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Prologue

Today we notice with surprise, that the majority of believers does not know the predominant Bible text of the time of CHRISTOS.

THEOS is **not the author of confusion**. He gave us the combined Bible in **1 language**, not in **2 (3) languages including a Modern Hebrew no biblical character could understand**. It is no accident that the Old Testament had been translated precisely in the Intertestamental Period and that it was well established when CHRISTOS came and when the New Testament in that same language was added. It shows a perfect and rather divine timing.

Not only did the Greek-speaking world highly value the Greek Old Testament, it is more importantly the Bible CHRISTOS and His disciples (also) read and regularly quoted from, and the Bible of Paul the Apostle and of the earliest Christian missions. For 5-6 centuries (2/1 c. BC - 5/6 c. AD), this Bible text was not only predominant in use, but even the preferred source text for translations into other languages. The earliest Codices had not been penned using the Paleo-Hebrew, but precisely based on the Greek text. The earliest existing Bible map, the Madaba Map, was created in ~550 AD in the Greek language, and exclusively used the Greek Old Testament for its numerous Scripture quotations.

The accessibility of the **Greek Old Testament (GOT; consisting of the Pentateuch - also called Septuagint / LXX; plus 17 other books = 22 (39) books in total)** is not the problem - it is available in major online stores and through several online versions. The problem is rather that generations of Christians grew up with **(Proto-) Masoretic Bible texts** (NASB, NKJV, NIV, et al) and that we are simply used to it, while retailers and Bible scholars would also have difficulties to change the Bibles and their respective interpretations. But a 'change' to the correct Bible texts would not only be beneficial for the sales of corrected Bible translations.

Most importantly, it would mean to have a fully inspired Word of THEOS, to increase the credibility of the Bible in regards of its timeline and to ultimately attract new believers - those who doubt the Bible e.g. because its common timeline does even overlap the accepted construction date of the Egyptian pyramids (flood), while the Greek Old Testament provides a perfect harmony.

Definition

Webster's Dictionary (1828 AD)	<i>"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 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."</i>	Websters dictionary 1828.com
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).	Wikipedia 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; by Pietersma, Wright & others; extra-biblical Apocrypha included)	Wikipedia BibleStudyTool NETS
Audiobooks	The Septuagint Genesis: Brenton Translation , narrated by Christopher Glyn The Pentateuch from the Septuagint , narrated by Joseph B. Lumpkin The Minor Prophets of the Septuagint in English , narrated by Mel Jackson	Available on several platforms Available on several platforms Available on several platforms
General Reading	What Is The Septuagint? What is the (Proto-) Masoretic text / Ussher chronology?	Wikipedia Wikipedia
Reviews, of Books (by Thomas Lorenz)	Discovering the Septuagint, by David W. Bercot (5 out of 5 stars Reviewed 07/12/2023) An Evangelical Appeal for the Septuagint, by C.W. Henry (2 out of 5 stars Reviewed 27/06/2024) 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)	Goodreads Review Review Review Review



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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. We have to be aware that a perfect proof cannot come from outside Scripture (e.g. based on history only), but necessarily has to 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’	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 Er [50], the son of Joshua [49], the son of Eliezer [48], the son of Jorim [47], the son of Matthat [46], the son of Levi [45], the son of Simeon [44], the son of Judah [43], the son of Joseph [42], the son of Jonam [41], the son of Eliakim [40], 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 Abraham [22], the son of Terah [21], the son of Nahor [20], the son of Serug [19], the son of Reu [18], the son of Peleg [17], the son of Eber [16], the son of Shelah [15], the son of Cainan [14], the son of Arphaxad [13], the son of Shem [12], the son of Noah [11], the son of Lamech [10], the son of Methuselah [9], the son of Enoch [8], the son of Jared [7], the son of Mahalaleel [6], the son of Cainan [5], the son of Enosh [4], the son of Seth [3], the son of Adam [2, the second], the son of THEOS [1, the First].	Luk 3:23-38 Greek NT
Same verses in Greek OT vs. Masoretic texts:	77 Greek OT Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. And sons of Aram, Uz, and Ul, and Gater, and Mosoch. And Arphaxad begot Cainan, and Cainan begot Sala. And Sala begot Heber.	Gen 10:23-24 Greek OT
Same verses in Greek OT vs. Masoretic texts:	76 Masoretic The sons of Shem: Elam, Asshur, Arphaxad, Lud, and Aram. And the sons of Aram: Uz, Hul, Gether, and Mash. And Arphaxad fathered Shelah, and Shelah fathered Eber.	Gen 10:22-24 Masoretic OT
Same verses in Greek OT vs. Masoretic texts:	77 Greek OT 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.	Gen 11:12-14 Greek OT
Same verses in Greek OT vs. Masoretic texts:	76 Masoretic 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.	Gen 11:12-14 Masoretic OT
Same verses in Greek OT vs. Masoretic texts:	14 When Shelah had lived thirty years, he fathered Eber.	
1Chronicles 1:18 also references in the often excluded verses 11 to 16 and verses 18 to 23 the ‘missing’ Cainan.	77 Greek OT And Arphaxad procreated Cainan, and Cainan procreated Shelah, and Shelah procreated Eber.	1Chr 1:18 Greek OT
	18 ΚΑΙ ΑΡΦΑΞΑΔ ΕΓΕΝΝΗΣΕ ΤΟΝ ΚΑΙΝΑΝ ΚΑΙ ΚΑΙΝΑΝ ΕΓΕΝΝΗΣΕ ΤΟΝ ΣΑΛΑ ΚΑΙ ΣΑΛΑ ΕΓΕΝΝΗΣΕ ΤΟΝ ΕΒΕΡ. Transliteration: 18 kai arphaxad egennese ton kainan kai kainan egennese ton sala kai sala egennese ton eber.	Codes Alexandrinas, page 500
	"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 twenty-one copies, collated by Dr. Parsons, including the Alexandrine. In verse 24 he is inserted in six copies." – Fasti Hellenici, vol. i, p. 288"	<i>The Patriarchal Age; or, The history and religion of mankind' by George Smith, Page 317</i> <i>Fasti Hellenici, vol. i, p. 288</i>

Historical Development of ‘Cainan’ Scepticism		
1c. AD	"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.	<i>The Patriarchal Age' by George Smith, Page 318</i>
2c. AD (~100-150 AD, before Justin Martyr documented the falsifications in 150 AD)	"... 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 ... ".	<i>„, Page 319</i>
The fact that the Samaritans came from 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.	<i>An Alexandrian World Chronicle, Apocalypse of Pseudo-Methodius, page 160-161</i> <i>* discernment of the book required</i>
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 he 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."	<i>Joh 4:9</i> <i>The Patriarchal Age' by George Smith, Page 318</i>

Further Extra Biblical References		
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) Demetrius, according to Polyhistor and Theophilus of Antioch. [He did not mention that Cainan is included in the Hebrew Midrash (not endorsed) and venerated in the Orthodox Church (not endorsed)]	<u>Source</u> <u>Source</u>

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



Comments	Scripture / References
#2 Genealogies Genealogies – Manipulation of Begetting Ages. Please download the PDF for high resolution images!	When we compare all the begetting ages (see link with overview), it becomes clear that only the Greek OT harmonizes overall and with the respective lifetimes. ► see the study 'Genealogies' Age at Son's Birth · Comparison of Bible Texts 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 Autolykus) affirm the same pattern of begetting ages as provided in the Greek OT, 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 11 generations in the Masoretic texts vs. 0-1 generations in the Greek Old Testament.

