–150 BC). The law, comprising the five books of

only the books of the law that were translated by the elders. It was Christian writers who extended their work to the rest of the Old Testament and, taking over Philo's belief in their inspiration, extended that also to cover the whole of the Greek Old Testament ...

eloquent man, competent in the Scriptures. He had been instructed in the way of KYRIOS.

in ~285-250 BC)

6 Jetzige Nilkanals 7 Serapeum u. Pompeiussäule

8 Poseidontempel

9 Nilkanal

5 Antike | Mindung des

Ptolemaic Kingdom (300 BC)

And being fervent in SPIRIT, he spoke and taught

Library of Alexandria

Mareotis Lacus

Seleucid Kingdom (300 BC)

though he knew only the baptism of John. Pharos Lighthouse of Alexandria ALEXANDRIA nach O.PuchsteininPauly,Real-Encycl. (built in ~284-246 BC) Maßstab 1: 100 000. Myrmex (Judacomun Portus Magnus

Now a Jew named Apollos, a native of

Alexandria, came to Ephesus. He was an

accurately the things concerning IESOUS,

first light of interpretation shone forth, and thanking G-d for the ancient piece of beneficence" (Philo, The Life of Moses, Book 2, Ch. 6) 2. Both the famous 110m-Light-

house of Alexandria and the Library

of Alexandria had been built only a

short distance from the cots. Those

were constructed in between 284

246 BC, the same time the Pentateuch was translated there (reign

of Ptolemy II as reference for

Eunostus Pharos Island - site for 70 small cots built for Jewish translators (Pentateuch translation

"But if any one says that the writings of Moses and of the rest of the prophets were also

king of Egypt, when he had built the library in Alexandria, and by gathering books from

written in the Greek character, let him read profane histories, and know that Ptolemy,

every quarter had filled it, then learnt that very ancient histories written in Hebrew happened to be carefully preserved; and wishing to know their contents, he sent for seventy wise men from Jerusalem, who were acquainted with both the Greek and Hebrew language, and appointed them to translate the books; and that in freedom from all disturbance they might the more speedily complete the translation, he ordered that there should be constructed, not in the city itself, but seven stadia off (where the Pharos was built), as many little cots as there were translators, so that each by himself might complete his own translation; and enjoined upon those officers who were appointed to this duty, to afford them all attendance, but to prevent communication with one another, in order that the accuracy of the translation might be discernible even by their agreement. And when he ascertained that the seventy men tion had been written by divine power, and perceived that the men were worthy of all honour, as beloved of G-d; and with many gifts ordered them to return to their own country. And having, as was natural, marvelled at the books, and concluded them to be divine, he consecrated them in that library. These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved, and having heard these things from the inhabitants, who had received them as part of their country's tradition,2542 we now tell to you what you can also learn from others, and specially from those wise and esteemed men who have written of these things, Philo and Josephus, and many others. But if any of those who are wont to be forward in

should assert that we in vain profess to have learnt our religion from them, let him know, as he may from those very things which are written in these books, that **not to** them, but to us, does the doctrine of them refer. That the books relating to our religion are to this day preserved among the Jews, has been a work of Divine Providence on ou behalf; for lest, by producing them out of the Church, we should give occasion to those who wish to slander us to charge us with fraud, we demand that they be produced from the synagogue of the Jews, that from the very books still preserved among them it might clearly and evidently appear, that the laws which were written by holy men for instruction pertain to us.

contradiction should say that these books do not belong to us, but to the Jews, and

2 Codices (Ephraemi and Vaticanus).

translators is affirmed by at least

The number of 70 (72)

enty"; see Swete's Old Testament in Greek, 2.479).

"; see Rahlfs's Septuaginta, 1.86). In Codex Ephraemi (fifth century), the Greek

Now these the divinely-inspired Scriptures of both the Old and the New Testament teach us. For the THEOS of the two Testaments is One, Who in the Old Testament

"For example, a note following the Book of Genesis in Codex Vaticanus (fourth

text of Proverbs is followed by the comment para hebdomékonta ("from the ser

century) says that the Greek text is kata tous hebdomékonta (

<u>InterVarsity</u> 1400, Downers Grove, IL 60515, <u>USA. www.</u> ivpress.com

Bruce.

<u>Used by</u>

Bible Map created by Thomas <u>Lorenz,</u> GoogleMyMaps

<u>(Page 53</u>

Map of Ancient Alexandria,

<u>Overlay by</u>

Thomas Lorenz

Invitation to the

Septuagint, by

<u>Jobes & Silva</u>

(strong

discernment of the book

required; see <u>my review)</u>

<u>Bible-</u> Researcher. com; Cyril of

<u>Jerusalem on</u>

the Canon

CCEL.org Chapter XIII.-

History of the

Septuagint

Cyril of Jerusalem, bishop of Jerusalem and born in 315 AD (discernment required), confirmed not only 72 translators, but when speaking about the Old Testament, automatically referred to the Greek Old Testament.

foretold the CHRISTOS who appeared in the New; who by the Law and the Prophets led us to CHRISTOS' school. For before faith came, we were kept in ward under the law, and, the law hath been our tutor to bring us unto CHRISTOS. 1 And if ever thou hear any of the heretics speaking evil of the Law or the Prophets, answer in the sound of the SAVIOUR's voice, saying, IESOUS came not to destroy the Law, but to fulfil it. 2 Learn also diligently, and from the Church, what are the books of the Old Testament, and what those of the New. And, pray, read none of the apocryphal writings: 3 for why dost thou, who knowest not those which are acknowledged among all, trouble thyself in vain about those which are disputed? Read the Divine Scriptures, the twenty-two books of the Old Testament, these that have been translated by the Seventy-two Interpreters. [...] For the process was no wordcraft, nor contrivance of human devices: but the translation of the Divine Scrip

from Jerusalem, long after the Proto-Masoretic text had been published in Zippori (Sepphoris; latest 160 AD), and does not even mention it.

This is especially remarkable,

considering that Cyril writes

Scripture / References

Historical **Evaluation** Justin Martyr (100-165 AD), Christian apologist and philosopher)

Comments

Martyr regarded the Greek OT as a perfectly reliable text of the Old Testament and charged the Jews (pointing to Akiva, Aquila and later Halafta; see also below) with the corruption of this text, in order to obscure the prophetic testimony pointing to IESOUS CHRISTOS.

"... your teachers, who refuse to admit that the interpretation made by the seventy elders who were with [king] Ptolemy of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as THEOS, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your nation, I do not address myself to these points, but I proceed to carry on my discussions by means of those passages which are still admitted by you ...

"But you in these matters venture to pervert the expositions which your elders that were with Ptolemy king of Egypt gave forth, since you assert that the Scripture is not so as they have expounded it, but says, 'Behold, the young woman shall conceive,' as if great events were to be inferred if a woman should beget from sexual intercourse: which indeed all young women, with the exception of the barren, do; but even these, THEOS, if He wills, is able to cause [to bear]. [...] especially when it was predicted that this would take place, do not venture to pervert or misinterpret the prophecies, since you will injure yourselves alone ...

Page 218-219

<u>Dialogue</u> with Trypho,

Ante-Nicene Christian Library Vol 2,

<u>Page 187-188</u> Wikisource.org

Another opposition came from two Goths (which Jerome called 'Germans'), through the letter of Sunnias and Fretela (Sunja and Fribila) to Jerome. Both characters are usually downplayed to sojourners, but were probably high-ranking church officials of the Gothic church. Other sources mischievously state that Jerome could have created a fantasy letter to imaginary characters, but both the length and depth of his very specific and elaborated answer regarding the book of Psalms only, clearly affirm the authenticity of this letter.

CCEL, Christian Classics **Ethereal** Library, Lette Suppressed

Although the original letter 'had been lost ...' and only Jerome's answer survived, his answer is suppressed on most platforms and simply replaced with a short introduction. In this letter Jerome shows himself as an aggressive and at the same time eloquent man, and he downplays the criticism of the many differences between his and the Greek text to either corruptions in the Gothic (source) text or differences in the version of their Greek text, and goes as far as to affirm the validity of his translation by pointing to the Old Latin text while praising his own superiority by being able to adapt idioms and belittling word-for-word translations.

The Journal of English and <u>Germanic</u> Philology, probably a Jesuit site, but

We can surmise that much more material of opposition against Jerome, especially when it comes to the book of Genesis, had been systematically destroyed, while leaving us with with some 'crumps' related to the book of Psalms, where the weight of the changes was more of nuances and not as weighty as the alterations in the Pentateuch. It is also remarkable that of the Gothic Bible, curiously enough only the book of Psalms and some very minor fragments of Nehemiah 'survived' and we can strongly assume that the Gothic Bible, although having suffered some illegit adaptions in favor of the Gothic culture, contained the begetting ages, flood chronology et al. of the Greek Old Testament text and if available today, would have clearly revealed the fraud committed by Jerome.

<u>derogatory</u> comments <u>against Sunnias</u> and Fretela

although with

Even one of the patriarchs of Roman Catholicism and of Calvinism, Augustine (strong discernment required) had also challenged the Pope's secretary Jerome to use the GOT, but his quotation is not included in this study, because both Augustine and Jerome should much rather be considered anti-Christs than reliable sources.

<u>Discernment</u> on Augustine

The KJV 1611 includes in its prelude 'From The Translators To The Readers' the acknowledgment that the Septuagint had been used by the Apostles, who commended it to the church.

[critical passage for the sake of differentiation] "The translation of the Seventie [= Septuagint] dissenteth [= disagree] from the Originall in many places, neither doeth it come neere it for perspicuitie [= clarity], gravitie [= importance], maiestie [affirmative passage] ... yet which of the Apostles did condemne it? Condemne it? Nay [= No], they used it (as it is apparent, and as Saint Hierome and most learned men doe confesse), which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had bene unworthy the appellation [= the title] and name of the word of G-d."

Version, 1611 / <u>Prologue</u> 'Translators to the Reader' Wikisource.org

King James

Conclusion & Epilogue There is definitely no doubt that the textual basis for the Masoretic text had been corrupted in the 2c. AD. The principal motivation of a small group of Jews (translated by Aquila, who was hired by Rabbi Akiva, well known for hating the Evangelium, for proclaiming Bar Kochba as the 'messiah' and for being the inspirer for the Oral Torah = Mishnah, part of extra biblical Talmud) was to have IESOUS CHRISTOS not appear as the MESSIAH and therefore to not only 'shrink' the history of all humanity, but to modify the Bible in many decisive and 'uncomfortable' passages.

Rabbi Akiva, Wikipedia.com

Yosef; ~50 - 135 AD), leading contributor to the Talmud, Mishnah and Midrash Halakha. He is referred to in the Talmud as 'Rosh la-Hakhamim' = 'Chief of the Sages'.

Aquila, meanwhile, was a disciple of Akiva and, under Akiva's guidance, gave the Greek-speaking Jews a rabbinical Bible. [3][65] Akiva probably also provided for a revised text of the Targums; certainly, for the essential base of the Targum Onkelos, which in matters of Halakah reflects Akiva's opinions completely.[3][66]

Wikipedia

For a detailed discernment on Rabbi Akiva, please visit the website at www.fitforfaith.ca/discernment-historical-figures . His role in the (temporary) destruction of Israel through the Bar Kochba revolt is equally tragic. In essence, he is not only together with his disciples Aquila and Yose ben Halafta responsible for the most decisive corruption of Scripture in history, but (in-) directly also for the death of more than 600.000 Jews and the 'near-death' of the Hebrew language after the revolt - 'revived' only after 1880 AD.

FitForFaith.ca

Hexaplorum quæ Supersunt, Oxford, 1875. [4] Epiphanius' De Ponderibus et Mensuris [5] preserves a tradition that he was a kinsman of the Roman emperor Hadrian, who employed him in rebuilding Jerusalem as Aelia Capitolina, and that Aquila was converted from Roman paganism to Christianity but, on being reproved for practicing astrology, converted from Christianity to Judaism. [6] He is said also to have been a disciple of Rabbi Akiva (d. ca. 132 CE). [7]

<u>Wikipedia</u>

In Jewish writings he is referred to as Akilas (Hebrew: עקילס) and Onkelos (אונקלוס). Aquila's version is said to have been used in place of the Septuagint in Greek-speaking synagogues. The Christians generally disliked it, alleging that it rendered the Messianic passages incorrectly, but Jerome and Origen speak in its praise. [7] Origen incorporated it in his Hexapla. [7]

F.F. Bruce (in-)directly affirmed the authorship of Aquila behind the manipulations.

Septuagint version of Isaiah 7:14, 'Behold, a virgin shall conceive and bear a son ...' (Mat. 1:23), where the Greek word parthenos means specifically 'virgin', as the Hebrew almāh need not. (Aquila, who provided a new Greek version of the Old Testament for Jewish use to replace the Septuagint, took care to employ the less specific Greek word neanis, 'girl' or 'young woman', to blunt the point of a Christian 'argument from prophecy'.)

Thus, Matthew can quote as a prophecy of the virginal conception of CHRIST the

by F.F. Bruce, <u>page 66</u>

The Canon

'Rabbi Jose') then standardized the Proto-Masoretic text in ~160 - 180 AD.

Yose ben Halafta, one of Rabbi Akiva's five principal pupils, called 'the restorers of the Law', formalized in 160 -180 AD the Proto-Masoretic text with its manipulations. It is unclear which manipulations originated already with Akiva and Aquila, and which had been added by Halafta and the Jews at Zippori. Zippori (which curiously enough is assumed to have been the birth town of Mary and lies only 6km away from Nazareth) replaced Jerusalem after the Bar Kochba revolt in 135 AD as intellectual and scholastic center of Judaism.

<u>Steven Rudd,</u> <u>Bible.ca</u>

<u>Wikipedia</u>

The credibility of the New Testament had to be destroyed and nothing should point anymore to IESOUS' First Coming within the extrabiblical 'Messianic Age' (6000 years = 6 days à 1000 days) - those are the most probable reasons why some Jews manually shrunk the Bible timeline until CHRISTOS, but they were not able to touch anymore the original Greek translation that was being distributed outgoing from Alexandria and not from Jerusalem.

Fortunately, they botched their own work as we have seen in this study - but unfortunately the damage is immense because the vast majority of Christians still believe today (1900 years later!) in the manipulated passages and Christianity continually suffers the loss of credibility. Possibly hundreds of thousands could have been saved in the last centuries if they would not have distrusted a manipulated Bible. We have it now in our hands to go back to THEOS' authentic Word and to bless future generations with it.

> Thomas Lorenz, Greater Vancouver, November 2021 (Updated 10/2025)



Fit For Faith

List Of

Quotations

Moses

(The Law)

72 Quoted Verses

THE GREEK OLD

Book

GENESIS (17x)

ΓΕΝΕСΙС

genesis

already the Greek Old Testament to be divinely inspired.

Quoted 2 times.

Quoted 4 times, 3x long form, 1x short form.

> Multiple overlapping

> > verses

Quoted 4 times.

Quoted 2 times.

Quoted 3 times.

Quoted 5 times,

Quoted 3 times.

Quoted 2 times.

Quoted 2 times.

Quoted 2 times.

Quoted 8 times.

LEVITICUS (5x)

NUMBERS (3x) ΑΡΙΘΜΟΙ

DEUTERONOMY (26x)

Quoted 5 times,

1x long form, 4x short form.

Quoted 2 times.

Quoted 2 times.

Quoted 2 times.

Quoted 2 times.

Quoted 2 times,

Quoted 3 times,

2x long form,

1x short form.