► see also the study 'Genealogies'

230 Greek OT	And Adam lived thirty and two hundred years.	Gen 5:1 Greek OT
130 Masoretic	And when Adam had lived one hundred and thirty years, he fathered a child in his likeness, according to his image. And he called his name Seth.	Gen 5:3 Masoretic OT
135 Greek OT	And Arphaxad lived a hundred thirty five years, and he procreated Cainan.	Gen 11:12 Greek OT
35 Masoretic	When Arphaxad had lived thirty-five years, he fathered Shelah.	Gen 11:12 Masoretic OT
79 Greek OT	And Nahor lived seventy nine years, and he procreated Terah.	Gen 11:14 Greek OT
29 Masoretic	When Nahor had lived twenty-nine years, he fathered Terah.	Gen 11:16 Masoretic OT
100 Greek OT	And Abraham was a hundred years old when was born to him Isaac his son.	Gen 21:5 Greek OT
100 Masoretic	And Abraham was one hundred years old when Isaac his son was born to him.	Gen 21:5 Masoretic OT

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.

GREEK OLD TESTAMENT	HEBREW OLD TESTAMENT (AMP, ESV, KJV, LEB, NIV, NASB, NLT, ...)
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Let us run through the scenarios the Masoretic text is painting.	
Then we cannot do otherwise but see the incredible damage the Masoretic text has suffered through its botched and heretical manipulation.	
1. Noah would have met Terah, his great-great-great-great-great-great-grandson born 9 generations after him.	9 Masoretic According to the Masoretic timeline, Noah would have: · fathered Shem [1st generation · son] · met Arphaxad [2nd generation · grandson] · 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] · 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.-grandson] · met Terah [9th generation · great-gt.-gt.-gt.-gt.-gt.-grandson] · and only died 2 years before Abram. Calculation from Noah to Abraham: 2166 BC (birthdate Abram) + 130 years (Terah fathered Abram; see Gen 11:26) + 29 years (Nahor fathered Terah; see Gen 11:24) + 30 years (Serug fathered Nahor; see Gen 11:22) + 32 years (Reu fathered Serug; see Gen 11:20) + 30 years (Peleg fathered Reu; see Gen 11:18) + 34 years (Eber fathered Peleg; see Gen 11:16) + 30 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!
2. Shem would have met Jacob, his great-great-great-great-great-great-great-grandson born 11 generations after him.	11 Masoretic 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] · met Eber [3rd 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.-grandson] · met & outlived Terah by 75 years [8th generation · great-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.-gt.-gt.-grandson] · met Jacob [11th generation · great-gt.-gt.-gt.-gt.-gt.-gt.-gt.-gt.-grandson]. Shem having died in 2166 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, his great-great-great-great-great-grandson born 8 generations after him.	8 Masoretic According to the Masoretic timeline, Arphaxad would have: · fathered Shelah [1st generation · son] · met & outlived Terah by 13 years [7th generation · great-gt.-gt.-gt.-gt.-grandson] · met Abraham [8th generation · great-gt.-gt.-gt.-gt.-gt.-grandson].
4. Shelah would have met Isaac, his great-great-great-great-great-grandson born 8 generations after him.	8 Masoretic According to the Masoretic timeline, Shelah would have: · fathered Eber [1st generation · son] · met Abraham [7th generation · great-gt.-gt.-gt.-gt.-grandson]. · met Isaac [8th generation · great-gt.-gt.-gt.-gt.-gt.-grandson]
5. Eber would have met Jacob, his great-great-great-great-great-grandson born 8 generations after him.	8 Masoretic According to the Masoretic timeline, Eber would have: · fathered & outlived Peleg by 191 years [1st generation · son] · met & outlived Abraham by 4 years [6th generation · great-gt.-gt.-gt.-grandson]. · met Isaac [7th generation · great-gt.-gt.-gt.-gt.-grandson]. · met Jacob [8th generation · great-gt.-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 very rare cases a father outlived his son. In all the genealogies, only Bartholomew (→) by 29 / 31 years (2 out of 76 (77 including THEOS) generations). It is therefore unsettling to assume that 5 generations outlived their descendants of the 8th to 11th generation!	1 Greek OT And Haran died in the presence of Abraham his father [special mention] in the land of his birth, in Ur of the Chaldeans. Gen 11:28
	0 Greek OT And Nadab and Abihu [strange fire] died before their father, and they had no sons, so Eleazar and Ithamar served as priests. 1Num 3:4 1Chr 24:2
	0 Greek OT Then he [Jacob] instructed them [...] Bury me among my ancestors in the cave that is in the field of Ephron the Hittite [...] in the land of Canaan, 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 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 time when we crossed the wadi of Zered was thirty-eight years, until the perishing of all of your generations [...] 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 kindly with you, you also will deal kindly with my father's house, and give me a sure sign that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death." [...] you shall gather into your house your father and mother, your brothers, and all your father's household. And all that generation [conquest of Canaan] also were gathered to their fathers. And there arose another generation after them who did not know (= limited overlap) KYRIOS or the work that he had done for Israel. Deu 2:14-18 Jos 2:12-18 Jdg 2:10
	0 Greek OT 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 [a fact that deserved a special mention in the Bible]. Gen 50:22-23
	0 Greek OT And Job lived after his affliction a hundred and seventy years: and all the years he 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. Job 42:16

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 a Christian?

Another highly regarded book which also fails spectacularly when it comes to the superiority of the Greek Old Testament, is 'Primeval Chronology' by 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 timeline "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 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 who defined the creation date; see page 9 for an overview of proposed dates]

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 come 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 'Genealogies' which clearly shows the requirement and overall harmony of a strict interpretation of Genesis 5 & 11 in the light of the Greek Old Testament.



Comments	Scripture / References
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#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.

While he was still alive, 4 of his an-
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.

By contrast and looking at the Greek OT,
we see a constant and balanced decrease
of lifetimes in the previous generations
(see #2 above) – with no conflict at all.
Abraham died a little younger than his
father and son, but we have to remem-
ber that those biblical fathers are only
a small fragment of the generation sur-
rounding 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.

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:

464	Eber outlived Abraham and died at age of 464 years – already more than double the age of Abraham.	Gen 11:16
950	Noah died at the age of 950 years – 5 times older than Abraham,	Gen 9:29
600	Shem at the age of 600 years,	Gen 11:11
438	Arphaxad at the age of 438 years and	Gen 11:13
433	Shelah at the age of 433 years,	Gen 11:15
175	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.	