Quoted 2 times.

Quoted 2 times.

in other words.

Quoted 3 times, different segments.

Retelling of Moses' command

1x long form, 1x short form,

ΔEYTEPONOMION

deuteronomion

arithmoi

AEYITIKON

leuitikon

different segments.

КРАҮГНС

... OCTOYN OY CYNTPIYETE AП AYTO

KTHNOC EAN TE ΑΝΘΡώπος, ΟΥ ZHCETAI.

АПОСТЕРНСНС, ПМА

KATACKEYACEI

ONEYCEIC, OC Δ AN ΦΟΝΕΥ

MH MOΙΧΕΥCHC ... MH ΦΟΝΕΥCHC

KAN @HPION @IFH TOY OPOYC, AI@OBOAH@HCETAI.

EXODUS (21x) ΕΞΟΔΟ

exodos

ПІСТЕІ

TESTAMENT

Gen 1:27

<u>Mat 19:4</u>

<u>Mar 10:6</u>

<u>Gen 2:2</u>

<u>Heb 4:4</u>

Gen 2:7 1Cor 15:45

Gen 2:24

Mat 19:5

<u>Mar 10:7-8</u>

Eph 5:31

Gen 2:24 1Cor 6:16 Gen 5:24 Heb 11:5

Gen 12:1

Act 7:3

Gen 12:3

Gen 22:18 Gen 26:4

Gen 28:14

Act 3:25

Gal 3:8 Gen 15:5 Rom 4:18 Gen 15:6 Rom 4:3 Rom 4:22

Gal 3:6

Gen 17:5 Rom 4:17

Gen 18:14 (10)

<u>Rom 9:9</u>

Gen 21:10

<u>Gal 4:30</u>

Gen 21:12

Rom 9:7 Heb 11:5 Gen 22:17 <u>Heb 6:14</u>

Gen 25:23 Rom 9:12

Gen 47:31 Heb 11:21

Exo 2:14

Act 7:35

Exo 3:5

Act 7:33

<u>Exo 3:6</u>

Mat 22:32

Mar 12:26

<u>Act 7:32</u> Exo 3:7-10

Act 7:34

Exo 9:16

Rom 9:17

Exo 12:46

Joh 19:36

Exo 13:12 Luk 2:23

Exo 16:18 2Cor 8:15

Exo 19:12-13

Heb 12:20

Exo 20:12-16

Mat 19:18-19

<u>Mat 15:4</u>

Mar 7:10

<u>Mar 10:19</u>

Eph 6:2 Exo 20:13-15

Mat 5:21

Mat 5:27 Jam 2:11

Exo 20:17 <u>Rom 7:7</u> Exo 21:16-17

Mat 15:4

<u>Mar 7:10</u> Exo 21:24 <u>Mat 5:38</u> Exo 22:27 Act 23:5 Exo 23:20

Mat 11:10

Exo 24:8

Heb 9:20 Exo 25:40 Heb 8:5

Exo 32:6 1Cor 10:7 Exo 32:1 Act 7:40 Exo 33:19

<u>Rom 7:12</u> Rom 9:15

Lev 12:8

Luk 2:24

Lev 18:5

Rom 10:5

Gal 3:12

<u>Lev 19:2</u> <u>1Pet 1:16</u> <u>Lev 19:18</u> Mat 5:43 Mat 19:19 Mat 22:39 Mar 12:31

Luk 10:27

Rom 13:9 <u>Gal 5:14</u> Jam 2:8 <u>Lev 26:11-12</u>

2Cor 6:16

Num 9:12

Joh 19:36

<u>Num 16:5</u>

2Tim 2:19

<u>Num 30:3</u>

Mat 5:33

Deu 4:24

<u>Heb 12:29</u>

Deu 5:16

<u>Mat 15:4</u>

<u>Mat 19:19</u>

<u>Mar 7:10</u> <u>Mar 10:19</u> <u>Eph 6:2</u>

<u>Deu 5:16-21</u>

<u>Mar 10:19</u>

Luk 18:20

<u>Deu 5:17-21</u>

Rom 13:9 Deu 6:4-5

<u>Mar 12:29</u>

Luk 10:27

Deu 6:5

Mat 22:37

<u>Deu 6:13</u>

Mat 4:10

<u>Luk 4:8</u>

Deu 6:16

Mat 4:7 Luk 4:12

Deu 8:3

<u>Mat 4:4</u>

<u>Luk 4:4</u> Deu 9:19 Heb 12:21

Deu 17:7 1Cor 5:13 <u>Deu 18:15</u>

<u>Mat 17:5</u>

Act 3:22-23

Act 7:37

<u>Deu 19:15</u>

<u>Mat 18:16</u> 2Cor 13:1

Deu 21:23 <u>Gal 3:13</u>

Deu 24:1

Mat 5:27

<u>Deu 25:4</u> 1Cor 9:9

<u>1Tim 5:18</u> Deu 25:5

Mat 22:24

<u>Deu 27:26</u>

Gal 3:10

<u>Deu 29:3</u>

Rom 11:8

Deu 30:12-14

Rom 10:6

<u>Deu 31:6</u> Heb 13:5 Deu 32:21

Rom 10:19

<u>Deu 32:35</u>

Rom 12:19

Deu 32:36 Heb 10:30 <u>Deu 32:43</u>a

<u>Heb 1:6</u>

<u>Deu 32:43</u>b Rom 15:10

YMWN

Scripture / References

The following list of 217 Old Testament and 4 New Testament quotations (a total of 221 quoted verses excluding multiple quotations of

At the same time we can exclude the possibility that a retroactive manipulation occured, because several codices, written in different

ΕΓΈΝΕΤΟ Ο ΠΡΏΤΟς ΑΝΘΡΏΠΟς ΑΔΑΜ ΕΙς ΨΥΧΗΝ ΖΏς.

ΠΑΤΡΟC COY EIC THN ΓΗΝ, ΗΝ ΑΝ COI ΔΕΙΞΦ.

[EN]

KATA TON KAIPON TOYTON EAEYCOMAI KALECTALTH CAPP

EI MHN EYAOFWN EYAOFHCW CE KAI ΠΛΗΘΎΝΟΝ ΠΛΗΘΎΝΟ \mathbf{CE} .

... KAI ΠΡΟCEKYNHCEN ICPAHΛ EΠΙ ΤΟ AKPON THC PABΔΟΥ AYTOY.

EΓϢ Ο ΘΕΟC ABPAAM KAI [O] ΘΕΟC ICAAK KAI [O] ΘΕΟC IAKϢΒ.

... $EN\Delta EI\Xi @MAI EN COI THN ICXYN MOY, KAI OΠ@C <math>\Delta IAΓΓΕΛΗ ΤΟ ONOMA$

ΚΑΙ ΑΦΕΛΕΙC ΠΑΝ ΔΙΑΝΟΙΓΟΝ ΜΗΤΡΑΝ, ΤΑ ΑΡCΕΝΙΚΑ, ΤϢ ΚΥΡΙϢ.

... HAN APCEN Δ IANOIFON MHTPAN AFION TO KYPIO K Δ HOHCETAI ... OYK EΠΔΕΟΝΑCEN Ο ΤΟ ΠΟΛΥ, ΚΑΙ Ο ΤΟ ΕΛΑΤΤΟΝ ΟΥΚ ΗΛΑΤΤΟΝΗCI

Ο ΚΑΚΟΛΟΓωΝ ΠΑΤΕΡΑ ΑΥΤΟΥ Η ΜΗΤΕΡΑ [...] ΘΑΝΑΤϢ ΤΕΛΕΥΤΑΤϢ.

ΦΥΛΑΞΗ CE EN 0.000, ΟΠΦC ΕΙCΑΓΑΓΗ CE ΕΙC THN ΓΗΝ, ΗΝ ΗΤΟΙ**Μ**ΑCA COI.

COY ΕΜΠΡΟCΘΕΝ COY.

... ΙΔΟΥ ΤΟ ΑΙΜΑ ΤΗΣ ΔΙΑΘΗΚΗΣ, ΗΣ ΔΙΕΘΕΤΟ ΚΥΡΙΟΣ ΠΡΟΣ ΥΜΑΣ ...

ΓΑΡ ΦΗCIN, HOIHCEIC ΠΑΝΤΑ ΚΑΤΑ ΤΟΝ ΤΥΠΟΝ ΤΟΝ ΔΕΙΧΘΕΝΤΑ

11KAI Θ HCO) THN Δ IA Θ HKHN MOY EN YMIN [...] 12KAI EMITEPITIATHCO) EN YMIN

ENOIKHOW EN AYTOIC KAI EMITEPITIATHOW KAI ECOMAI AYTWN OEOC KAI AYTOI

ΑΝΘΡΏΠΟς ΑΝΘΡΏΠΟς, OC AN EYΞΗΤΑΙ EYXHN KYPIO Η OMOCH OPKON Η

ΠΑΝΤΑ, OCA EAN ΕΞΕΛΘΗ ΕΚ ΤΟΥ CTO \mathbf{M} ΑΤΟC ΑΥΤΟΥ, ΠΟΙΗCΕΙ.

ΟΥΚ ΕΠΙΟΡΚΗCΕΙC, ΑΠΟΔΦCΕΙC ΔΕ ΤΦ ΚΥΡΙΦ ΤΟΥΚ ΟΡΚΟΥΚ COY.

ΓΙΜΑ ΤΟΝ ΠΑΤΕΡΑ COY ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ COY [...] 17ΟΥ ΜΟΙΧΕΥCΕΙC. ΟΥ

COY KALEE OAHC THE Δ IANOIAC COY KALEE OAHC THE ICXYOC COY.

KYPION TON ØEON COY <mark>ФОВНЮНСН КАІ</mark> АҮТФ ЛАТРЕУСЕІС ...

K TODN A A EADODN COY OC EME

23ΕCΤΑΙ ΔΕ ΠΑCΑ ΨΥΧΗ ΗΤΙΟ ΕΑΝ ΜΗ ΑΚΟΥΟΗ ΤΟΥ ΠΡΟΦΗΤΟΥ ΕΚΕΙΝΟΥ

... EIII CTOMATOC ∆YO MAPTYPWN KAI EIII CTOMATOC TPIWN MAPTYPWN

1EAN Δ E TIC Λ ABH I YNAIKA KAI CYNOIKHCH AYTH, KAI ECTAI EAN MH EYPH

XAPIN ENANTION AYTOY, OTI EYPEN EN AYTH ACXHMON IIPAFMA, KAI FPAYEI

OC AN A Π O Λ YCH THN Γ YNAIKA AYTOY, Δ OT \oplus AYTH A Π OCTACION.

ΕΑΝ ΔΕ ΚΑΤΟΙΚϢCΙΝ ΑΔΕΛΦΟΙ ΕΠΙ ΤΟ ΑΥΤΌ ΚΑΙ ΑΠΟΘΑΝΉ ΕΙС ΕΞ ΑΥΤϢΝ, CHEPMA Δ E MH H AYTW, OYK ECTAI H LYNH TOY TE Θ NHKOTOC E Ξ W AN Δ PI MH EFFIZONTI. O A Δ E Λ ϕ OC TOY AN Δ POC AYTHC EICE Λ EYCETAI IIPOC AYTHN KAI

ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΑΝΑСΤΗСΕΙ СПЕРΜΑ ΤΟ Α ΔΕΛΦΟ ΑΥΤΟΥ.

EHIKATAPATOC HAC ANOPOMOC, OC OYK EMMENELEN HACIN AOFOIC TOY NOMOY TOYTOY TOY HOLHCAL AY TOY

... EAN TIC AHOOANH MH EXON TEKNA, EHIFAMBPEYCEI O A Δ E Λ ϕ OC AYTOY THN

... E∆@KEN KYPIOC O ΘΕΟC YMIN KAP∆IAN EI∆ENAI KAI ΟΦΘΑΛΜΟΥС BAE⊓EIN

KAI ΛΗΜΨΕΤΑΙ AYTHN HMIN? KAI AKOYCANTEC AYTHN ΠΟΙΗCOMEN.

ΕΔωκεν ΑΥΤΟΙΟ Ο ΘΕΟΟ ΠΝΕΥΜΑ ΚΑΤΑΝΥΞΕϢΟ, ΟΦΘΑΛΜΟΥΟ ΤΟΥ ΜΗ ΒΛΕΠΕΙΝ ΚΑΙ ΦΤΑ ΤΟΥ MH AKOYEIN, ΕΦC THC CHMEPON HMEPAC.

13ΟΥ ΔΕ ΠΕΡΑΝ ΤΗС ΘΑΛΑССΗС ΕСΤΙΝ ΛΕΓϢΝ ΤΙС ΔΙΑΠΕΡΑСΕΙ Η \mathbf{M} IN ΕΙС ΤΟ ΠΕΡΑΝ ΤΗС ΘΑΛΑССНС ΚΑΙ ΛΗΜΨΕΤΑΙ ΗΜΙΝ AYTHN? ΚΑΙ AKOYCTHN ΗΜΙΝ ΠΟΙΗCΕΙ ΑΥΤΗΝ, ΚΑΙ ΠΟΙΗCΟMEN. 14ECTIN COY BITYC ΤΟ PHMA CΦΟ Δ PA EN TO

TOYT ECTIN XPICTON KATAFAFEIN. 7H. TIC KATABHCETAI EIC THN ABYCCON? TOYT ECTIN XPICTON EK NEKPWN ANAΓΑΓΕΙΝ. 8ΑΛΛΑ ΤΙ ΛΕΓΕΙ? Η ΤΥ COOV

OYK EN TO OYPANO ANO ECTIN AEFON TIC ANABHCE LAI HMIN I

KYPION TON OEON COY <mark>IIPOCKYNHCEIC</mark> KAI AYT**W MONW** AATPEYCEIC

CYPION TON OEON COY **IIPOCKYNHCEIC** KAI AYTO **MONO** AATPEYCEIC

... ΟΥΚ ΕΠ ΑΡΤϢ ΜΌΝϢ ΖΗCΕΤΑΙ Ο ΑΝΘΡϢΠΟς, ΑΛΛ ΕΠΙ ΠΑΝΤΙ ΡΗΜΑΤΙ ΤΟ

KAI AFATHCEIC KYPION TON OBON COY EZ OAHC THE KAPATAC COY KAI EZ OAHC THE AYNAMEWE

AUOCTEPHCHC, TIMA TON HATEPA COY KAI THN MHTEPA

ΚΑΤΑ ΤΟΥ ΠΛΗΣΙΟΝ COY ΜΑΡΤΥΡΙΑΝ ΨΕΥΔΗ. 2001

COY KAI EE OAHC THE Δ YNAME ω C COY

BOC EIMI KAI ENTPOMOC.

ΕΞΟΛΕΘΡΕΥΘΗСΕΤΑΙ ΕΚ ΤΟΥ ΛΑΟΥ.

... ΚΕΚΑΤΗΡΑΜΈΝΟ<u>ς ΥΠΟ ΘΕΟΥ</u>

ΕΞΑΠΟCΤΕΛΕΙ AYTHN EK THC OIKIAC AYTOY ...

ΛΗΜΨΕΤΑΙ ΑΥΤΗΝ ΕΑΥΤϢ ΓΥΝΑΙΚΑ ...