There will be no one suffering miscarriage or infertile in your land. I will make full the number of your days.	Exo 23:26
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!	1Sam 2:31-32
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.	Psa 55:23
With long life I will satisfy him, and show him my salvation.	Psa 91:16
The righteous will flourish like the date palm. They will grow like a cedar in Leba- non. Planted in the house of KYRIOS, they will flourish in the courts of our THEOS. They will still prosper in old age.	Psa 92:12-14
The fear of KYRIOS adds length of days: but the years of the impious shall be shortened.	Pro 10:27
Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time.	Pro 11:30
The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.	Pro 13:23



Comments	Scripture / References
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#5
Flood

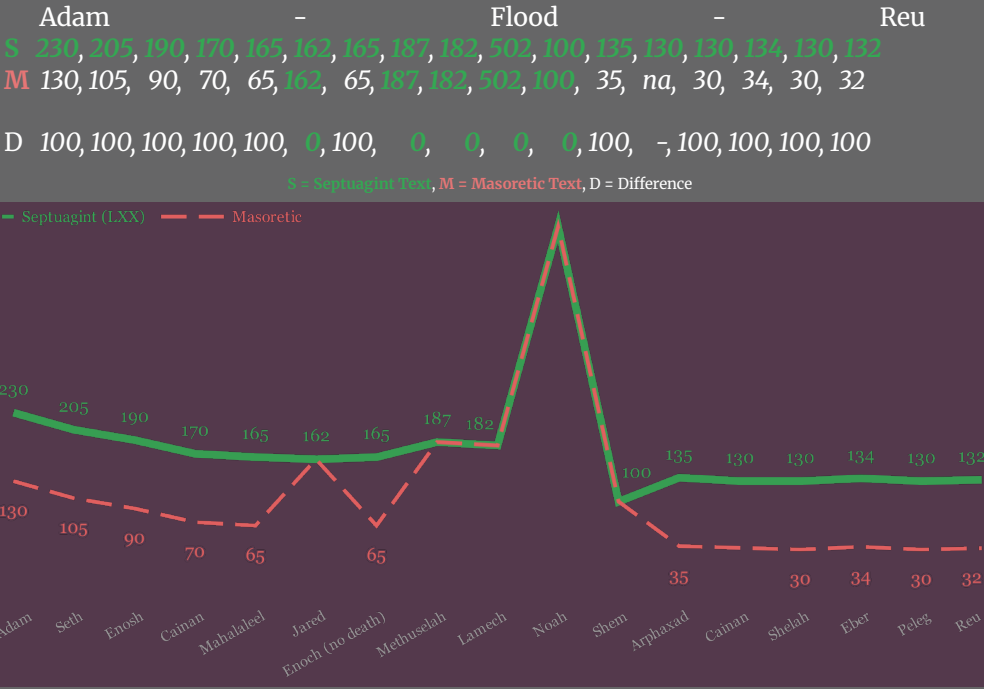
Noah's father (Lamech) and grandfather (Methuselah) – death before the flood.

1. It is clear that either

A) The Greek OT texts added 100 years or that

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

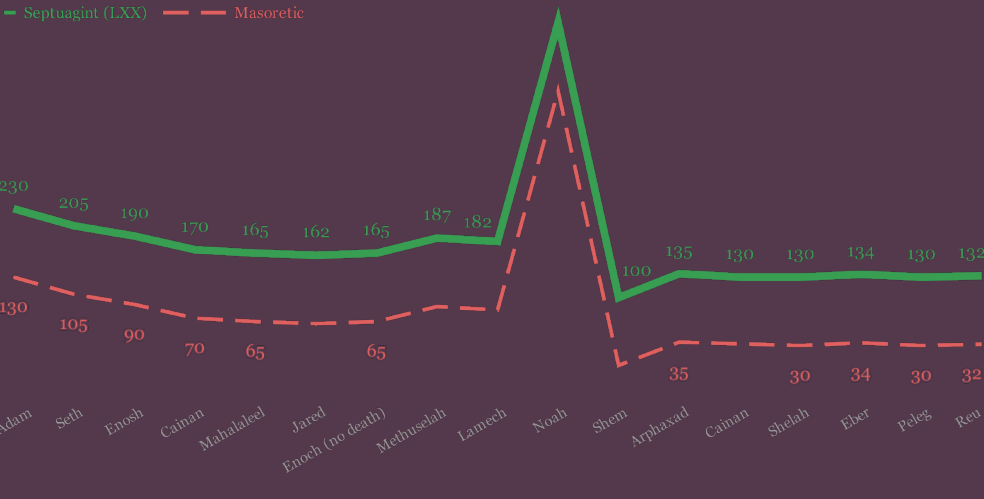
How can we now prove which text had been manipulated? Precisely through the bottle-neck of Noah and the flood.



Gen
5,11

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 have died after the flood.**

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



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3. Both Methuselah and Lamech had -NOT- been on the ark, which clearly implies their deaths (either through the flood or) before the flood.

... 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.

Gen
6:18

“Go – **you and all your household** – into the ark ...

Gen 7:1

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.

Gen
7:1

4. The flood ocured when Noah had been exactly 600 years old.

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

Gen
7:6

5. Consequently, Lamech died 29 years before the flood and Methuselah in the year of (or through) the flood.

Lamech: 3298 BC (Flood) + 600 Years (Noah)
+ 182 Years (Lamech, Begetting Age) – 753 Years (Lamech, Life Time)
= **3327 BC (29 Years Before the Flood)**

Methuselah: **3298 BC** Flood + 600 Years (Noah)
+ 182 Years (Lamech, Begetting Age) + 187 Years (Methuselah, Begetting Age)
– 969 Years (Methuselah, Life Time)
= **3298 BC (Year of 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?

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.	Isa 9:6 Greek OT
	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 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).	6 For a child has been born for us; a son has been given to us. And the dominion will be 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.	Isa 9:6 Masoretic OT
	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, the THEOS who continues to feed me from my youth until this day. Is the Angel (Ο ΑΓΓΕΛΟC) who delivers me from all evils , 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 earth.	Gen 48:16
	Mal 3:1 then eliminates any doubts, by stating:	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 [ΑΓΓΕΛΟC ΤΗC ΔΙΑΘΗΚΗC · 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?	Mal 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 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 sacrilege / 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 Pharisees in Luk 11:39, and Gen 4:7 surely was a thorn in their eyes when it came to the correct handling of sacrifices.	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 ΔΙΕΛΗC - dieles, to divide, to distribute] it? be still, to thee shall be his submission, and thou shalt rule over him." 7ΟΥΚ, ΕΑΝ ΟΡΘΩC ΠΡΟCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕC? ΗCΥΧΑCΩΝ. ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΕΙΕΙ ΑΥΤΟΥ.	Gen 4:3-7 Greek 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 passage from the Greek Old Testament (the letter being problematic, but this detail is important).	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
	The obligation to divide the first fruits was codified in -1406 BC in the book of Deuteronomy:	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?	1st Letter of Clement Chapter 4, Verse 4
	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.	1ΓΕΓΡΑΙΗΤΑΙ ΓΑΡ ΟΥΤΩC: ΚΑΙ ΕΤΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑC, ΗΝΕΙΚΕΝ ΚΑΙΝ ΑΒΟ ΤΩΝ ΚΑΡΠΩΝ ΤΗC ΤΗC ΘΥCΙΑC ΤΩ ΘΕΩ, ΚΑΙ ΑΒΕΛ ΗΝΕΙΚΕΝ ΚΑΙ ΑΥΤΩC ΑΒΟ ΤΩΝ ΠΡΩΤΟΤΟΚΩΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΑΒΟ ΤΩΝ CΤΕΑΤΩΝ ΑΥΤΩΝ. 2 ΚΑΙ ΕΒΕΙΔΕΝ Ο ΘΕΟC ΕΗ ΑΒΕΛ ΚΑΙ ΕΗ ΤΟΙC ΔΑΨΟΙC ΑΥΤΟΥ, ΕΗ ΔΕ ΚΑΙΝ ΚΑΙ ΕΗ ΤΑΙC ΘΥCΙΑΙC ΑΥΤΟΥ ΟΥ ΠΡΟΕCΧΕΝ. 3 ΚΑΙ ΕΛΥΘΙCΕΝ ΚΑΙΝ ΑΝ ΚΑΙ CΥΝΕΒΕCΕΝ ΤΩ ΠΡΟCΩΠΩ. 4 ΚΑΙ ΕΠΕΝ Ο ΘΕΟC ΠΡΟC ΚΑΙΝ: ΙΝΑ ΤΙ ΒΕΡΙΑΥΘΟC ΕΤΕΝΟΙ, ΚΑΙ ΙΝΑ ΤΙ CΥΝΕΒΕCΕΝ ΤΟ ΠΡΟCΩΠΟΝ CΟΥ; ΟΥΚ, ΕΑΝ ΟΡΘΩC ΠΡΟCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕΙ; 5 ΗCΥΧΑCΩΝ: ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΕΙΕΙ ΑΥΤΟΥ. 6 ΚΑΙ ΕΠΕΝ ΚΑΙΝ ΠΡΟC ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ: ΔΙΕΛΘΩΜΕΝ ΕΙC ΤΟ ΘΕΑΙΟΝ. ΚΑΙ ΕΤΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥC ΕΝ ΤΩ ΘΕΑΙΩ, ΑΝΕCΤΗ ΚΑΙΝ ΕΗ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΚΤΕΙΝΕΝ ΑΥΤΟΝ. 7 ΟΡΑΤΕ, ΑΔΕΛΦΟΙ, ΖΗΛΟC ΚΑΙ ΦΘΟΝΟC ΑΔΕΛΦΟΚΤΟΝΙΑΝ ΚΑΤΕΙΡΓΑCΑΤΟ. 3 ΚΑΙ ΕΤΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑC ΗΝΕΙΚΕΝ ΚΑΙΝ ΑΒΟ ΤΩΝ ΚΑΡΠΩΝ ΤΗC ΤΗC ΘΥCΙΑC ΤΩ ΚΥΡΙΩ, 4 ΚΑΙ ΑΒΕΛ ΗΝΕΙΚΕΝ ΚΑΙ ΑΥΤΩC ΑΒΟ ΤΩΝ ΠΡΩΤΟΤΟΚΩΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΑΒΟ ΤΩΝ CΤΕΑΤΩΝ ΑΥΤΩΝ. ΚΑΙ ΕΒΕΙΔΕΝ Ο ΘΕΟC ΕΗ ΑΒΕΛ ΚΑΙ ΕΗ ΤΟΙC ΔΑΨΟΙC ΑΥΤΟΥ, 5 ΕΗ ΔΕ ΚΑΙΝ ΚΑΙ ΕΗ ΤΑΙC ΘΥCΙΑΙC ΑΥΤΟΥ ΟΥ ΠΡΟΕCΧΕΝ. ΚΑΙ ΕΛΥΘΙCΕΝ ΤΟΝ ΚΑΙΝ ΑΝ, ΚΑΙ CΥΝΕΒΕCΕΝ ΤΩ ΠΡΟCΩΠΩ. 6 ΚΑΙ ΕΠΕΝ ΚΥΡΙΟC Ο ΘΕΟC ΤΩ ΚΑΙΝ ΙΝΑ ΤΙ ΒΕΡΙΑΥΘΟC ΕΤΕΝΟΙ, ΚΑΙ ΙΝΑ ΤΙ CΥΝΕΒΕCΕΝ ΤΟ ΠΡΟCΩΠΟΝ CΟΥ? 7 ΟΥΚ, ΕΑΝ ΟΡΘΩC ΠΡΟCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕC? ΗCΥΧΑCΩΝ. ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΕΙΕΙ ΑΥΤΟΥ. 8 ΚΑΙ ΕΠΕΝ ΚΑΙΝ ΠΡΟC ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΔΙΕΛΘΩΜΕΝ ΕΙC ΤΟ ΘΕΑΙΟΝ. ΚΑΙ ΕΤΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥC ΕΝ ΤΩ ΘΕΑΙΩ ΚΑΙ ΑΝΕCΤΗ ΚΑΙΝ ΕΗ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΚΤΕΙΝΕΝ ΑΥΤΟΝ 9 ΚΑΙ ΕΠΕΝ Ο ΘΕΟC ΠΡΟC ΚΑΙΝ ΠΟΥ ΕCΤΙΝ ΑΒΕΛ Ο ΑΔΕΛΦΟC CΟΥ?	Comparison With Gen 4:3-7 Greek OT
	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.	“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.	Deu 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.	Act 5:1-5
Sons of THEOS	Who has not heard of the foolish controversies regarding the interpretation of the 'Sons of THEOS'?	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'.	► See also the separate study 'Divine, Spiritual & Human Beings'
	If we would have followed in the past centuries the Greek Old Testament, we could have avoided those controversies almost entirely.	... let all the sons of THEOS worship Him; ΚΑΙ ΠΡΟCΚΥΝΗCΑΤΩCΑΝ ΑΥΤΩ ΠΑΝΤΕC ΥΙΟΙ ΘΕΟΥ. ΚΑΙ ΠΡΟCΚΥΝΗCΑΤΩCΑΝ ΑΥΤΩ ΠΑΝΤΕC ΑΓΓΕΛΟΙ ΘΕΟΥ. “Let all angels of THEOS worship him.”	Deu 32:43 Heb 1:6