ΤΟΙΟ ΓΕΓΡΑΜΜΕΝΟΙΟ ΕΝ ΤΟΙ ΒΙΒΛΙΟ

MH EIΠΗC EN TH KAPΔIA COY. TIC

KAPO HAPAZHAOCO AYTOYC EIL OYK EØNEL ΕΠΕΘΝΕΙ ΑCYNETO ΠΑΡΟΡΓΙΟ ΑΥΤΟΥС. EFO HAPAZHAOCO YMAC EH OYK EONEI

NEI ACYNETO HAPOPIO YMAC. EN HMEPA ΕΚΔΙΚΗCΕΦC ANTAΠΟΔΦCΦ ...

KAI ΠΡΟCΚΥΝΗCATϢCAN AYTϢ ΠΑΝΤΕ<mark>C YIOI</mark> ΘΕΟΥ.

ΚΑΙ ΠΡΟCΚΥΝΗCΑΤϢCAN ΑΥΤϢ ΠΑΝΤΕС ΑΓΓΕΛΟΙ ΘΕΟΥ.

ΕΜΟΙ ΕΚΔΙΚΗCΙC, ΕΓϢ ΑΝΤΑΠΟΔϢϹϢ ...

KAI WTA AKOYEIN EWC THC HMEPAC TAYTHC.

ЕПІКАТАРАТОС

HTHN YMIN

CC EME.

MH ϕ ONEYCHC, MH MOIXEYCHC, MH KΛΕΨΗC, MH Ψ ΕΥ Δ OMAPTYPHCHC, MH

MH MOIXEYCHC, MH ФONEYCHC, MH KAEΨHC, MH ΨΕΥΔΟΜΑΡΤΥΡΗCHC, ΤΙΜΑ

OPICHTAI OPICM ω ПЕРІ THC Ψ YXHC AYTOY, OY BEBH $\Lambda\omega$ CEI TO PHMA AYTOY.

COY [...]

AI THN MHTEPA [...] INA EY COLFENHTALKALECH

20OY ΨΕΥΔΟΜΑΡΤΥΡ HCEIC

ACTHCEI COI KYPI

ΑΝ ΛΑΛΗCΗ ΠΡΟC ΥΜΑC.

YMWN WC EME.

YMON E

KAI ECOMAI Y**M**WN ØEOC, KAI Y**MEIC** ECECØE MOY AAOC

... ΚΑΙ ΕΚΑΘΙCEN Ο ΛΑΟC ΦΑΓΕΙΝ ΚΑΙ ΠΙΕΙΝ ΚΑΙ ΑΝΕCTHCAN ΠΑΙΖΕΙΝ

ΤΟΥΤΌ ΤΟ ΑΙΜΑ ΤΗς ΙΑΘΗΚΗς Ης ΕΝΕΤΕΙΛΑΤΌ ΠΡΟς ΥΜΑς ...

... Δ YO TPYFONAC H Δ YO NEOCCOYC HEPICTEP \otimes N ...

ΑΝΘΡώπος Ζησεταί εν αυτοίο

AYTA /

AYTA

[...] KAI T

EΓNΦ O ΘΕΟC TOYC ONTAC AYTO

... O ØEOC COY HYP KATANAAICKON ECTIN ...

... O ØEOC H $M\omega$ N HYP KATANA Λ ICKON.

KYPIOC

ΚΑΙ Ο ΚΑΚΟΛΟΓϢΝ ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ ΘΑΝΑΤϢ ΤΕΛΕΥΤΑΤϢ.

... $EN\Delta EI\Xi @MAI EN COI THN $\Delta YNAMIN MOY KAI OHOC $\Delta IAFFEAH TO ONOMA$

CEN, KAΙ Ο ΤΟ ΟΛΙΓΟΝ Ο

ΠΑC Ο ΑΨΑΜΈΝΟς ΤΟΥ ΟΡΟΎς ΘΑΝΑΤϢ ΤΕΛΕΥΤΉςΕΙ. 13ΟΥΧ ΑΨΕΤΑΙ ΑΥΤΟΥ ΧΕΙΡ. ΕΝ ΓΑΡ ΔΙΘΟΙC ΔΙΘΟΒΟΔΗΘΗCEΤΑΙ Η ΒΟΔΙΔΙ ΚΑΤΑΤΟΞΕΥΘΗCEΤΑΙ. ΕΑΝ ΤΕ

I THN MHTEPA, [...] 130Y MOIXEYCEIC.

C, MH MOIXEYCHC, MH KAEYHC, MH YEYAOMAPTYPHCHC, MH

... AYCALTO YHOAHMA EK TWN HOAWN COY. O FAP TOHOC, EN W CY ECTHKAC

O YIOC THC ΠΑΙΔΙCKHC TAYTHC META TOY YIOY ...

ТН НМЕРА ТН ЕКТН ТА ЕРГА АУТОУ, А ЕПОІНСЕN,

TOY MH I Δ EIN Θ ANATON, KALOYX HYPICKETO Δ IOTI

... EZEAΘE EK THC CHC COY KAI EK THC CYFTENEIAC COY KAI EK TOY OIKOY TOY

EIC TON KAIPON TOYTON ANACTPEY ω TPOC CE EIC ω PAC, KAI ECTAI TH CAPPA

EKBAΛE THN ΠΑΙΔΙCKHN **TAYTHN** KAI TON YION AYTHC. OY ΓΑΡ ΚΛΗΡΟΝΟΜΗCEI

EKBAΛE THN ΠΑΙΔΙCKHN KAI TON YION AYTHC. OY ΓΑΡ **MH** ΚΛΗΡΟΝΟΜΗCΕΙ Ο

ΞΕΛΘΕ ΕΚ ΤΗC ΓΗC COY KAI [EK] THC CYΓΓΕΝΕΙΑC COY, KAI Δ EYPO EIC THN

ΦΥΛΑΙ

Ο ΓΙΑΚΑΙ ΑΙ ΦΥΛΑΙ ΤΗς ΓΗς

ПАТРІАІ

the same verse) is truly remarkable. It is the perfect proof for the superiority of the Greek Old Testament.

countries and in different centuries, would have impossibly been manipulated in the exact same manner.

It is remarkable when entire sentences are translated word-by-word and in the exact word order as CHRISTOS and His

Apostles would speak it ~170-315 years later. But it is a perfect proof when entire passages (e.g. Psa 13:2-3 vs. Rom 3:11-18; and Jer 38:31-34 vs. Heb 8:8-12) correspond to the almost exact wording spoken much later. One such passage alone proves



esther

THE GREEK OLD TESTAMENT

Addendum · Old Testament Quotations



	Book	Scripture / References					
History 6 Quoted Verses	JOSHUA IHCOYC iesous						
	JUDGES KPITEC krites						
	RUTH POY⊖ routh						
	SAMUEL (3x) BACIAEION basileion Quoted 2 times.	ΑΝΘΡΦΙΙΟΝ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΑΝΔΡΑ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΕΓΦ ΕCOMAI ΑΥΤΦ ΕΙC ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟC ΕСΤΑΙ ΜΟΙ ΕΙC ΥΙΟΝ ΚΑΙ ΕCOMAI ΥΜΙΝ ΕΙC ΠΑΤΕΡΑ ΚΑΙ ΥΜΕΙC ΕCΕCΘΕ ΜΟΙ ΕΙC ΥΙΟΥC ΕΓΦ ΕCOMAI ΑΥΤΦ ΕΙC ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟC ΕCΤΑΙ ΜΟΙ ΕΙC ΥΙΟΥ? ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗCOMAI COI, ΚΥΡΙΕ, ΕΝ ΤΟΙC ΕΘΝΕCΙΝ ΚΑΙ ΕΝ ΤΦ ΟΝΟΜΑΤΙ COY ΨΑΛΦ ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗCOMAI COI ΕΝ ΕΘΝΕCΙΝ ΚΑΙ ΤΦ ΟΝΟΜΑΤΙ COY ΨΑΛΦ.	1Sam 13:14 Act 13:22 2Sam 7:8-14 2Cor 6:18 Heb 1:5 2Sam 22:50 Rom 15:9				
	KINGS (2x) BACIΛΕΙϢΝ basileion	TA ΘΥCIACTHPIA COY KATECKAΨΑΝ ΚΑΙ ΤΟΥC ΠΡΟΦΗΤΑC COY ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΦ ΜΟΝΦΤΑΤΟC, ΚΑΙ ΖΗΤΟΥCΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ. [] 14 ΤΑ ΘΥCIACTHPIA COY ΚΑΘΕΙΛΑΝ ΚΑΙ ΤΟΥC ΠΡΟΦΗΤΑC COY ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΦ ΜΟΝΦΤΑΤΟC, ΚΑΙ ΖΗΤΟΥCΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ. ΚΥΡΙΕ, ΤΟΥC ΠΡΟΦΗΤΑC COY ΑΠΕΚΤΕΙΝΑΝ, ΤΑ ΘΥCΙΑCΤΗΡΙΑ COY ΚΑΤΕCΚΑΨΑΝ, ΚΑΓΦ ΥΠΕΛΕΙΦΘΗΝ ΜΟΝΟC ΚΑΙ ΖΗΤΟΥCΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ. ΚΑΙΑΛΕΙΨΕΙC ΕΝ ΙΟΡΑΗΛ ΕΠΤΑ ΧΙΛΙΑΛΑ ΑΟ ΑΝΑΡΦΙΝ, ΠΑΝΤΑ ΓΟΝΑΤΑ, Α ΟΥΚ ΦΚΛΑCΑΝ ΓΟΝΥ ΤΟ ΒΑΛΑ ΚΑΙΕΛΕΙΙΟΝ ΕΜΑΥΤΦ ΕΠΙΑΚΙΟΧΙΛΙΟΥ ΑΝΑΡΑC, ΟΙΤΙΝΕΟ ΟΥΚ ΕΚΑΜΨΑΝ ΓΟΝΥΤΗ ΒΑΛΑ.	1Kin 19:10-14 (repeated) Rom 11:3 1Kin 19:18 Rom 11:4				
	CHRONICLES ПАРАЛЕІПОМЕNON paraleipomenon						
	EZRA ECΔPAC esdras						
	NEHEMIAH (1x) NEEMIAC Neemias	KAI APTON EZ OYPANOY E Δ ω KAC AYTOIC APTON EK TOY OYPANOY E Δ ω KEN AYTOIC Φ AFEIN.	<u>Neh 9:15</u> <u>Joh 6:31</u>				
	ESTHER ECOHP						

Wisdom

57 Quoted Verses

JOB (1x)

PSALMS (50x) ΨΑΛΜΟΙ psalmoi

IWB

iob

EEECTHCEN.

AYTOYC.



Quoted 3 times.

Longest coinciding passage; in itself proof for the superiority of the Greek OT over the

Proto-Masoretic text

Quoted 2 times,

Quoted 2 times.

Quoted 2 times,

1x long form, 1x short form.

<u>үтн</u>н. **12**0ті оф

1x long form, 1x short form.

O L D	Т	E	s	Т	Α	M	E	ľ
Testam								

Scripture / References	
ΤΗ ΦΡΟΝΗСΕΙ, ΒΟΥΛΗΝ ΔΕ ΠΟΛΥΠΛΟΚϢΝ	<u>Job 5:13</u>
C EN TH ΠΑΝΟΥΡΓΙΑ ΑΥΤϢΝ.	<u>1Cor 3:19</u>

<u>Psa 2:7</u> <u>Act 13:33</u>

Heb 1:5 <u>Heb 5:5</u> Psa 2:9

Rev 2:27

Psa 4:5 Eph 4:26 Psa 8:3(2) Mat 21:16 <u>Psa 8:5-7</u>

Heb 2:6-8

Codex Alexandrinus,

page 1530

see Novum

Testamentum Graece, ESV <u>Psa 8:7</u>

1Cor 15:27

Psa 13(14):2-3

Rom 3:11-18

Psa 15(16):8-11

Act 2:25-28

Act 13:35 Psa 17(18):50

Rom 15:9 <u>Psa 18(19):5</u>

Rom 10:18

Psa 21(22):2

Mat 27:46

<u>Mar 15:34</u> Psa 21(22):19

<u>Mat 27:35</u>

Joh 19:24

Psa 21(22):23 Heb 2:12 Psa 23(24):1 1Cor 10:26 Psa 30(31):6 Luk 23:46 Psa 31(32):1-2

<u>Rom 4:7-8</u>

33(34):13-17

1Pet 3:10-12

Psa 34(35):19 Joh 15:25 Psa 39(40):7-9

Heb 10:5-7

(Interpreted in

Psa 40(41):10

Joh 13:18 Psa 43(44):23

Rom 8:36

Psa 44(45):7-8

Heb 1:8-9

Psa 50(51):6 Rom 3:4

Psa 54(55):23

1Pet 5:7 Psa 61(62):13

Rom 2:6

Psa 67(68):19

Eph 4:8

Psa 68(69):10 Joh 2:17

Psa 68(69):10b Rom 15:3 Psa 68(69):22 Joh 19:28 Psa 68(69):23-

Rom 11:9-10

Psa 68(69):26

<u>Act 1:20</u> <u>Psa 77(78):2</u> <u>Mat 13:35</u> <u>Psa 81(82):6</u> Joh 10:34

Psa 88(89):21

<u>Act 13:22</u> <u>Psa 90(91):11-</u>

<u>Mat 4:6</u>

Luk 4:10-11

Psa 93(94):11

1Cor 3:20

Psa 94(95):7-11

Heb 3:15 Heb 4:7

<u>Heb 3:7-11</u>

Heb 4:3, 5 <u>Psa 101(102):</u>

<u>Heb 1:10-12</u>

Psa 103(104):4

<u>Heb 1:7</u>

Psa 108(109):8 Act 1:20 Psa 109(110):1

<u>Mat 22:44</u>

Mar 12:36

Luk 20:42-43

Act 2:34-35

<u>Heb 1:13</u>

Psa 109(110):4 <u>Heb 5:6</u>

<u>Heb 7:17</u>

Psa 109(110):4 <u>Heb 7:21</u> Psa 111(112):9

2Cor 9:9

Psa 115(116):1 2Cor 4:13 <u>Psa 116(117):1</u> <u>Rom 15:11</u>

<u>Psa 117(118):6</u> <u>Heb 13:6</u> Psa 117(118):

Mat 21:42

Mar 12:10-11

<u>Luk 20:17</u>

Act 4:11

1Pet 2:7

<u>Psa 117:26</u> Mat 21:9

Luk 13:35

Luk 19:38

Joh 12:13

Pro 3:11-12

<u>Heb 12:5-6</u>

Pro 3:34

<u>Jam 4:6</u>

<u>1Pet 5:5</u> Pro 11:31

1Pet 4:18 Pro 24:12 Rom 2:6

Pro 25:21-22

Rom 12:20

Pro 26:11

<u>2Pet 2:22</u>

- Ο ΚΑΤΑΛΑΜΒΑΝϢΝ ΟΦΟΥΟ Ε O ΔPACCOMENOC TOYC COΦΟ Psa 2:1-2

KAI Π OIMANEI AYTOYC EN PAB Δ W CI Δ HPA WC TA CKEYH TA KEPAMIKA

HTHAYTON HAATTOCACAYTON KPAXY TRIPATEROYC NOZHICA TIMHECTEDANCICACATION KAIKATECTHCACAYTONEIIIIA

EPPATOHXCIPONCOY HANTA

The end of verse 7 is missing in multiple manuscripts (e.g. B-03-Codex Vaticanus), but is included in the x-01-Codex Sinaiticus, A-02-Codex Alexandrinus, D*, P-025-Codex Porphyrianus, C-04-Codex and others

 Δ ia toyto ezoMo Λ ofhcoMai coi en e Θ necin, Kypie, kai t \oplus onoMati coy

KAI LAEIN HMEPAC

DAOKAYT ω Ma kai fiepi aMaptiac oyk HTHCAC. 8tote eifion i Δ oy hk ω , en

... APTOYC MOY, EMETAAYNEN ETI EME TITEPNICMON.