	Comments	Scripture / 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.	<i>IESOUS CHRISTOS</i>	
	CHRISTOS and the NT writers not only read, but regularly quoted from the Greek OT.	... Ο ΛΑΟΣ ΟΥΤΟΣ ΤΟΙΣ ΧΕΙΛΕCΙΝ ΑΥΤΩΝ ΤΙΜΩCΙΝ ΜΕ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ' ΕΜΟΥ, ΜΑΤΗΝ ΔΕ CΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ ΚΑΙ ΔΙΔΑCΚΑΛΙΑC.	<i>Isa 29:13</i>
	It would already be remarkable if the HOLY SPIRIT would have caused just one verse of the Greek Old Testament to be quoted in the Greek New Testament . But it is much more, the -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 properly into NT Greek, but it means that the familiarity with the GOT is substantially higher , both overall and in the substan-tive agreement within the quoted verses.	Ο ΛΑΟΣ ΟΥΤΟΣ ΤΟΙC ΧΕΙΛΕCΙΝ ΜΕ ΤΙΜΑ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ' ΕΜΟΥ. 9ΜΑΤΗΝ ΔΕ CΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΔΙΔΑCΚΑΛΙΑC ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ.	<i>Mat 15:8</i>
		ΟΥΤΟC Ο ΛΑΟC ΤΟΙC ΧΕΙΛΕCΙΝ ΜΕ ΤΙΜΑ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ' ΕΜΟΥ. 7ΜΑΤΗΝ ΔΕ CΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΔΙΔΑCΚΑΛΙΑC ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ.	<i>Mar 7:6-7</i>
		<i>Paul</i>	
		ΜΑΚΑΡΙΟΙ ΟΙΝ ΑΦΕΘΗCΑΝ ΑΙ ΑΝΟΜΙΑΙ ΚΑΙ ΟΙΝ ΕΠΕΚΑΛΥΨΘΗCΑΝ ΑΙ ΑΜΑΡΤΙΑΙ. 2ΜΑΚΑΡΙΟC ΑΝΗΡ ΟΥ ΟΥ ΜΗΔΟΥCΗΤΑΙ ΚΥΡΙΟC ΑΜΑΡΤΙΑΝ.	<i>Psa 31:1-2</i>
		7ΜΑΚΑΡΙΟΙ ΟΙΝ ΑΦΕΘΗCΑΝ ΑΙ ΑΝΟΜΙΑΙ ΚΑΙ ΟΙΝ ΕΠΕΚΑΛΥΨΘΗCΑΝ ΑΙ ΑΜΑΡΤΙΑΙ. 8ΜΑΚΑΡΙΟC ΑΝΗΡ ΟΥ ΟΥ ΜΗΔΟΥCΗΤΑΙ ΚΥΡΙΟC ΑΜΑΡΤΙΑΝ.	<i>Rom 4:7-8</i>
		<i>Jacobus (James) and Peter</i>	
		ΚΥΡΙΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCCEΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ	<i>Pro 3:34</i>
		Ο ΘΕΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCCEΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ.	<i>Jam 4:6</i>
	Ο ΘΕΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCCEΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ.	<i>1Pet 5:5</i>	
	<i>The Ethiopian Eunuch (The Hebrew Masoretic Differs Significantly)</i>		
	... ὅτι ἡβραῖον ἐπὶ σβῆλῃν ἦχον· καὶ ὁ αὐτὸς ἐναντὶον τοῦ κερπαντοῦ αὐτοῦ ἀμῶνός ἐστι· ὅτι ὁ αὐτὸς ἀνομιεῖ τοῦ στόμα αὐτοῦ. 8ἐν τῇ ταπεινώσει ἡ καρδίᾳ αὐτοῦ ἠρώη. τὴν γενεάν αὐτοῦ τίς ἀνιθεῖται? οὐδ' ἀρεταὶ αὐτοῦ τίς ἡ γὰρ αὐτοῦ ...	<i>Isa 53:7-8</i>	
	ὁ αὐτὸς ἐπὶ σβῆλῃν ἦχον· καὶ ὁ αὐτὸς ἐναντὶον τοῦ κερπαντοῦ αὐτοῦ ἀμῶνός ἐστι· ὅτι ὁ αὐτὸς ἀνομιεῖ τοῦ στόμα αὐτοῦ. 8ἐν τῇ ταπεινώσει [αὐτοῦ] ἡ καρδίᾳ αὐτοῦ ἠρώη. τὴν γενεάν αὐτοῦ τίς ἀνιθεῖται? οὐδ' ἀρεταὶ αὐτοῦ τίς ἡ γὰρ αὐτοῦ	<i>Act 8:32-33</i>	
	<i>The Longest Coinciding Passage</i>		
	... ἔστιν κυνίων ἡ ἐκζητῶν τὸν θεόν. 3πάντες ἐξεκλίναν, ἀμὰ ἠχρεώθησαν, οὐκ ἔστιν ποίων χριστοτήτα, οὐκ ἔστιν ἐὼς ἐνόο. 12τὰφος ἀνεψίγμενός ὁ ἀρυγῆ αὐτῶν, ταῖς γὰρ σσαῖς αὐτῶν ἐδολοῦσαν. 13οὐκ ἀσπιδὼν ὑπὸ τὰ χεῖρῃ αὐτῶν, ὦν τὸ στόμα ἀρὰς καὶ πικρίας γέμει. 14ὦν τὸ στόμα ἀρὰς καὶ πικρίας γέμει, 15οἅτις οἱ πόδες αὐτῶν ἐκχεαὶ αἶμα, 16κύντριμμα καὶ τάλαιπώρια ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁ δὸν εἰρήνης οὐκ ἐγνώσαν. 17καὶ ὁ δὸν φόβος θεοῦ ἀπεναντί τῶν ὀφθαλμῶν αὐτῶν.	<i>Psa 13:2-3</i>	
	... ἔστιν ὁ κυνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. 12πάντες ἐξεκλίναν ἀμὰ ἠχρεώθησαν. οὐκ ἔστιν ὁ ποίων χριστοτήτα, οὐκ ἔστιν ἐὼς ἐνόο. 13τὰφος ἀνεψίγμενός ὁ ἀρυγῆ αὐτῶν, ταῖς γὰρ σσαῖς αὐτῶν ἐδολοῦσαν, 14οὐκ ἀσπιδὼν ὑπὸ τὰ χεῖρῃ αὐτῶν. 15οἅτις οἱ πόδες αὐτῶν ἐκχεαὶ αἶμα, 16κύντριμμα καὶ τάλαιπώρια ἐν ταῖς ὁδοῖς αὐτῶν, 17καὶ ὁ δὸν εἰρήνης οὐκ ἐγνώσαν. 18οὐκ ἔστιν φόβος θεοῦ ἀπεναντί τῶν ὀφθαλμῶν αὐτῶν.	<i>Rom 3:11-18</i>	