ЕПІРРІЧОN ЕПІ KYPION THN MEPIMNAN COY ...

ΕΥΡΌΝ ΔΑΥΙΔ ΤΟΝ ΔΟΥΛΌΝ ΜΟΥ ...

EYPON AAYIA TON TOY IECCAI ...

Quoted 2 times.

Quoted 5 times, different segments.

Quoted 5 times, different segments.

Quoted 3 times,

Quoted 5 times, different segments.

Quoted 4 times,

KYPIOC

Ο ΘΕΟС

Ο ΘΕΟС

11ωςπερ κυων

ΚΥΡΙΟC ΑΝΤΑΠΟΔΦΟΕΙ CΟΙ ΑΓΑΘΑ.

ЕПІСТРЕЧАС І

ΚΥΛΙΟΜΟΝ ΒΟΡΒΟΡΟΥ.

different segments.

Quoted 2 times. Both Jacobus

(James) and Peter chose the

exact same wording.

Retelling with different, but similar words.

PROVERBS (6x)

ECCLESIASTES ΕΚΚΛΗCΙΑCΤΗC ekklesiastes

SONG OF SONGS ACMA ACMATON asma asmaton

ΠΑΡΟΙΜΙΑΙ paroimiai

different segments.

OC /

ΠΑCΑΝ ΤΗΝ ΜΕΡΙΜΝΑΝ ΥΜών ΕΠΙΡΙΨΑΝΤΕΌ ΕΠ ΑΥΤΌΝ ...

... ΟΤΙ CY ΑΠΟ Δ Ϣ C ΕΙ C ΕΚΑ C Τ Ϣ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ

O TPWFWN MOY TON APTON EITHPEN EIT EME THN IITEPNAN AYTOY.

O OPONOC COY, O OEOC, EIC TON AIWNA TOY AIWNOC, PAB Δ OC EYOYTHTOC H

O <code>OPONOC</code> COY O <code>OEOC</code> EIC TON AI<code>O</code>NA TOY AI<code>O</code>NOC, KAI H <code>PAB</code> Δ OC THC

ΑΝΕΒΗς ΕΙς ΎΨΟς, ΗΧΜΑΛΩΤΕΎΚΑς ΑΙΧΜΑΛΩΚΙΑΝ, ΕΛΑΒΕς ΔΟΜΑΤΑ ΕΝ

... KAI OI ONEI A ICMOI TWN ONEI A IZONTWN CE EITEITECAN EIT EME.

FENHOHTO Η TPAΠΕΖΑ ΑΥΤΌΝ ΕΝΌΠΙΟΝ ΑΥΤΌΝ ΕΙΟ ΠΑΓΙΔΑ ΚΑΙ ΕΙΟ

ΓΕΝΗΘΗΤΩ Η ΤΡΑΠΕΖΑ ΑΥΤΏΝ ΕΙΟ ΠΑΓΙ Δ Α ΚΑΙ ΕΙΟ ΘΗΡΑΝ ΚΑΙ ΕΙΟ CKAN Δ ΑΛΟΝ

KAI EIC ANTAIIO Δ OMA AYTOIC, 10CKOTIC Θ HT \oplus CAN OI O Φ Θ A Δ MOI AYT \oplus N TOY

ENHOHTO H EITAYAIC AYTON HPHMOMENH, KAI EN TOIC CKHNOMACIN

10ΤΙ ΤΟΙΟ ΑΓΓΕΛΟΙΟ ΑΥΤΟΎ ΕΝΤΕΛΕΙΤΑΙ ΠΕΡΓΟΟΎ ΤΟΥ ΔΙΑΦΥΛΑΞΑΙ СΕ ΕΝ TIACAIC TAIC OΔOIC COY. 12

... OTI TOIC AFFEAOIC AYTOY ENTEAEITAI HEPI COY KAI EHI XEIPON APOYCIN CE,

ΤΤΟΙΟ ΑΓΓΕΛΟΙΟ ΑΥΤΟΥ ΕΝΤΕΛΕΙΤΑΙ ΠΕΡΙ COY ΤΟΥ ΔΙΑΦΥΛΑΞΑΙ CE 11KAI ΕΠΙ ΧΕΙΡΩΝ ΑΡΟΥΟΙΝ CE, ΜΗΠΟΤΕ ΠΡΟΟΚΟΨΗΟ ΠΡΟΟ ΔΙΘΟΝ ΤΟΝ ΙΤΟΛΑ Α

EΠΕΙΡΑCAN ΟΙ ΠΑΤΕΡΕC ΥΜΌΝ, ΕΔΟΚΙΜΑCAN ΚΑΙ ΕΙΔΟCAN Τ TECCAPAKONTA ETH IIPOC@X@ICA TH FENEA EKEINH KAI EIIIA AEI

TH FENEA TAYTH KALEIHON. AEI

ΚΥΡΙΟC ΓΙΝΦCKEI ΤΟΥС Δ ΙΑΛΟΓΙΟΜΟΥС ΤΦΝ ΑΝΘΡΦΠΦΝ ΟΤΙ ΕΙΟΙΝ ΜΑΤΑΙΟΙ.

ΏΝΤΑΙ ΤΗ ΚΑΡΔΊΑ **ΚΑΙ** ΑΥΤΟΙ ΟΥΚ ΕΓΝΦΟΑΝ ΤΑ<mark>Ο ΟΔΟΥΟ ΜΟΥ, 11</mark>ΦΟ

IMATION ПА Λ АІФӨНСОNТАІ, КАІ ФСЕІ ПЕРІВО Λ АІОN **А\LambdaЛАΞЕІС** АУТОУС, КАІ

TION ΠΑΛΑΙΦΘΗCONTAI, 12ΚΑΙ ΦCEΙ ΠΕΡΙΒΟΛΑΙΟΝ Ε Λ ΙΞΕΙC ΑΥΤΟΥC, ΦC

™POYC COY YHOKATϢ TϢN HO∆ϢN

AINEITE, FIANTA TA EONH, TON KYPION **KAI** EFIAINECAT@CAN AYTON FIANTEC OI

... ΑΙΘΟς, Ο ΕΞΟΥΘΕΝΗΘΕΙΟ ΥΦ ΥΜων Των ΟΙΚΟΔΟΜων, Ο ΓΕΝΟΜΕΝΟΟ ΕΙΟ

Ο ΒΑCΙΛΕΥC

31ΕΙ Ο **ΜΕΝ** ΔΙΚΑΙΟC ΜΟΛΙ<u>C C</u>WZETAI, Ο ACEBHC ΚΑΙ ΑΜΑΡΤ<u></u>ΜΟC ΠΟΥ

EAN HEINA O EX Θ POC COY, TPE Φ E AYTON, EAN Δ I Ψ A, HOTIZE AYTON. **22** FOYTO

ΟΥΤ ω С ΑΦΡ ω Ν ΤΗ ΕΑΥΤΟΥ ΚΑΚΙΑ ΑΝΑСΤΡΕΨΑС ΕΠΙ ΤΗΝ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑΝ.

ΟΤΑΝ ΕΠΕΛΘΗ ΤΟΝ ΕΑΥΤΟΥ ΕΜΕΤΟΝ ΚΑΙ ΜΙCHTOC ΓΕΝΗΤΑΙ,

ΤΟ ΙΔΙΟΝ ΕΞΕΡΑΜΑ, ΚΑΙ: ΥС ΛΟΥСΑΜΕΝΗ ΕΙΟ

ΓΑΡ ΠΟΙΏΝ ΑΝΘΡΑΚΑϹ ΠΎΡΟς СΌΡΕΥ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΎ, Ο ΔΕ

EAN ΠΕΙΝΑ Ο ΕΧΘΡΟC COY, ΨωΜΙΖΕ AYTON. EAN ΔΙΨΑ, ΠΟΤΙΖΕ AYTON.

OKATO TON HOAON COY

IMATION KAI A $\Lambda\Lambda$ AFHCONTAI. CY Δ E O AYTOC EI KAI TA ETH COY OYK

Τω ΔΑΥΙΔ ΨΑΛΜΟς. ΕΠΙΕΝ Ο ΚΥΡΊΟς ΤΟ ΚΥΡΙΟ ΜΟΥ

ΕΤΗ. ΔΙΟ Π AYTOI AE O

KYPIOC FIN \oplus CKEI TOYC \triangle IA \triangle OFIC \bigcirc MOYC T \oplus N CO \bigcirc DN OTI EICIN \bigcirc MATAIOI.

ΑΝΑΒΑС ΕΙС ΥΨΟC ΗΧΜΑΛΦΤΕΥCEN ΑΙΧΜΑΛΦCΙΑΝ, ΕΔΦΚΕΝ ΔΟΜΑΤΑ ΤΟΙС

CWMA

EY∆OKHCAC. 7TC

DEOC MOY, TIPOCXEC MOLINA THE KATEAITIEC

... ΔΙΕΜΕΡΙCANΤΟ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΒΑΛΛΟΝΤΕС ΚΛΗΡΟΝ ...

CHEAPTOYNO

ALIGLATION ALORATOR LONGO

ACHINYTOY

the κ -01-Codex Sinaiticus, A-02-Codex Alexandrinus, D*, P-025-Codex Ephraemi Rescriptus (04), Ψ -044-Codex Athous Lavrensis, and others.

... ΠΑΝΤΑ ΥΠΕΤΑΞΑС ΥΠΟΚΑΤΌ ΤΟΝ ΠΟ Δ ΟΝ ΑΥΤΟΥ ...

<mark>27</mark>ΠΑΝΤΑ **ΓΑΡ** ΥΠΕΤΑΞΕΝ ΥΠΟ ΤΟΥС ΠΟΔΑC ΑΥΤΟΥ.

OYK ECTIN O

- - Act 4:25-26

Prophets

60 Quoted Verses

Book / Comments

Quoted 5 times,

Quoted 2 times.

See also Isa 28:16 below.

Quoted 3 times. An excellent example on how the verses of

Romans quote only part of the

text, while 1Peter quotes the full verse from Isaiah.

Quoted 2 times.

Ouoted 4 times.

Quoted 2 times,

1x long form,

1x short form.

3x short form, 1x long form. ΤΕΤΥΦΛϢΚΕΝ

different segments.

ISAIAH (53x)

HCAIAC

esaias

KAI ΕΙ ΜΗ ΚΥΡΙΟC CABAΦΘ ΕΓΚΑΤΕΛΙΠΕΝ ΗΜΙΝ CΠΕΡΜΑ,



ΙE	G R E	E K	O L D	ТЕ	STA

)	L	,	D)	7	Г	E	S	Т	•	Α	Λ	Л]	E	N	,

ΑΦΕΘΗ ΑΥΤΟΙ

KAI EHOPOCEN AYTON THN

MH (

KAP Δ IAN, INA MH I Δ (O)CIN TOIC OD Θ A Δ MOIC KAI NOHC Θ CIN TH KAP Δ IA KAI

... ∆I@OY IIPOCKOMMATI CYNANTHCEC@E AYTŒ OY∆E ŒC HETPAC

ΚΑΙ ΠΕΠΟΙΘΏΣ ΕΣΟΜΑΙ ΕΠ ΑΥΤΏ. 18 ΙΔΟΥ ΕΓΏ ΚΑΙ ΤΑ ΠΑΙΔΙΑ, Α ΜΟΙ ΕΔΏΚΕΝ Ο

... Χωρα Ζαβουλών, Η ΓΗ ΝΕΦΘΑΛΙΜ ΟΔΟΝ ΘΑΛΑССИС ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΟΙ ΤΗΝ

ΠΑΡΑΛΙΑΝ ΚΑΤΟΙΚΟΥΝΤΕС ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ, ΓΑΛΙΛΑΙΑ Των ΕΘΝών TA MEPH THE IOY Δ AIAC. 9:1 O Δ AOC O HOPEYOMENOC EN CKOTEL, I Δ ETE Φ 0 META. OI KATOIKOYNTEC EN XOPA KAI CKIA Θ ANATOY, Φ OC Λ AM Ψ EI E Φ YMAC.

ΓΗ ΖΑΒΟΥΛΏΝ ΚΑΙ ΓΗ ΝΕΦΘΑΛΙΜ, Ο ΔΟΝ ΘΑΛΑССΗΣ, ΠΕΡΑΝ ΤΟΥ ΙΟΡ ΔΑΝΟΥ ΆΛΙΛΑΙΑ ΤϢΝ ΕΘΝϢΝ, **16**Ο ΛΑΟС Ο ΚΑ<mark>ΘΗΜΕΝΟ</mark>С ΕΝ CKOTEI ΦϢC ΕΙΔΕΝ ΜΕΓΑ, KAI TOIC KA Θ HMENOIC EN X \oplus PA KAI CKIA Θ ANATOY Φ \oplus C ANETEI Λ EN AYTOIC.

KAI ECTAI EN TH HMEPA EKEINH H PIZA TOY IECCAI KAI O ANICTAMENOC APXEIN

TA ΔΕ ΛΕΓΕΙ Ο ΑΓΙΟC, Ο ΑΛΗΘΙΝΟC, Ο ΕΧWN ΤΗΝ ΚΛΕΙΝ ΔΑΥΙΔ, Ο ΑΝΟΙΓWΝ ΚΑΙ

ΔΙΑ ΦΑΥΛΙΟΜΟΝ ΧΕΙΛΕΟΙΝ ΔΙΑ ΓΛΟΙΟCHC ΕΤΕΡΑΓ, ΟΤΙ ΛΑΛΗΟΟΥΟΙΝ ΤΟ ΛΑΟΙ

akporwniaion enti ${
m M}$ on eic ta Θε ${
m M}$ ${
m E}$ ${
m I}$ ${
m I}$ ${
m A}$ ${
m THC}$, kai ο πίςτε ywn eπ αγτω ογ

LAYTON TIMODON ME. H.A.

EN ETEPOTACICOIC KAI EN XEIAECIN ETEPON AAAHCO 100 AAO 109/100

ΙΔΟΥ ΤΙΘΗΜΙ ΕΝ CION ΑΙΘΟΝ ΠΡΟCΚΟΜΜΑΤΟΚ ΚΑΙ ΠΕΤΡΑΝ CKAN ΔΑΛΟΥ,

IΔΟΥ ΤΙΘΗΜΙ ΕΝ CIWN ΔΙΘΟΝ ΑΚΡΟΓωΝΙΑΙΟΝ ΕΚΛΕΚΤΟΝ ΕΝΤΙΜΟΝ, ΚΑΙ Ο

... ΚΑΙ ΑΠΟΛϢ ΤΗΝ COΦΙΑΝ ΤϢΝ COΦϢΝ ΚΑΙ ΤΗΝ CYNECIN ΤϢΝ CYNETϢΝ

ΑΠΟΛϢ ΤΗΝ COΦΙΑΝ ΤϢΝ COΦϢΝ ΚΑΙ ΤΗΝ CYNECIN ΤϢΝ CYNETϢΝ ΑΘΕΤΗCϢ.