Books Named After Greek OT	Old Testament books are in last instance named after the Greek Old Testament, with 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'. ► see also 'A Handbook to the Septuagint' by Richard R. Ottley	English Title	Greek Titles Greek Origin	Transliteration	Dictionary
	GENESIS	ΓΕΝΕCΙC	genesis	G1078 origin, birth	
	EXODUS	ΕΞΟΔΟC ΑΙΓΥΠΤΟΥ	exodos aiguptous	G1841 departure	
	LEVITICUS	ΛΕΥΙΤΙΚΟΝ	leuitikon	G3020 belonging to the tribe of Levi; Levitical .	
	NUMBERS	ΑΡΙΘΜΟΙ	arithmoi	G706 number	
	DEUTERONOMY	ΔΕΥΤΕΡΟΝΟΜΙΟΝ	deuteronomion	G1208 second G3551 usage, custom, law	
	JOSHUA	ΙΗΣΟΥC	iesous	G2424 Jesus or Joshua	
	JUDGES	ΚΡΙΤΕC	krites	G2923 judge, magistrate, ruler	
	RUTH	ΡΟΥΘ	routh	G4503 Ruth (Hebrew origin)	
	SAMUEL	ΒΑΣΙΛΕΙΩΝ	basileion	G935 king	
	KINGS	ΒΑΣΙΛΕΙΩΝ	basileion	G935 king	
	CHRONICLES	ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ	paraleipomenon	G3844, G3007 things cast aside, omitted, forgotten	
	EZRA	ΕCΔΡΑC	esdras	-	
	NEHEMIAH	ΝΕΕΜΙΑC	neemias	-	
	ESTHER	ΕCΘΗΡ	esther	-	
	JOB	ΙΩΒ	iob	G2492 Iob (Hebrew org.)	
	PSALMS	ΨΑΛΜΟΙ	psalmoi	G5568 psalm	
	PROVERBS	ΠΑΡΟΙΜΙΑΙ	paroimiai	G3942 byword, a parable, an allegory	
	ECCLESIASTES	ΕΚΚΛΗCΙΑCΤΗC	ekklesiastes	G1577 assembly, congregation	
	SONG OF SONGS	ΑCΜΑ ΑCΜΑΤΩΝ	asma asmaton	-	
	ISAIAH	ΗCΑΙΑC	esaias	G2268 Esaías (Hebrew org.)	
	JEREMIAH	ΙΕΡΕΜΙΑC	ieremias	-	
	LAMENTATIONS	ΘΡΗΝΟΙ	threnoi	G2355 lamentation	
	EZEKIEL	ΙΕΖΕΚΙΗΛ	iezekiel	-	
	DANIEL	ΔΑΝΙΗΛ	daniel	G1158 Daniel (Hebrew org.)	
	HOSEA	ΩCΗΕ	hosee	-	
	JOEL	ΙΩΗΛ	ioel	-	
	AMOS	ΑΜΩC	amos	-	
	OBADIAH	ΑΒΔΙΟΥ	abdious	-	
	JONAH	ΙΩΝΑC	ionas	-	
	MICAH	ΜΙΧΑΙΑC	michaías	-	
	NAHUM	ΝΑΟΥΜ	naoum	G3486. Naoum (Hebrew org.)	
	HABAKKUK	ΑΜΒΑΚΟΥΜ	ambakoum	-	
	ZEPHANIAH	CΟΦΟΝΙΑC	sophonias	-	
	HAGGAI	ΑΓΓΑΙΟC	angaios	-	
	ZECHARIAH	ΖΑΧΑΡΙΑC	zacharias	G2197 Zacharias (Hebrew o.)	
	MALACHI	ΜΑΛΑΧΙΑC	malachias	-	

How The Greek OT Influenced The Greek NT	The Greek Old Testament coined many terms we commonly assume to have originated with the Greek New Testament!	67_x <i>Greek OT</i>	ΑΙΔΗC, haides (G86, Hades , the abode of departed spirits)	<i>Biblearc.com (Platform not endorsed due to its Calvinism; but very useful for comparing the GOT and GNT.)</i>
		10_x <i>Greek NT</i>		
		15_x <i>Greek OT</i>	ΑΓΑΠΗ, agape (G26, love , benevolence, good will, esteem; plur: love-feasts)	<i>Biblearc.com</i>
		116_x <i>Greek NT</i>		
		240_x <i>Greek OT</i>	ΑΓΓΕΛΟC, aggelos (G32, an angel , messenger)	<i>Biblearc.com</i>
		176_x <i>Greek NT</i>		
		76_x <i>Greek OT</i>	ΧΑΡΙC, charis (G5485, grace , favor, kindness)	<i>Biblearc.com</i>
		156_x <i>Greek NT</i>		
		77_x <i>Greek OT</i>	ΕΚΚΛΗCΙΑ, ekklesia (G1577, an assembly, congregation, church ; the Church, the whole body of Christian believers)	<i>Biblearc.com</i>
		114_x <i>Greek NT</i>		
		13_x <i>Greek OT</i>	ΕΠΙCΚΟΠΙΟC, episkopos (G1985, a superintendent, i.e. Christian officer in genitive case charge of a (or the) church (literally or figuratively): - bishop, overseer)	<i>Biblearc.com</i>
		5_x <i>Greek NT</i>		
		487_x <i>Greek OT</i>	ΟΥΡΑΝΟC, ouranos (G4245, heaven , (a) the visible heavens: the atmosphere, the sky, the starry heavens, (b) the spiritual heavens.)	<i>Biblearc.com</i>
		273_x <i>Greek NT</i>		
		152_x <i>Greek OT</i>	ΠΡΕCΒΥΤΕΡΟC, presbuteros (G4245, elder, a member of the Sanhedrin, an elder of a Christian assembly)	<i>Biblearc.com</i>
		66_x <i>Greek NT</i>		



	Comments	Scripture / References																																											
Age of Humanity	Genealogies – leading to the Age of Humanity. The following sources affirm the Greek OT in regards of the age of humanity – approx. 5500 BC. ► See also the study 'Genealogies', where I precise this date with the year 5508 BC (Biblical 360-Day Calendar) / 5554 BC (Gregorian Calendar). Most notably, the Byzantine calendar, also called the Roman calendar and used by the Eastern Orthodox Church at least until the 18c. AD, placed the date of creation at 5509 years (Julian Calendar) before the incarnation of IESOUS CHRISTOS.	Demetrius the Chronographer (225 BC)	approx. —	He computed the date of the flood and the birth of Abraham exactly as in the Greek Old Testament.	Wikipedia 'Byzantine Calendar'																																								
		Eupolemus (158 BC)	5307	He wrote a chronological summary indicating 5149 years from Adam to the 5th year of Demetrius (= 5307 years).	Wikipedia																																								
		Flavius Josephus (1c. AD)	5467	"Those Antiquities contain the history of five thousand years , and are taken out of our sacred books, but are translated by me into the Greek tongue."	Wikisource 'Josephus, Against Apion 1.1'																																								
		Hippolytus of Rome (2c. AD)	5502	"...from Adam to the flood 2242 years, thence to Abraham 1141 years, thence to the Exodus 430 years, thence to the passover of Joshua 41 years, thence to the passover of Hezekiah 864 years, thence to the passover of Josiah 114 years, thence to the passover of Ezra 107 years, and thence to the birth of CHRISTOS 563 years." [total of 5502 years]	Wikipedia 'Byzantine Calendar'																																								
		Theophilus of Antioch (2c. AD)	5559	"Until Abraham, therefore, there are 3278 years [...] they spent 40 years in the wilderness, as it is called. All these years, therefore, amount to 3938 [...] Until the sojourning in the land of Babylon, there are therefore, in all, 4954 years 6 months and 10 days." [–605 BC + 4954 years = 5559 BC]	To Autolycus Ad Autolycum																																								
		Clement of Alexandria (198 AD)	5627	"From Adam to the Flood comprises 2148 years 4 days; from Shem to Abraham, 1250 years; from Isaac to the grant 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]. [= 5627 BC]	Stromateis, Book 1, Ch. 21, Page 127																																								
		Julius Africanus (221 AD)	5500	"... and from their remaining Hebrew histories, they [the Jews] have handed down a period of 5500 years up to the advent of the Word of salvation [CHRISTOS]"	Bible.ca																																								
		John Chrysostom (4c. AD)	4967	"CHRISTOS opened for us today Paradise, which had remained closed for some 5000 years ."	Wikipedia 'Byzantine Calendar'																																								
		Augustine of Hippo (5c. AD; strong discernment required)	approx. 5580	"Let us omit the conjectures of men who know not what they say when they speak of the nature and origin of the human race ... They are deceived by those highly mendacious documents which profess to give the history of many 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]."	Wikipedia 'Byzantine Calendar'																																								
		Alexandrian World Chronicle (~5–6c. AD)	5462	"Altogether this makes from Adam to the death of Cleopatra 5,432 years." [30 BC + 5432 = 5462 BC]	Page 225																																								
		Isaac the Syrian (7c. AD)	5500	"... before CHRISTOS for five thousand years five hundred and some years G-d left Adam to labor on the earth."	Wikipedia 'Byzantine Calendar'																																								
		Quinisext Council (691 AD)	5500	"... as of the fifteenth day of the month of January last past, in the last fourth Indiction, in the year six thousand one hundred and ninety" [= 5500 BC]	Wikipedia 'Byzantine Calendar'																																								
		Doukas (~1460 AD)	5500	"The first, which was from G-d, was that of Adam. The second, after 230 years, was that of Seth begotten of Adam. The third, 205 years after Seth, was that of Enos begotten of Seth. The fourth, 190 years after Enos, was that of Kainan begotten of Enos. The fifth, 170 years after Kainan , was that of Mahaleel begotten of Kainan. The sixth, 165 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." [total of ~5500 years]	Wikipedia 'Byzantine Calendar'																																								
		average ø 5455 years																																											
The 'Last Days'	The 'Last Days' / This Age / This Generation = The New Covenant. The Bible states that the First – Century Christians were already living in the 'last days' (time between IESOUS' first –, and second coming). If creation would have occurred only in ~4000 BC, then those 'last days' would only relate to approx. 1/3 of the time humanity exists (~4000 Old Days vs. 2000 Last Days), which can hardly serve as a reference for the 'last days'. When we take the correct creation date of approx. 5500 BC, then those 'last days' (up to date) only account for 1/4 of the time of humanity, which appears much more feasible as reference for the 'last days' (~5500 Old Days versus 2000 Last Days).	... go and make disciples of all the nations, baptizing them in the name of the FATHER and of the SON and of the HOLY SPIRIT; teaching them to observe everything I have commanded you, and behold, I am with you [through the HOLY SPIRIT] all the days until the end of the [present] age ."		Mat 28:20																																									
		'And it will be in the last days [already implying Pentecost] ,' THEOS says, 'I will pour out my SPIRIT on all flesh, and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams. Over-above all principality, authority, and power, and lordship, and every name that is named, not only in this age [New Covenant], but also in the coming one [eternity] ...		Act 2:17																																									
		But know this, that in the last days [-current time] difficult times will come, for people will be lovers of themselves, lovers of money, boasters, arrogant, slanderers, disobedient to parents, ungrateful, unholy, hardhearted, irreconcilable, slanderous, without self-control ...		Eph 1:21																																									
		... in these last days [reference to the First Coming of IESOUS CHRISTOS] He has spoken to us by a SON, whom He appointed heir of all things ...		2Tim 3:1																																									
Insufficient Time Spans	Insufficient time span from a flood in ~2350–2460 BC until Abram's birth in 2166 BC. The Tower of Babel required already many people, and the Bible gives us the strong impression that people had since long been divided after their tongues, lands and nations, when Abram came. Less than 300 years for the creation of nations with their kings and princes are rather not feasible.	From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations . [...] These are the sons of Ham, by their clans, their languages, their lands, and their nations . [...] These are the sons of Shem, by their clans, their languages, their lands, and their nations .		Heb 1:2																																									
		On that day KYRIOS made a covenant with Abram, saying, “To your offspring I give 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 Amorites, the Canaanites, the Girgashites and the Jebusites .”		1Pet 1:20																																									
		In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-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 .																																											
Pyramids of Egypt – Overlap with Flood.	Nimrod –the mighty hunter–built several cities. There would not have been nearly enough people for Nimrod to build several cities, if Nimrod would have been born 37 years after the flood (or some years after Cainan, his relative of the same generation), instead of at least 115 years after the flood, when the descendents of Noah would have multiplied significantly (up to 9 generations including Noah and his children). Only the Greek OT dates lead to a reasonable manpower for building, and a reasonable clan size for filling the (initially small) cities.	<table><tr><td></td><td>Noah</td><td><</td><td>Ham</td><td> </td><td>Cush</td><td></td><td>Nimrod</td></tr><tr><td></td><td></td><td></td><td>Shem</td><td> </td><td>Arphaxad</td><td>Cainan</td><td>Shelah</td></tr><tr><td>Masoretic:</td><td></td><td></td><td>Flood</td><td></td><td>+2 years</td><td>–</td><td>+35 = 37 years</td></tr><tr><td>Greek OT without Cainan:</td><td></td><td></td><td>Flood</td><td></td><td>+2 years</td><td>–</td><td>+130 = 132 years</td></tr><tr><td>Greek OT including Cainan:</td><td></td><td></td><td>Flood</td><td></td><td>+2 years</td><td>+135</td><td>+130 = 137 years</td></tr></table>				Noah	<	Ham		Cush		Nimrod				Shem		Arphaxad	Cainan	Shelah	Masoretic:			Flood		+2 years	–	+35 = 37 years	Greek OT without Cainan:			Flood		+2 years	–	+130 = 132 years	Greek OT including Cainan:			Flood		+2 years	+135	+130 = 137 years	
			Noah	<	Ham		Cush		Nimrod																																				
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		Masoretic:			Flood		+2 years	–	+35 = 37 years																																				
		Greek OT without Cainan:			Flood		+2 years	–	+130 = 132 years																																				
		Greek OT including Cainan:			Flood		+2 years	+135	+130 = 137 years																																				
		These are the generations of the sons of Noah – Shem, Ham, and Japheth. Children were born to them after the flood .			Gen 10:1																																								
		Line of Shem	These are the generations of Shem. When Shem was one hundred years old, he fathered Arphaxad, two years after the flood .			Gen 11:10																																							
			And Arphaxad lived a hundred and thirty-five years , and begot Cainan .			Gen 11:11 Greek OT																																							
			When Arphaxad had lived thirty-five years , he fathered Shelah .			Gen 11:12 Masoretic OT																																							
			And Cainan lived a hundred and thirty years and procreated Salah ...			Gen 11:13 Greek OT																																							
		Line of Ham	And the sons of Ham: Cush, Egypt, Put, and Canaan.			Gen 10:6																																							
			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 went out to Assyria, and he built Nineveh, Rehoboth-Ir, Calah, Resen between Nineveh and Calah; that is the great city.			Gen 10:8-12																																							
			Pyramids of Egypt – Overlap with Flood.	I generally do not focus on extra biblical events and leave their interpretation 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 of Djoser) are generally accepted to have been built ~2620 –2550 BC.			Wikipedia																																						
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.				► see the study 'Timeline'																																									