ΠΟΙΕΙΤΕ ΤΑС ΤΡΙΒΟΥĆ ΤΟΥ ΘΕΟΎ ΗΜΏΝ. 4ΠΑΚΑ ΦΑΡΑΓΞ ΠΛΗΡΦΘΗΚΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΦΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΠΑΝΤΑ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ Η ΤΡΑΧΕΙΑ ΕΙΌ ΠΕΔΙΑ. 5ΚΑΙ ΟΦΘΗCΕΤΑΙ Η Δ ΟΞΑ ΚΥΡΙΟΥ, ΚΑΙ

EIC O Δ OYC Λ EIAC. 6KAI OYETAI Π ACA CAP Ξ TO C Ω THPION TOY Θ EOY.

ACA CAPE (DC XOPTOC KALIJACA AOEA AYTHC (DC ANOOC XOPTOY, EEHPA XOPTOC KALTO ANOOC EEEHBCEN, 25TO AE PHMA KYPIOY MENELEIC TO

AYTON? 14H ΠΡΟC TINA CYNEBΟΥΛΕΥCΑΤΟ ΚΑΙ CYNEBIBACEN AYTON? H TIC

TICETHONICYNKYKAITICCYMBOT ACCAYTOYETENETOOCCYMBIBA CEIXYTON HIPOCTINACYNEBOYM CATOKAICYNEBIBACENAYTON HTIC

GACIZENAYTUKPICIN HOXONCYNC

SECOCINCE YEAR ENTRY IN HAICULO

EXCIKENMALCHKYIYMLYLLOPCOOH CETAIAYTO ONAMORATOOCHMOSKITAKAII

Romans 11:35 is in most Bibles erroneously associated to Job 41:3, but it clearly refers to the longer text of Isa 40:14 which is found in: Codex Sinaiticus (S*), Codex Alexandrinus and three other Ale-

xandrian manuscripts (26-86-106), a handful of Lucianic manuscripts (90-36-46-233), all Catena manuscripts (C´-566), several manuscripts that Ziegler classifies as mixed (198 239-306 407 449-770 534 538), the Coptic translations, and one Syriac version.

TIC ΓΑΡ ΕΓΝϢ NOYN KYPIOY? Η TIC CYMBOYΛOC AYTOY EFENETO? 35H TIC

1ΙΑΚϢΒ Ο ΠΑΙĆ ΜΟΥ, ΑΝΤΙΛΗΜΨΟΜΑΙ ΑΥΤΟΥ. ΙCΡΑΗΛ Ο ΕΚΛΕΚΤΟС ΜΟΥ

... $E\Gamma\omega$ Θ EOC Π P ω TOC, KAI EIC TA E Π EPXOMENA $E\Gamma\omega$ EIMI.

EEOICEI.

TEΘΛΑCMENON V CYNTPIΨΕΙ KAIINIZOMENON V IVICE , [...]

18ΙΔΟΥ Ο ΠΑΙC MOV ON HPETICA, Ο ΑΓΑΠΗΤΟΣ MOV EIC ON ΕΥΔΟΚΗCEN Η WYXH MOV

ΑΠΑΓΓΕΛΕΙ.

CYNTETPI**MM**ENON (()) KATEAŒEI

HI TIC EN TAIC ΠΛΑΤΕΙΑΙΟ THN ΦΩΝΗΝ ΑΥΤΟΥ.

... ΠΑΝ ΓΟΝΥ ΚΑΜΨΗ ΕΠΟΥΡΑΝΙώΝ ΚΑΙ ΕΠΙΓΕΙώΝ ΚΑΙ ΚΑΤΑΧΘΟΝΙώΝ 11 ΚΑΙ ΠΑСΑ

ΟΥ ΠΕΙΝΑCOYCIN ΟΥ ΔΕ ΔΙΨΉΓΟΥ CIN, ΟΥ ΔΕ ΠΑΤΆΞΕΙ ΑΥΤΟΥ C ΚΑΥ CWN ΟΥ ΔΕ (

OY HEINACOYCIN ETI OYAE APPHCOYCIN ETI OYAE MH ПЕСН ЕП АУТОУС О HAIOC OYAF ПАN КАҮМА...

... ΔΙ ΥΜΑΟ ΔΙΑ ΠΑΝΤΟΟ ΤΟ ΟΝΟΜΑ ΜΟΥ ΒΛΑΟΦΗΜΕΙΤΑΙ ΕΝ ΤΟΙΟ ΕΘΝΕΟΙΝ

... ΦC HOΔEC EYAΓΓΕΛΙΖΟΜΈΝΟΥ AKOHN EIPHNHC, ΦC EYAΓΓΕΛΙΖΟΜΈΝΟ

TO FAP ONOMA TOY Θ EOY Δ I YMAC $B\Lambda$ AC Φ HMEITAI EN TOIC E Θ NECIN ...

 Δ IO EZE Λ OATE EK MECOY AYTON KAI A Φ OPIC Θ HTF, Λ EFEI KYPIOC, KAI

OYTOC TAC AMAPTIAC HMων ΦΕΡΕΙ ΚΑΙ ΠΕΡΙ ΗΜων ΟΔ ΥΝΑΤΑΙ ...

33EN TH TAHEINWCEI [AYTOY] H KPICIC AYTOY HPOH.

KAI ΠΑΝΤΆC ΤΟΥĆ YΙΟΥĆ COY∆I∆AKTOYĆ ΘΕΟΥ ...

О ГАР ОІКОС МОУ ОІКОС ПРОСЕУХНС КЛНЮНСЕТАІ ...

KAI HŒEI ENEKEN CION O PYOMENOC KAI AΠΟCTΡΕΨΕΙ ACEBEIAC AΠΟ IAKOB.

ΔΙΑ ΤΟΥΤΟ ΑΦΑΙΡΕΘΗCΕΤΑΙ Η ΑΝΟΜΙΑ ΙΑΚϢΒ ... ΟΤΑΝ ΑΦΕΛΩΜΑΙ ΑΥΤΟΥ ΤΗΝ

ECTALCOLO HAJOC EIC $\Phi\omega$ C HMEPAC, OVAL ANATOAH 100000 COI THN NYKTA, A $\Lambda\Lambda$ ECTAI COI KYPIOC $\Phi\omega$ C AI ω NION KAI O 0

AHECTAAKEN ME, IACAC Θ AI TOYC CYNTETPI**M**MENOYC TH KAP Δ IA, KHPY Ξ AI

AΠΟ ΤΟΥ ΑΙϢΝΟC OVE HEOVE AMEN OY ΔΕ ΟΙ ΟΦΟΔΑΜΟΙ ΗΜΏΝ ΕΙΔΟΝ ΘΕΌΝ ...

EYPEΘHN [EN] TOIC EME MH ZHTOYCIN, EMΦANHC EΓENOMHN TOIC EME MH

EMΦANHC EΓENOMHN TOIC EME MH ZHTOYCIN, EYPEΘHN TOIC EME MH

OIKON OIKOΔOMHCETE MOI? Η ΠΟΙΟC ΤΟΠΟC ΤΗC ΚΑΤΑΠΑΥCEΦC MOY?

OIKO Δ OMHCETE MOI, AEFEI KYPIOC, H TIC TOHOC THE KATAHAYCE COMMOY? 500YXI H XEIP MOY EHOHCEN TAYTA HANTA?

2ΠΑΝΤΑ ΓΑΡ ΤΑΥΤΑ ΕΠΟΙΗCEN Η ΧΕΙΡ ΜΟΥ ... ΛΕΓΕΙ ΚΥΡΙΟC

AYTHN ...

ΤΗΣ CEAHNHC ΙΝΑ ΦΑΙΝϢCΙΝ

XPEIAN EXEL TOY HAJOY

KAI OYC O

Ο ΟΙΚΟϹ ΜΟΥ ΟΙΚΟϹ ΠΡΟCΕΥΧΗϹ ΚΛΗΘΗСΕΤΑΙ ...

KAI ECONTAI ΠΑΝΤΕС ΔΙΔΑΚΤΟΙ ΘΕΟΥ.

AYTOC TAC AC@ENEIAC HM@N E∆ABEN KAI TAC NOCOYC EBACTACEN.

ΟC ΤΑC ΑΜΑΡΤΙΑC ΗΜϢΝ ΑΥΤΟC ΑΝΗΝΕΓΚΕΝ ΕΝ ΤϢ CWMATI ΑΥΤΟΥ ΕΠΙ

ΑΥΤΟϹ ΔΕ ΕΤΡΑΥΜΑΤΙΟΘΗ ΔΙΑ ΤΑС ΑΝΟΜΙΑС ΗΜ ω Ν ΚΑΙ ΜΕΜΑΛΑΚΙΟΤΑΙ ΔΙΑ

HΜωΝ. ΠΑΙΔΕΙΑ ΕΙΡΗΝΗΣ ΗΜωΝ ΕΠ ΑΥΤΟΝ, $\frac{1}{2}$ Μωνλων ΑΥΤΟΥ

MAPILIAIC AПОГЕНОМЕНОІ ТН Δ IKAIOCYNH ZHC ω MEN,

ΓΛωςς Α ΕΞΟΜΟΛΟΓΗΣΗΤΑΙ ΟΤΙ ΚΥΡΙΟς ΙΗCOYC ΧΡΙΟΤΟς ΕΙΟ ΔΟΞΑΝ ΘΕΟΥ

... TEΘΕΙΚΑ CE ΕΙC ΔΙΑΘΗΚΗΝ ΓΕΝΟΥC ΕΙC ΦΟΙC ΕΘΝΟΙΝ ΤΟΥ ΕΙΝΑΙ CE ΕΙC

ANHCEI,

... $\mathsf{E} \Gamma \omega \, \mathsf{E} \mathsf{I} \mathsf{M} \mathsf{I} \, \mathsf{O} \, \mathsf{\Pi} \mathsf{P} \omega \mathsf{T} \mathsf{O} \mathsf{C} \, \mathsf{K} \mathsf{A} \mathsf{I} \, \mathsf{O} \, \mathsf{E} \mathsf{C} \mathsf{X} \mathsf{A} \mathsf{T} \mathsf{O} \mathsf{C} \dots$

ОН ЕПІ ТНС ГНС КРІСІІ

EPICEI ΟΥ ΔΕ ΚΡΑΥΓΑCΕΙ,

N TYΦOMENON

C OPAIOI OI HOAEC TON I

Quoted 2 times,

The meaning coincides closely,

and 'pains' with 'diseases

which is certainly intentional.

but 'sin' is replaced with 'infirmity

1x long form, 1x short form.

HMEIC

... OTI ANOMIAN

OC AMAPTIAN (

Δωςω ΥΜΙΝ

н поліс

Α ΟΦΘΑΛΜΟΣ ΟΥΚ ΕΙΔΕΊ

АҮТН, Н ГАР

Quoted 3 times.

Combines 2 quotations. EKBAΛH EIC NIKOC THN

ΠΡΟCΕΔΕΞΑΤΟ ΑΥΤΟΝ

KEKPAEETAI OY A

ΕΔωκΑ Ι

 Θ HC(1) KAI KI

ΕΔΕΙΞΕΝ ΑΥΤϢ ΚΡΙCΙΝ? Η ΟΔΟΝ CYNECEϢC ΤΙC ΕΔΕΙΞΕΝ ΑΥΤϢ?

ΝΡΞ ΧΟΡΤΟC, ΚΑΙ ΠΑCΑ ΔΟΞΑ ΑΝΘΡϢΠΟΥ (DC ANG

TIC EΓΝΦ NOYN KYPIOY, KAI TIC AYTOY CYMBΟΥΛΟС ... TIC FAP EFNOO NOYN KYPIOY, OC CYMBIBACEI AYTON? ...

ΟΥ СΥ ΜΕ ΕΠΛΑСАС? Η ΤΟ ΠΟΙΗΜΑ Τ ω

... ΕΓϢ ΕΜΒΑΛϢ ΕΙ<mark>C ΤΑ ΘΕΜΕΛΙΑ CION ΔΙΘΟΝ ΠΟΛΥΤΕΛΗ</mark> ΕΚΑΕΚΤΟΝ

ΟΥ ΔΕΙ΄ ΚΑΕΙ΄ ΚΑΙ ΚΛΕΙΏΝ ΚΑΙ ΟΥ ΔΕΙ΄ ΑΝΟΙΓΕΙ:

TOC ICXYCAC ...

KAI OY Δ OYTCC EICAKOYCONTAI MOY, Λ EFEI KYPIOC.

KAI O ПІСТЕУШН ЕП АУТШ ОУ КАТАІСХУНЮНСЕТАІ.

HAC O HICTEYON EH AYTO OY KATAICXYNOHCETAI

... XEIPEC ANEIMENAI ΚΑΙ ΓΟΝΑΤΑ ΠΑΡΑΛΕΛΥΜΕΝΑ

C TPIBOYC TOY OEOY HMON.

OH O MANATOC EIC NIKOC.

ETI ΓΑΡ MIKPON OCON OCON ...

KAI /

ΠΟΙΗCANΤΙ ΟΥ CYNETωC

ΣCOΜΑΙ ΠΕΠΟΙΘΏΣ ΕΠ ΑΥΤΏ, ΚΑΙ ΠΑΛΊΝ: ΙΔΟΥ ΕΓΏ ΚΑΙ ΤΑ ΠΑΙΔΙΑ Α ΜΟΙ

ΘΑΛΑΟΟΗΟ, ΤΟ ΚΑΤΑΛΕΙΜΜΑ ΑΥΤϢΝ ΟϢΘΗΟΕΤΑΙ.

ΑΛΑССИС, ΤΟ ΥΠΟΛΕΙΜΜΑ CΦΘΗCETAI. 28ΛΟΓΟΝ

... Λ I Θ ON Π POCKOMMATOC KAI Π ETPAN CKAN Δ A Λ OY ...

ΛΙΘΟC ΠΡΟCΚΟΜΜΑΤΟC ΚΑΙ ΠΕΤΡΑ CKANΔΑΛΟΥ.

K	0 L D	Т	E	S	Т	A	M	E	ľ

Mat 13:14-15 ΛΕΠΟΝΤΕC ΒΛΕΠΦCIN ΚΑΙ ΜΗ ΙΔΦCIN, ΚΑΙ ΑΚΟΥΟΝΤΕC ΑΚΟΥΦCIN ΚΑΙ ΜΗ <u>Mar 4:12</u>

<u>Isa 1:9</u>

Rom 9:29

<u>Isa 6:9-10</u>

Luk 8:10

Joh 12:40

Act 28:26-27

<u>Isa 7:14</u>

Mat 1:23

<u>Isa 8:12</u> <u>1Pet 3:14</u> <u>Isa 8:14</u>

Rom 9:33

1Pet 2:8

<u>Heb 2:13</u>

<u>Isa 8:23-9.1</u>

<u>Mat 4:15-16</u>

<u>Isa 10:22</u>

Rom 9:27-28

<u>Isa 11:10</u>

Rom 15:12

<u>Isa 22:13</u> 1Cor 15:32

Rev 3:7

<u>Isa 25:8</u>

1Cor 15:54 Isa 26:20 Heb 10:37

<u>Isa 28:11</u>

1Cor 14:21

<u>Isa 28:16</u>

Rom 9:33

Rom 10:11

<u>1Pet 2:6</u>

<u>Isa 29:13</u>

<u>Mat 15:8</u>

Mar 7:6-7

<u>Isa 29:14</u>

1Cor 1:19

Isa 29:16

Rom 9:20

<u>Isa 35:3</u> Heb 12:12 <u>Isa 40:3</u>

<u>Mat 3:3</u>

<u>Mar 1:3</u>

Joh 1:23

<u>Isa 40:3-5</u>

Luk 3:4-6

<u>Isa 40:6-8</u>

1Pet 1:24-25

Isa 40:13

1Cor 2:16 <u>Isa 40:13-14</u>

<u>Codex</u>

Alexandrinus,

page 644

Job or Isaiah?

What Does Paul Quote in Rom 11:35? Katja

Kujanpää, <u>University of</u> <u>Helsinki</u> R.R. Ottley Rom 11:34-35

<u>Isa 41:4</u>

<u>Rev 1:17</u>

<u>Isa 42:1-4</u>

Mat 12:18-21

Isa 45:23 Rom 14:11

Php 2:10-11

<u>Isa 49:6</u>

Act 13:47

<u>Isa 49:8</u> 2Cor 6:2 <u>Isa 49:10</u>

<u>Rev 7:16</u>

<u>Isa 52:5</u> Rom 2:24

Isa 52:7

Rom 10:15

<u>Isa 52:11</u> 2Cor 6:17

<u>Isa 52:15</u>

Rom 15:21 <u>Isa 53:1</u> Rom 10:16

<u>Isa 53:1</u>

Joh 12:38

<u>Isa 53:4</u>

Mat 8:17

<u>Isa 53:5</u>

<u>1Pet 2:24</u>

<u>Isa 53:7-8</u>

Act 8:32-33

<u>Isa 53:9</u>

1Pet 2:22

<u>Isa 53:12</u> Luk 22:37 <u>Isa 54:1</u>

<u>Gal 4:27</u>

Isa 54:13

<u>Joh 6:45</u>

<u>Isa 55:3</u> Act 13:34

<u>Isa 56:7</u>

Mat 21:13

<u>Mar 11:17</u>

Luk 19:46 <u>Isa 58:6</u> Luk 4:18-19 <u>Isa 59:20</u>

<u>Isa 27:9</u>

Rom 11:26-27

<u>Isa 60:19(-20)</u>

<u>Rev 21:23</u>

<u>Isa 61:1</u>

Luk 4:18

<u>Isa 64:4</u>

1Cor 2:9

<u>Isa 65:1</u>

Rom 10:20

<u>Isa 65:2</u> Rom 10:21 <u>Isa 66:1-2</u>

Act 7:49-50

OC CYMBIBA

Scripture / References

Prophets

60 Quoted Verses

Book / Comments

Longest virtually matching passage; in itself proof for the superiority

LAMENTATIONS

ΘΡΗΝΟΙ threnoi

EZEKIEL ΙΕΖΕΚΙΗΛ iezekiel

DANIEL ΔΑΝΙΗΛ daniel

HOSEA (6x) ФСНЕ

JOEL (2x)

AMOS (2x) **AM**CC amos

OBADIAH ΑΒΔΙΟΥ abdiou

JONAH IONAC ionas

MICAH

MIXAIAC michaias

NAHUM NAOYM Naoum

HABAKKUK (3x)

Quoted 2 times.

Quoted 2 times.

Quoted 2 times.

Quoted 3 times.

 Π ONOY.

ΟΨΟΝΤΑΙ ΕΙC ON ΕΞΕΚΕΝΤΗCAN.

XEIPA MOY ΕΠΙ ΤΟΥС ΠΟΙΜΕΝΑΟ

COY.

AMBAKOYM

ambakoum

ZEPHANIAH СОФОНІАС sophonias

HAGGAI (1x) ΑΓΓΑΙΟС

ZECHARIAH (4x)

MALACHI (2x) ΜΑΛΑΧΙΑΟ

malachias

angaios

ZAXAPIAC

zacharias

(2x)

ΙϢΗΛ ioel

hosee

Prophets

(Minor)

22 Quoted Verses

of the Greek OT over the

Proto-Masoretic text

Quoted 2 times.

Quoted 2 times.

JEREMIAH (7x)

IEPEMIAC

ieremias

GREEK

ΥΜΕΙΟ ΔΕ ΑΥΤΟΝ ΠΟΙΕΙΤΕ ΟΠΗΛΑΙΟΝ ΑΗΟΤΟ

O ΔΕ ΚΑΥΧωΜΕΝΟC EN KYPIW KAYXACOW.

KYPIOC ETAZWN KΑΡΔΙΑC ΚΑ

ΕΓω ΕΙΜΙ ΚΥΡΙΟС ...

AYTOY.

ΥΜΕΙΟ ΔΕ ΠΕΠΟΙΗΚΑΤΕ ΑΥΤΟΝ ΟΙΙΗΛΑΙΟΝ ΑΗΟΤΟ

ΥΜΕΙΟ ΔΕ ΑΥΤΟΝ ΕΠΟΙΗΟΑΤΕ ΟΙΙΗΛΑΙΟΝ ΔΗΟ ΤΟ

	o	L	D		Г	E	s	Ί	١.	A	Λ	Л	į
	Т	e :											

O L D	\mathbf{T}	E S	5 1	Γ A	M	E	N

L D	TEST	AMENT	

C TOY /

Jer 5:21

Mar 8:18

Jer 7:11

Mat 21:13 Mar 11:17

Luk 19:46

Jer 9:23

1Cor 1:31 2Cor 10:17

<u>Jer 17:10</u>

Rev 2:23

Jer 38:15

Mat 2:18

Jer 38:31-34

Heb 8:8-12

Jer 38:33-34

Heb 10:16-17 (partly

inverted)

Mat 27:9

<u>Hos 2:1</u> (Hos 1:10)

Rom 9:26

Hos 2:25(23)

Rom 9:25 Hos 6:6

<u>Mat 9:13</u>

Hos 10:8

Luk 23:30

Hos 11:1

Mat 2:15 Hos 13:14

1Cor 15:55

Joe 3:1-5

Act 2:17

Joe 3:5

Rom 10:13

Amo 5:25-27

Act 7:42-43

<u>Amo 9:11-12</u>

Act 15:16-17

Mic 5:1

Mat 2:6

Mic 7:6

Mat 10:35-36

<u>Hab 1:5</u>

Act 13:41

<u>Hab 2:3-4</u>

Heb 10:37-38

<u>Hab 2:4</u>

<u>Rom 1:17</u> <u>Gal 3:11</u>

<u>Hag 2:6</u>

Heb 12:26

Zec 3:2

Jud 1:9

Zec 8:16 Eph 4:25

Zec 9:9

Mat 21:5

Joh 12:15

Joh 19:37

<u>Zec 13:7</u>

Mat 26:31

<u>Mar 14:27</u>

<u>Mal 1:2-3</u>

Rom 9:13

<u>Mal 3:1</u>

<u>Mat 11:10</u>

<u>Mar 1:2</u>

Luk 7:27

... $O\Phi\Theta$ AAMOI AYTOIC KAI OY BAEIIOYCIN, WTA AYTOIC KAI OYK AKOYOYCIN.

AΛΛ Η EN ΤΟΥΤϢ ΚΑΥΧΑCΘϢ Ο ΚΑΥΧϢΜΕΝΟς, CYNIEIN ΚΑΙ ΓΙΝϢCKEIN ΟΤΙ

LΔOKIMAZWN NEΦPO^{*}

ΟΔΟΥC $^{\text{AV}}$ ΚΑΙ ΚΑΤΑ ΤΟΥС ΚΑΡΠΟΥС Τ $^{\text{W}}$ Ν ΕΠΙΤΗ $^{\text{L}}$ ΕΥ $^{\text{M}}$ ΑΤ $^{\text{W}}$ Ν

... ΕΓω ΕΙΜΙ Ο ΕΡΑΥΝών ΝΕΦΡΟΥΚ ΚΑΙ ΚΑΡΑΙΑΚ, ΚΑΙ Λωκώ ΥΜΙΝ ΕΚΑ<mark>ΚΤΟ</mark> ΚΑΤΑ

... ΦϢΝΗ EN PAMA HKOYCΘΗ <mark>ΘΡΗΝΟΥ ΚΑΙ</mark> ΚΛΑΥΘΜΟΥ ΚΑΙ Ο∆ΥΡΜΟΥ. PAXHΛ

KΛΑΙΟΥCA ΤΑ ΤΕΚΝΑ ΑΥΤΗC, ΚΑΙ ΟΥΚ ΗΘΕΛΕΝ ΠΑΡΑΚ Λ ΗΘΗΝΑΙ, ΟΤΙ ΟΥΚ ΕΙСΙΝ.

'HMEPALEPXONTAL, ΦΗCIN KYPLOC, ΚΑΙ ΔΙΑΘΗ<mark>COM</mark>ALTODOIKODICPAHA

KH MOY, KAI ΕΓϢ ΗΜΕΛΉCA AYTϢΝ, ΦΗCIN KYPIOC. 33ΟΤΙ ΑΥΤΉ Η

EIAHCOYCIN ME AHO MIKPOY AYTON KAI EOC MEFAAOY AYTON, OTI

Η ΜΟΥ, ΚΑΓϢ ΗΜΕΛΗCA ΑΥΤϢΝ, **ΛΕΓΕΙ** ΚΥΡΙΟC. **10**ΟΤΙ Α

330TI AYTH H Δ IA Θ HKH, HN Δ IA Θ HCOMAI T Θ OIK Θ ICPAH Λ META TAC HMEPAC EKEINAC, Φ HCIN KYPIOC Δ I Δ OYC Δ Φ C Φ NOMOYC MOY EIC THN Δ IANOIAN AYTWN KAI EΠΙ ΚΑΡΔΙΑC ΑΥΤWN ΓΡΑΨϢ AYTOYC. [...] KAI TWN AMAPTIWN

16 АУТН Н Δ ІАӨНКН Н Δ ІАӨНСОМАІ ПРОС АУТОУС МЕТА ТАС НМЕРАС

TON ANOMION AYTON OY MH MNHCOHCOMAI ETI.

KEPAMEWC, KAOA CYNETAEEN MOI KYPIOC.

... EPO TO OY AAO MOY AAOC MOY EI CY, KAI ... ΚΑΛΕΟΌ ΤΟΝ ΟΥ ΛΑΟΝ ΜΟΥ ΛΑΟΝ ΜΟΥ ΚΑΙ ...

 \dots EE AILYHTOY **M**ETEKAAECA TA TEKNA AYTOY

EΞ ΑΙΓΥΠΤΟΥ ΕΚΑΛΕCA ΤΟΝ YΙΟΝ MOY.

 Π OY H Δ IKH COY, Θ ANATE? Π OY

KAI ECTAI

ANACTHCW

... KAI EPOYCIN TOIC OPECIN KAAY WATE HMAC, KAI TOIC BOYN

HOY COY, @ANATE, TO NIKOC? HOY COY, @ANATE, TO KENTPON

TOTE APEONTAL ΛΕΓΕΙΝ ΤΟΙΟ OPECIN: HECETE FΦ HMAC, KAL TOIC BOY

1KAI ECTAI META TAYTA KAI EKXEW ANO TOY NNEYMATOC MOY ENI NACAN

17KAI ECTAI EN TAIC ECXATAIC HMEPAIC, ΛΕΓΕΙ Ο ΘΕΟC, ΕΚΧΕΦ ΑΠΟ ΤΟΥ

ΠΡΕCΒΥΤΕΡΟΙ ΥΜΏΝ ΕΝΥΠΝΙΟΙΟ ΕΝΥΠΝΙΑΟΘΗΟΟΝΤΑΙ. 18ΚΑΙ Γ Ε ΕΠΙ ΤΟΥΟ Δ ΟΥΛΟΥΟ MOY ΚΑΙ ΕΠΙ ΤΑС Δ ΟΥΛΑΟ MOY EN TAIC HMEPAIC EKEINAIC EKXE \oplus ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΜΟΥ, ΚΑΙ ΠΡΟΦΗΤΕΥΚΟΥΚΙΝ. 19ΚΑΙ Δωκώ ΤΕΡΑΤΑ ΕΝ Τω

OYPANO ANO KAI CHMEIA EIII THC FHC KATO, AIMA KAI IIYP KAI ATMI Δ A

ΠΑC ΓΑΡ OC AN ΕΠΙΚΑΛΕCΗΤΑΙ ΤΟ ONOMA ΚΥΡΙΟΥ CWΘΗCETAI

TOYC TYHOYC AYTON, OYC EHOIHCATE EAYTOIC. 27ΚΑΙ ΜΕΤΟΙΚΙΟ ΥΜΑС ΕΠΕΚΕΙΝΑ ΔΑΜΑCKOY ...

TOYC TYHOYC OYC EHOIHCATE HPOCKYNEIN AYTOIC,

... ΚΑΙ ΑΝΟΙΚΟΔΟΜΉΟΟ ΤΑ ΠΕΠΤΟΙΚΟΤΑ ΑΥΤΉΟ ΚΑΙ ΤΑ ΚΑΤΕΟΚΑΜΜΕΝ

ΚΑΙ CY, ΒΗΘΛΕΕΜ ΟΙΚΟϹ ΤΟΥ ΕΦΡΑΘΑ, ΟΛΙΓΟCΤΟΣ ΕΙ ΤΟΥ ΕΙΝΑΙ ΕΝ ΧΙΛΙΑΚΙΝ ΙΟΥΔΑ. ΕΚ COY MOI ΕΞΕΛΕΥCΕΤΑΙ ΤΟΥ ΕΙΝΑΙ ΕΙΟ ΑΡΧΟΝΤΑ ΕΝ ΤϢ ΙΟΡΑΗΛ, ΚΑΙ ΑΙ

KALCY BHOAEEM, Γ H IOY Δ A, OY Δ AMWC EAAXICTH EI EN TOIC H Γ EMOCIN IOY \triangle A. EK COY FAP EZE \triangle EYCETAI HFOYMENOC, OCTIC HOIMANEI TON \triangle AON

... ΔΙΧΑCΑΙ ΑΝΘΡϢΠΟΝ ΚΑΤΑ ΤΟΥ ΠΑΙΡΌΣ ΑΥΤΟΥ ΚΑΙ ΘΥΓΑΙΕΡΆ ΚΑΤΑ ΤΗ

ΙΔΕΤΕ, ΟΙ ΚΑΤΑΦΡΟΝΗΤΑΙ, ΚΑΙ ΕΠΙΒΛΕΨΑΤΕ ΚΑΙ ΘΑΥΜΑCΑΤΕ ΘΑΥΜΑCΙΑ ΚΑΙ

A ϕ ANIC Θ HTE, Δ IOTI EPFON EF Θ EPFAZO Θ AI EN TAIC H Θ EPAIC Y Θ ON, Θ OY Θ H

ΕΡΓΑΖΟΜΑΙ ΕΓϢ EN TAIC HMEPAIC YMWN, EPΓON O OY MH ΠΙΟΤΕΥCΗΤΕ EAN TIC

ETI AΠΑΣ ΕΓϢ CEICϢ OY MONON THN ΓΗΝ ΑΛΛΑ ΚΑΙ ΤΟΝ ΟΥΡΑΝΟΝ.

AAAEITE AAHOEIAN EKACTOC TIPOC TON HAHCION AYTOY ...

EHIBEBHKOC EHI ONON KAI EHI HOAON YION YHOZYTIOY.

META TOY

XAIPE C Φ O Δ PA, Θ YFATEP CION. KHPYCCE, Θ YFATEP IEPOYCA Λ HM. I Δ OY O BACIΛΕΥC COY EPXETAI COI, ΔΙΚΑΙΟC ΚΑΙ CWZWN AYTOC, ΠΡΑΥC ΚΑΙ

ΕΙΠΑΤΕ ΤΗ ΘΥΓΑΤΡΙ CΙϢΝ. ΙΔΟΥ Ο ΒΑCΙΛΕΥC COY ΕΡΧΕΤΑΙ COΙ ΠΡΑΥC ΚΑΙ

MH ΦΟΒΟΥ, ΘΥΓΑΤΗΡ CΙϢΝ. ΙΔΟΥ Ο BACIΛΕΥC COY ΕΡΧΕΤΑΙ, ΚΑΘΗΜΕΝΟC ΕΙΙΙ

ATAEATE TOYC HOIMENAC KAI EKCHACATE TA HPOBATA, KAI EHAEW THN

ΠΑΤΑΞϢ ΤΟΝ ΠΟΙΜΕΝΑ, ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΔΙΑCΚΟΡΠΙΟΘΗΟΝΤΑΙ.

KATACKEYACEI THN COY EMIIPOCOEN COY.

ΠΑΤΑΞΟ ΤΟΝ ΠΟΙΜΈΝΑ, ΚΑΙ ΔΙΑCΚΟΡΠΙΟΘΗCONTAL ΤΑ ΠΡΟΒΑΤΑ ΤΗς ΠΟΙΜΝΗς.

Φ ΕΞΑΠΟCΤΕΛΛΦ ΤΟΝ ΑΓΓΕΛΟΝ ΜΟΥ, ΚΑΙ ΕΠΙΒΛΕΨΕΤΑΙ ΟΔΟΝ ΠΡΟ

ГЕЛО МОУ ПРО ПРОСФПОУ СОУ, ОС

MOY HPO HPOCODHOY COY, OC KATACKEYACEI

(I) TON AFTEAON MOY TIPO TIPOCOLITOY COY, OC KATACKEYACEI

6ΔΙΟΤΙ ΥΙΟC ATIMAZEI
ΕΠΑΝΑCTHCETAI ΕΠΙ
ΕΝΔΕΡΙΚΑΙ ΕΝΔΕΡΙ

C KAI NYMOHN KATA THE HENOEPAC AYTHE, 36KAI EXOPOLTOY

OIKO A OMHCOD AYTHIN KAOWC AI HMEPAI TOY AIWNOC,

ALANOPOWCW AYTHN, I/OHOX AN

ANOPOHON TON KYPION KALHANTA T.

KAI METOIKIO YMAC EIIEKEINA BABY Λ ONOC.

... ΚΑΙ ΑΝΟΙΚΟΔΟΜΗCO THN CKHNHN ΔΑΥΙΔ ΤΙ

 $\Xi\XiO\Delta$ OI AYTOY AΠ APXHC $\Xi\Xi$ MEPWN AIWNOC.

380 AE AIKAIOC MOY EK HICTEOC ZHCETAI,

Ο ΔΕ ΔΙΚΑΙΟC ΕΚ ΠΙCTEϢC ΜΟΥ ZHCETAI.

MOY TON ICPAHΛ.

ΑΝΘΡϢΠΟΥ

ENTPON COY, $A\Delta H$?

ΔΙΟΤΙ ΕΛΈΟς ΘΕΛϢ ΚΑΙ ΟΥ ΘΥCΙΑΝ ...

EKEINAC, Λ EFEI KYPIOC. Δ 1 Δ 0YC NOMOYC MOY EΠΙ ΚΑΡ Δ 1AC AYT ω N ΚΑΙ ΕΠΙ

ETIMHCANTO ATIO YIWN ICPAHA, 10KAI E Δ WKAN AYTA EIC TON AFPON TOY

THN Δ IANOIAN AYT Θ N $ΕΠΙΓΡΑΨ<math>\Theta$ ΑΥΤΟΥ $\mathsf{C}, \mathsf{17}$ ΚΑΙ Τ Θ Ν Α M ΑΡΤΙ Θ Ν ΑΥΤ Θ Ν KAI

THN TIMHN TOY TETIMHMENOY ON

PXONTAL, ΛΕΓΕΙ ΚΥΡΙΟC, ΚΑΙ **CYNTEΛΕC**Ϣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ Ι**C**ΡΑΗΛ

AΠΟΚΛΑΙΟΜΕΝΗ ΟΥΚ ΗΘΕΛΕΝ ΠΑΥCACΘΑΙ ΕΠΙ ΤΟΙΟ ΥΙΟΙΟ ΑΥΤΗΟ, ΟΤΙ ΟΥΚ

Φωνη εν ραμά ηκούςθη, κλαύθμος και οδύρμος πολύς. Ράχηλ

PIOC Δ 1 Δ 0YC Δ 0CO NOMOYC MOY EIC THN Δ 1AN AYTON FPAIPO AYTOYC. KAI ECOMAI AYTOIC EIC O

ΟΦΘΑΛΜΟΥ<mark>C EXONTEC</mark> ΟΥ ΒΛΕΠΕΤΕ ΚΑΙ ΦΤΑ **EXONTEC** ΟΥΚ ΑΚΟΥΕΤΕ.

O OIKOC MOY ...

- - Scripture / References

THE GREEK OLD TESTAMENT

Addendum · New Testament Quotation:



	Book / Comments	Scripture / References	
The Evangelia 3 Quoted Verses	MATTHEW (1x) EYAΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ euaggelion kata maththaion	ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓϢ ΑΠΟCTEΛΛϢ ΠΡΟC ΥΜΑC ΠΡΟΦΗΤΑC ΚΑΙ CΟΦΟΥC ΚΑΙ ΓΡΑΜΜΑΤΕΙC. ΕΞ ΑΥΤΏΝ ΑΠΟΚΤΕΝΕΙΤΕ ΚΑΙ CTAYPϢCETE ΚΑΙ ΕΞ ΑΥΤΏΝ ΜΑCΤΙΓϢCETE EN TAIC CYNAΓϢΓΑΙC ΥΜΏΝ ΚΑΙ ΔΙϢΞΕΤΕ ΑΠΟ ΠΟΛΕϢC ΕΙC ΠΟΛΙΝ. 35ΟΠϢC ΕΛΘΗ ΕΦ ΥΜΑC ΠΑΝ ΑΙΜΑ ΔΙΚΑΙΟΝ ΕΚΧΥΝΝΟΜΕΝΟΝ ΕΠΙ ΤΗC ΓΗC ΑΠΟ ΤΟΥ ΑΙΜΑΤΟC ΑΒΕΛ ΤΟΥ ΔΙΚΑΙΟΥ ΕϢC ΤΟΥ ΑΙΜΑΤΟC ΖΑΧΑΡΙΟΥ ΥΙΟΥ ΒΑΡΑΧΙΟΥ, ΟΝ ΕΦΟΝΕΥCΑΤΕ ΜΕΤΑΞΥ ΤΟΥ ΝΑΟΥ ΚΑΙ ΤΟΥ ΘΥCΙΑCTΗΡΙΟΥ. 36ΑΜΗΝ ΛΕΓϢ ΥΜΊΝ: ΗΞΕΙ ΤΑΥΤΑ ΠΑΝΤΑ ΕΠΙ ΤΗΝ ΓΕΝΕΑΝ ΤΑΥΤΉΝ.	<u>Mat 23:34-36</u>
		AΠΟCTEΛΦ ΕΙC AYTOYC ΠΡΟΦΗΤΑC ΚΑΙ ΑΠΟCΤΟΛΟΥC, ΚΑΙ ΕΞ ΑΥΤΦΝ ΑΠΟΚΤΕΝΟΥCIN ΚΑΙ ΔΙΦΞΟΥCIN, 50ΙΝΑ ΕΚΖΗΤΗΘΗ ΤΟ ΑΙΜΑ ΠΑΝΤΦΝ ΤΦΝ ΠΡΟΦΗΤΦΝ ΤΟ ΕΚΚΕΧΥΜΕΝΟΝ ΑΠΟ ΚΑΤΑΒΟΛΗC ΚΟCΜΟΥ ΑΠΟ ΤΗC ΓΕΝΕΑC ΤΑΥΤΗC, 5ΙΑΠΟ ΑΙΜΑΤΟC ΑΒΕΛ ΕΦC ΑΙΜΑΤΟC ΖΑΧΑΡΙΟΥ ΤΟΥ ΑΠΟΛΟΜΕΝΟΥ ΜΕΤΑΞΥ ΤΟΥ ΘΥCΙΑCTΗΡΙΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ. ΝΑΙ ΛΕΓΦ ΥΜΙΝ, ΕΚΖΗΤΗΘΗCΕΤΑΙ ΑΠΟ ΤΗC ΓΕΝΕΑC ΤΑΥΤΗC.	<u>Luk 11:49-51</u>
	LUKE (2x)	AEIOC FAP O EPFATHC TOY M IC Θ OY AYTOY.	<u>Luk 10:7</u>
	ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ	AZIOC O EPFATHC TOY MICOOY AYTOY.	1Tim 5:18
	euaggelion kata loukan	ΤΟΥΤΟ ΕСΤΙΝ ΤΟ COMA MOY ΤΟ YHEP YMON ΔΙΔΟΜΕΝΟΝ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΕΙΚ	<u>Luk 22:19-20</u>
		THN EMHN ANAMNHCIN. [] TOYTO TO HOTHPION H KAINH AIAOHKH EN TO AIMAI: MOY TO YIIEP YMON EKXYNNOMENON.	
		TOYTO MOY ECTIN TO COMA TO YHEP YMON. TOYTO HOIEITE EIC THN EMHN ANAMNHCIN. [] TOYTO TO HOTHPION Η KAINΗ ΔΙΑΘΗΚΉ ECTIN EN ΤΟ ΕΜΟ AIMATI. TOYTO HOIEITE, OCAKIC EAN HINHTE, EIC THN EMHN ANAMNHCIN.	<u>1Cor 11:24-25</u>
	ACTS OF THE APOSTLES (1x)	CΑΟΥΛ CΑΟΥΛ, ΤΙ ΜΕ ΔΙ ω ΚΕΙ C ?	<u>Act 9:4-6</u>
Acts 1 Quoted Verse	ΠΡΑΞΕΙС ΑΠΟСΤΟΛϢΝ praxeis apostolon	5EIΠEN ΔE: TIC EI, KYPIE?	
		Ο ΔΕ: ΕΓΦ ΕΙΜΙ ΙΗCOYC ΟΝ CY ΔΙΦΚΕΙC.	
		6ΑΛΛ ΑΝΑСΤΗΘΙ ΚΑΙ ΕΙCΕΛΘΕ ΕΙC ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΛΑΛΗΘΗCΕΤΑΙ COI Ο ΤΙ CE ΔΕΙ ΠΟΙΕΙΝ.	
			<u>Act 22:7-10</u>
		8ΕΓω ΔΕ ΑΠΕΚΡΙΘΗΝ: ΤΙС ΕΙ, ΚΥΡΙΕ?	
	Quoted 2 times within the book.	EINEN TE ПРОС МЕ: ЕГФ ЕІМІ ІНСОУС О NAZФРАІОС, ON CY Δ I \oplus KEIC.	
	A good example for a certain liberty	[] 10ΕΙΠΟΝ ΔΕ: ΤΙ ΠΟΙΗCΦ, ΚΥΡΙΕ? Ο ΔΕ ΚΥΡΙΟC ΕΙΠΕΝ ΠΡΟC ΜΕ: ΑΝΑCΤΑC ΠΟΡΕΎΟΥ ΕΙC ΔΑΜΑCΚΟΝ ΚΑΚΕΙ COI	
	between quotations. Here we find within the same book and from the	AAAHOHCETAI HEPI HANTON ON TETAKTAI COI HOHCAI.	
	same author (Luke) different snip- pets from the very same conversa-		<u>Act 26:14-18</u>
	tion of Saul with IESOUS CHRISTOS. While Acts 22:10 adds the first detail	CKAHPON COI ПРОС KENTPA AAKTIZEIN.	
	to the conversation, we find in Acts 26:14 and Acts 26:16-18 a significant	15ΕΓω ΔΕ ΕΙΠΑ. ΤΙС ΕΙ, ΚΥΡΙΕ?	
	part of the conversation, which is not yet included in the original ac-	Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ: ΕΓΦ ΕΙΜΙ ΙΗΚΟΥΣ ΟΝ ΣΥ ΔΙΦΚΕΙΣ.	
	count of the conversation in Acts 9.	16ΑΛΛ ΑΝΑCTHΘΙ ΚΑΙ CTHΘΙ ΕΠΙ ΤΟΥC ΠΟΔΑC COY. ΕΙC ΤΟΥΤΟ ΓΑΡ ΦΦΘΗΝ COI, ΠΡΟΧΕΙΡΙCΑCΘΑΙ CE ΥΠΗΡΕΤΗΝ ΚΑΙ ΜΑΡΤΎΡΑ ΦΙΝ ΤΕ ΕΙΔΕC [ΜΕ] ΦΙΝ ΤΕ ΟΦΘΗCOMAI COI, 17ΕΞΑΙΡΟΥΜΕΝΟC CE ΕΚ ΤΟΥ ΛΑΟΎ ΚΑΙ ΕΚ ΤΌΝ ΕΘΝΌΝ ΕΙC ΟΥC ΕΓΌ ΑΠΟCΤΕΛΛΌ CE 18ΑΝΟΙΞΑΙ ΟΦΘΑΛΜΟΎC ΑΎΤΟΝ, ΤΟΥ ΕΠΙCΤΡΕΨΑΙ ΑΠΟ CΚΟΤΟΎC ΕΙC ΦΌC ΚΑΙ ΤΗC ΕΞΟΎCΙΑC ΤΟΥ CATANA ΕΠΙ ΤΟΝ ΘΕΟΝ, ΤΟΥ ΛΑΒΕΙΝ ΑΥΤΟΎC ΑΦΕCΙΝ ΑΜΑΡΤΙΌΝ ΚΑΙ ΚΛΗΡΟΝ ΕΝ ΤΟΙC ΗΓΙΑCΜΕΝΟΙC ΠΙCΤΕΙ ΤΗ ΕΙC ΕΜΕ.	

THE GREEK OLD TESTAMENT

Addendum · Canon & Apocryph



Comments

Scripture / References

Ecclesiastical Books

(also called Apocrypha / Deuterocanonical Books) Some critics do not recognize the Greek Old Testament because some translations such as Brenton, the LXX 2012 and the NETS still include the Ecclesiastical Books (commonly called Apocrypha or today rather Deuterocanonicals). The following points demonstrate why this argument is not valid, and is rather an evil distraction from the truth.

1.	The 'Apocrypha' should rather be designated 'Ecclesiastical Books' (according to Rufinus and others), because most are neither hidden nor strictly heretical books and had been openly used in Jewish Synagogues and Christian churches, before they found their way into the Greek OT, the first Codices and into the Bibles translated from the Hebrew. They are read for the edification of the people but not for establishing the authority of ecclesiastical dogmas. It is not the inclusion in Bibles that caused the reading in churches, but the widespread ecclesiastical reading (in churches) that led to the inclusion into Bibles.	<u>Source</u>
2.	The term 'Anagignoskomena' used by the Greeks (ANAFIFNOCKOMENA, 'things that are read' or 'profitable reading') points in the same direction.	<u>Source</u>
3.	The 70 (72) elders exclusively translated the Pentateuch, while other Jews translated further books (Prophets and Writings) by about 140 BC. It is even misleading to call the entire Greel Old Testament 'LXX' or 'Septuagint' (reason why I avoid the use of the designation 'Septuagint' in this study), because 77% of the books had not been translated by the Seventy. Not in the least can those Seventy be associated with an Apocrypha not even written in their time and added possibly more than 600 years later to the title 'Septuagint'. A better title would simply be 'Greek Old Testament'.	<u>Source</u>
4.	There is no evidence that the Alexandrian Jews ever promulgated a canon of Scripture.	<u>Source</u>
5.	The book 'Wisdom of Sirach' is held to have been translated from the Hebrew, was frequently quoted in the Talmud and nearly included in the Hebrew Bible (Tanakh). 11 out of 15 apocryphal books are considered to have (eventually) Hebrew / Aramaic / Semitic origin.	<u>Source</u> <u>Source</u> <u>Source</u>
6.	Most importantly, the Greek OT had been translated (Pentateuch in 282-250 BC), when only 1 apocryphal book was written. After the remaining Greek OT had been translated by 140 BC, only a total of 5 apocryphal books had been written. 11 apocryphal books were completed until the time of CHRISTOS, while it took at least until 100 AD (2 Esdras possibly until 300 AD) until the Apocrypha / Ecclesiastical Books had been completed.	► see study 'Non-Canon- ical Writings'
7.	The oldest-surviving nearly-complete manuscripts of the Greek Old Testament including parts of the Apocrypha are from about 325-350 AD (about 600 years before the oldest Hebrew manuscript).	<u>Source</u>
8.	The complete Ecclesiastical Books are not found in any of the various codices that contain the Greek Old Testament.	► see also the study 'Canon'
9.	Practically all Masoretic Bibles included the Ecclesiastical Books well until after the Reformation.	see below

THE GREEK OLD TESTAMENT

Addendum · Canon & Apocrypha





Timeline Bible / Actor Count Survey Old Testament Apocrypha, only counted if part of the 15 deuterocanonical books (Psalm 151 and additions to Esther not counted as book; 1&2 Clement added). It is not always clear if Nehemiah & Ezra are counted as 1 or 2 books called Esdras. BC ~282-250 BC · Greek Pentateuch Apocrypha not yet written. The 70 elders translated Source only the Pentateuch (five books of the Torah / Law). (Septuagint, 70, LXX) · Apocrypha (Part I / III) 5 Books written during the completion of the Greek OT: ~300-140 BC Source (Letter of Jeremiah ~300 BC, Psalm 151 ~300-200 BC, Sirach ~180-175 BC, Tobit ~225-164 BC, Wisdom of · Greek Old Testament 22 + 0 Further, unknown translators amongst the Alexandrian Source ~250-140 BC (5x Septuagint + 17) Jews translated the remaining 17 books of the OT. What some coined 'Septuagintal Plus' (=Apocrypha) and many still erroneously consider integral part of the Septuagint, **Source** would not even be finished until 240 years after (!) the Greek OT had been fully translated in 140 BC. 1c. BC · Jews of Alexandria All groups except the Samaritans (and naturally certain **Source** sects) had the same canon, although not specified as and of Palestine such. 6 Books written after the completion of the Greek OT: Source 150-1 BC (2 Maccabees ~150-120 BC, 1 Maccabees ~135-103 BC, CHRISTOS, His disci-1c. AD 0 CHRISTOS and His disciples read and quoted from one Source ples and NT writers canon, from the Greek and Aramaic / Hebrew OT. IESOUS AD and the NT writers not even once quoted the Apocrypha, although there are hundreds of quotes and references to almost all of the canonical books of the OT. 20 BC-40 AD · Philo of Alexandria He quoted the OT extensively, but he never quoted Source (Hellenistic Jewish Phil.) No / Minor Influence Apocrypha included in the collection of biblical and 1c. AD · Dead Sea Scrolls 21 + 3 **Source** (Written 3c. BC - 1c. AD) extra biblical books (3 books), but not written on **Source** the special parchment reserved for the Bible. after 70 AD <u>Source</u> · Apocalypse of Ezra 24 + 0 Considered dozens of other books, but excluded those upon a 'special revelation' from THEOS to consider only the 24 books (22 books +?). ~80 AD Apocrypha thoroughly rejected. He frequently used Josephus 22 + 0Josephus, Against Apion 1:8 (Roman-Jewish historian) the Greek OT. He specifically mentioned 22 OT books and also used the Greek OT 5500 BC timeline. ~90 AD · Council of Jamnia Some sources state that they did not recognize the <u>Source</u> Apocrypha, while others say that this council was <u>Source</u> not about the canon at all. 200 BC · Apocrypha (Part III / III) 15 4 Books finished after CHRISTOS (completing 15 books): - 100 AD (Prayer of Manasseh ~200 BC-50 AD, 4 Maccabees ~18-55 AD, Baruch ~200 BC-100 AD, 2 Esdras ~90-100 AD) <u>Source</u> ~120-160 AD 24 + 0 · Proto-Masoretic Text Apocrypha not included. Rabbi Akiva (died 135 AD; (Basic text for most modern (39)the mastermind behind the OT manipulation and the translations such as AMP, heretical Talmud; hater of the Good Message; he pro-ESV, KJV, NASB, NIV, NLT ... claimedBar Kochba as 'messiah') was instrumental in For centuries erroneously drawing up the canon of the Tanakh. He condemned Source thought to be the original Hebrew text, and now only the public-, but favored a private reading of the Aporeluctantly being admitted crypha; he even made frequent use Sirach. by scholars). <u>Source</u> · Tanakh / Talmud 24 + 0 Wisdom of Sirach (Ben Sira) was now quoted several 2-4c. AD times in the Talmud and was closest to an inclusion (39)in the canon. Considered as 'historically valuable': 1-2 Maccabees and Judith. Considered 'heretical': 3-4 Maccabees, Susanna, plus Enoch and Jubilees. (early 2c. AD) · Bryennios List 22 Apocrypha not included. - 160 AD · Justin Martyr Apocrypha never mentioned in any of his works. **Source** (Apologist & Philosopher) · Melito Apocrypha not mentioned in his OT canon list. **Source** 170 AD 21 (Bishop of Sardis) The Canon · Christian Church Many Christians accepted Apocrypha / Ecclesiastical 1-3c. AD Books as 'profitable for reading'. It also became a part by F.F. Bruce of the liturgy in some churches. <u>Jerome</u> Origen Adamantius 240 AD 22 + He saw the Christian canon as consisting of '22 books penning, page 237-<u>238</u> (Scholar, Ascetic, Theologian) of the Hebrews' (he included the Epistle of Jeremiah), esiastical books. But he used those apocryphal books indiscriminately with those of Scripture as sources for dogmatic proof texts, and cited as insee also the study spired / Scripture: Baruch, Judith, Maccabees (plural), Tobit, Wisdom (of Solomon). He also defended Bel and the Dragon, Sirach and Susanna. He only discriminated the Pseudepigrapha, which he called in fact 'Apocrypha' in the sense of being hidden / secret. ► see also **Eusebius of Caesarea** ~324 AD Apocrypha considered as 'profitable for reading', the study 'Canon' (Historian, Exegete) and 2 books considered as canonical. No definition of the biblical canon, but the · Council of Nicaea <u>Source</u> 325 AD (Ecumenical Council) book of Judith was considered inspired. · Cyril of Jerusalem (Theologian, Bishop) Apocrypha considered as 'profitable for reading', ~350 AD 22 + and 2 books considered as canonical. see also the study · Cheltenham Apocrypha considered canonical (4 books). ~360 AD 22 + (37)The list specifically mentions 22 OT books. ~360 AD · Hilary of Poitiers 22 + 0 Apocrypha considered as 'profitable for reading'. (Bishop, Catholic Doctor of Judith, Tobith considered canonical by some. He <u>References</u> the Church, Philosopher) quoted Baruch in one breath with Moses and Isaiah, quoted Wisdom and called Susanna 'blessed'. <u>Susanna</u> · Lucifer of Cagliari <u>Source</u> ~360 AD (Catholic Bishop) <u>Source</u> (Catholic) **Gregory of Nazianzus** 0 Apocrypha rejected. He counted 22 OT books. But he ~360 AD (Archbishop, Theologian) (4) taught from Baruch, Judith, Sirach and from Wisdom of Solomon, and treated it rather as Scripture. · Council of Laodicea Apocrypha considered as 'profitable for reading', ~363 AD 22 + and 2 books considered as canonical. 22 OT books. ▶ see also the study ~367 AD · Athanasius of Alexan-Apocrypha considered as 'profitable for reading', 22 + 4 <u>'Canon'</u> and 4 books considered as canonical. 22 OT books. dria (Pope of Coptic Church) <u>Source</u> (Catholic) ~370 AD · Basil the Great He quoted 4 books as Scripture: Baruch, Judith, Sirach, (Catholic Doctor, Bishop, Theologian) Apostolic Canons ~380 AD 22 + Apocrypha considered as 'profitable for reading', (Syrian Church Order) (39)and 4 books considered as canonical. 22 OT books. see also · Amphilochius Apocrypha thoroughly rejected. ~380 AD 21 + 0 (Bishop) ~385 AD · Epiphanius Apocrypha considered as 'profitable for reading', 22 + and 2 books considered as canonical. (27) ~350 AD · Sinaiticus (Aleph) Apocrypha included (6 books), only part of <u>Source</u> Greek Old Testament the manuscript survived. (Alexandrian text-type) · Vaticanus (B) 4th C. Apocrypha included (7 books). **Source** 39 + Greek Old Testament (Alexandrian text-type) 382 AD 39 + Apocrypha partly legalized as canonical, through Pope Damasus / 6 Council of Rome his Council of Rome. Fully merged with biblical texts. Damasus then commissioned in 383 AD the Latin Vulgate (Catholic Canon) edition of the Bible, which would prove instrumental in the fixation of the canon in the West. 393 AD 7 Augustine of Hippo 39 + The decisive link to legalize the Apocrypha as canonical (3rd Catholic Doctor & for both 'Christians' and Roman Catholics, through his Patriarch of Calvinism = significant conflict of interest) Council of Hippo. Most studies on the Canon intentionally conceal his role based on the significant conflict of interest. Augustine frequently drew from the apocryphal books in his writings. (He was also a former Manichaean, Amillennialist, followed the 7 Catholic sacraments, Genesis only myth, Infant Baptism, Purgatory, Ransom-Theorist, et al.) Summary of the Council of Hippo, reconfirmed 419 AD, 397 AD · Council of Carthage 39 + (and 419 AD) therefore Apocrypha formalized as canonical. Re-confirmation of the council of Hippo & Carthage, 405 AD Pope Innocent I 39 + therefore Apocrypha formalized as canonical. (personal position). But he called 4-5th C. 0 **Source** Jerome (of Stridon) Apocrypha (Confessor, Historian, Baruch a prophet, quoted from Bel and the Dragon, (7) Catholic Priest, Secre-2 Maccabees, Sirach, Susannah, Tobit and Wisdom. Source tary to Pope Damasus, He encouraged churches to read Wisdom of Solomon Theologian) and Eccesiasticus for their edification. 405 AD · Jerome's Vulgate 39 Jerome had now submitted to the decree of Rome of **Source** Latin Old Testament / Maso-Pope St Damasus who had commissioned the Vulgate. Source retic Text (Western text-type) He included 7 books as canonical. The Canon 5th C. · Alexandrinus (A) 39 Apocrypha included (10 books), merged. Greek Old Testament (Alexandrian text-type) by F.F. Bruce ~590 AD · Pope Gregory the Great 39 Considered Sirach, Tobit and Wisdom explicitly as <u>Source</u> Scripture. He probably accepted 7 books, with reser-'Macc.' vations on 1 Maccabees. He refers to the Apocrypha <u>'Tobit'</u> ~37-40 times in the same way as to Scripture. He did 'Wisdom' clearly -NOT- remove it from the codices. of Bibles <u>Source</u> ~730 AD · John of Damascus Apocrypha considered as canonical (7 books; 22 (Apologist, Monk, Priest) Majority ~1130 AD · Hugh of Saint Victor Apocrypha considered as 'profitable for reading'. 0 22 (Mystic, Theologian) Source (limited credibility, Glossa Ordinaria 0 12c. AD 22 + Apocrypha considered as 'profitable for reading'. (Medieval Scholarly Bible) Inclusion in errors) ~1330 AD Nicholas of Lyra 39 + Apocrypha thoroughly rejected. (Franciscan, former Jew) 1442 AD **Source** · Council of Florence 39 Apocrypha included (7 books), merged. (Ecumenical Council) ~1450 AD Antoninus of Florence Apocrypha thoroughly rejected. <u>Source</u> 22 (Dominican Friar, Archbishop) <u>Original</u> <u>Bible</u> 1455 AD · Gutenberg Bible 39 Apocrypha included (10 books), fully merged. (First Mass-Produced Bible) ~1510 AD Erasmus 22 Apocrypha considered as 'profitable for reading'. <u>Source</u> (Catholic Theologian, (39)He indicated an acceptance of a wide Christian canon. <u>Source</u> Philosopher) 1517 AD · Complutensian Polyglot Apocrypha included (7 books), separate section. <u>Source</u> (Franciscan) 1524 AD Zwingli's Zürich Bible Apocrypha included, fully merged (some say separate <u>Original</u> <u>Bible</u> 39 (Reformed) section, but the original clearly shows it to be included in between-, not at the end of the OT books) <u>Original</u> <u>Bible</u> 1534 AD Apocrypha included (11 books), same weight as the · Luther Bible 24 books of Hebrews, James, Jude and Revelation. He (Augustinian) (39)badly disparaged the book of James. Also rejection <u>Source</u> of Esther, while he regarded 1 Maccabees and Judith as "not unworthy" to be reckoned among Holy Scrip-Works of ture. He cited Sirach (191x) and Wisdom of Solomon; <u>Luther</u> in many quotes he treated those as 'Scripture'. 1537 AD · Matthew's Bible 39 14 Apocrypha included (14 books), separate section. <u>Original</u> **Source** <u>Original</u> <u>Bible</u> 1538 AD · Myles Coverdale Bible 39 Apocrypha included (12 books), separate section. (Preacher, Theologian) · Council of Trent Apocrypha included (7 books), merged. **Source** 1546 AD 39 (Roman Catholic) <u>Original</u> <u>Bible</u> 1560 AD · Geneva Bible 39 Apocrypha included (12 books), separate section. · Belgic Confession Rejected, but 13 books considered 'profitable for reading'. <u>Source</u> 1561 AD 39 13 (Augustinian-Calvinists) 1568 AD Bishop's Bible 39 13 Apocrypha included (13 books), separate section. <u>Source</u> 1569 AD · Reina-Valera Bible 39 14 Apocrypha included (14 books), merged. Separate sec-**Source** (Spanish Bible) tion in second edition in 1602 AD, removed in 1862 AD. 13 1571 AD · 39 Articles 39 Rejected, but 13 books considered 'profitable for **Source** (Anglican) reading' and read in their churches until today. 1592 AD · Clementine Vulgate 39 Apocrypha included (7 books), separate section. **Source** 1611 AD <u>Source</u> · King James Bible 39 14 Apocrypha included (14 books), separate section. <u>Source</u> 39 Apocrypha thoroughly rejected. 1647 AD · Westminster CoF (Augustinian) 1851 AD Lancelot Brenton LXX 39 15 Apocrypha included (15 books), separate section. **Source** 1885 AD King James Bible Apocrypha excluded for reasons related to costs. The 39 National Bible Society of Scotland had successfully petitioned in 1826 to not print anymore the Apocrypha. If it would not have proven less costly to produce the Bibles without it, we would most probably (!) still have the Apocrypha in our common Bibles today. <u>Original</u> <u>Bible</u> 1979 AD · Good News Bible Apocrypha included (14 books), separate section. 39 + 14 (Reformed)