	Comments	Scripture / References				
Acrostic Psalms	Alphabetic Acrostic Psalms (Psa 9, 10, 25, 34, 37, 111, 112, 119 and 145).					
	In Psalm 145 (144), each verse starts consecutively arranged with one of the 22 letters of the Hebrew alphabet. 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	Wikipedia
		1	יְהִלֶּה לְיוֹד אֲרוֹמָמָה אֶלֹהֵי הַמַּלְאָה וְאַהֲרַבְהָ שְׁמֶךָ לְעוֹלָם וָעֶד	Alef	1 I will exalt thee, my THEOS, my king; and I will bless Thy name for ever and ever.	Psalm 145 Masoretic OT
		2	כָּל־יוֹם אֶהַרְבֶּה וְאַהֲלֶלְהָ שְׁמֶךָ לְעוֹלָם וָעֶד	Bet	2 Every day will I bless Thee, and I will praise thy name for ever and ever.	Psalm 144 Greek OT
		3	גָּדוֹל יְהוָה וְהַהֲלֵל מֵאֵד וְלִגְדָּלָהּ אֲיוֹ חָסֵד	Gimel	3 KYRIOS is great, and greatly to be praised; and there is no end of His greatness.	
		4	דֹּר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ נְגִידוֹ	Dalet	4 Generation after generation shall praise thy works, and tell of Thy power.	
		5	הֵדֹר כְּבוֹד הַתְּהִלָּה וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁירֶסָה	He	5 And they shall speak of the glorious majesty of Thy holiness, and recount Thy wonders.	
		6	וְעוֹזוֹ נִרְאִיתִיךָ יֹאמְרוּ וּגְדוֹלָתְךָ (כְּתִיב וּגְדוֹלָתְךָ) אֶסְפְּרָנָה	Vav	6 And they shall speak of the power of thy terrible acts; and recount Thy greatness.	
		7	זָכַר רַב־שִׁיבֶךָ נִבְרִיעוֹ וְצִדְקָתְךָ נִרְנְנוּ	Zayin	7 They shall utter the memory of the abundance of Thy goodness, and shall exult in Thy righteousness.	
		8	חַיֵּינוּ וְרַחוּם יְהוָה אֶרֶךְ אֶפְסֹס וּגְדוֹל־חֶסֶד	Chet	8 KYRIOS is compassionate, and merciful; long-suffering, and abundant in mercy.	
		9	טֹב וְיִהְיֶהָ לְכָל הַרְחֻמָּיו עַל־פְּלִמְעֻשָׁיו	Tet	9 KYRIOS is good to those that wait on Him; and His compassions are over all His works.	
		10	יְיָ וְדוּדָה יְהוָה פְּלִמְעֻשָׁיו וְחִסְדֵּיךָ נִבְרָכָה	Yod	10 Let all thy works, O KYRIOS, give thanks to Thee; and let thy saints bless Thee.	
		11	כָּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרָתְךָ יִדְבְּרוּ	Kaph	11 They shall speak of the glory of Thy kingdom, and talk of Thy dominion;	
		12	לְהַגִּיד לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכָבוֹד תִּגְדֵּר מַלְכוּתְךָ	Lamed	12 to make known to the sons of men Thy power, and the glorious majesty of Thy kingdom.	
		13	מַלְכוּתְךָ מַלְכוּת כְּל־עֹלָמִים וְמִמְשִׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Mem	13 Thy kingdom is an everlasting kingdom, and Thy dominion endures through all generations.	
		13a (14)	- missing verse - נ	Nun	13a KYRIOS is faithful in His words, and holy in all His works.	
		14 (15)	סֹמֵךְ יְהוָה לְכָל־הַנִּפְלָגִים וְיוֹלֵךְ לְכָל־הַנִּסְפָּקִים	Samekh	14 KYRIOS supports all that are falling, and sets up all that are broken down.	
		15 (16)	עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ וְאַתָּה גוֹמֵל־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ	Ayin	15 The eyes of all wait upon thee; and thou givest them their food in due season.	
		16 (17)	פָּתַח אֶת־יָדֶיךָ וּמִשְׁפִּיעַ כְּל־חַיִּי רַצוֹן	Pe	16 Thou openest thine hands, and fillest every living thing with pleasure.	
		17 (18)	צַדִּיק יְהוָה בְּכָל־דְּרָגָיו וְחֹסֶד בְּכָל־מַעֲשָׂיו	Tsade	17 KYRIOS is righteous in all His ways, and holy in all His works.	
		18 (19)	קָרִיב יְהוָה לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֶהוּ בְּאֱמִתָּה	Qoph	18 KYRIOS is near to all that call upon Him, to all that call upon Him in truth.	
		19 (20)	רְשׁוּעָה יִבְרָאיוּ וְעֲשֵׂה וְאַתָּה שׁוֹעֲתָם אֲשַׁמְעַ וְיִשְׁמְעֵם	Resh	19 He will perform the desire of them that fear Him: and He will hear their supplication, and save them.	
		20 (21)	שׁוֹמֵר יְהוָה אֶת־כָּל־אֲשָׁמוֹנִים וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד	Shin	20 KYRIOS preserves all that love Him: but all sinners He will utterly destroy.	
		21 (22)	תְּהִלַּת יְהוָה יְדַבֵּר כִּי וַיִּבְרָךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד	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.			Deu 32:8-9 Masoretic OT	
		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.			Deu 32:8-9 Greek OT	
		<i>"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." [...]</i> 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.			John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016)	
Jacob In Egypt	Jacob entered Egypt with 75 or 70 persons?	70 Masoretic	And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who came to Egypt were seventy .		Gen 46:27 Masoretic OT	
	A comparison of Gen 46:27 and Act 7:14 clearly proves the manipulation of the Masoretic texts.	75 Greek OT	And the sons of Joseph who were born to him in the land of Egypt were nine persons. And the persons of Jacob's house who came into Egypt were seventy-five .		Gen 46:27 Greek OT	
	Once again, even the Masoretic text contradicts itself - when we compare the NT with -75- and the OT with -70- household members.	70 Masoretic	And all those who descended from Jacob were seventy individuals, and Joseph was in Egypt.		Exo 1:5 Masoretic OT	
		75 DSS	And it came to pass that all the persons who were descended from Jacob were seventy-five souls, – but, Joseph, was already in Egypt.		Exo 1:5 Dead Sea Scrolls	
		75 Greek OT	But Joseph was in Egypt. And all the souls of Jacob were seventy-five .		Exo 1:5 Greek OT	
		75 Masoretic	So Joseph sent and summoned his father Jacob and all his relatives, seventy-five persons in all .		Act 7:14	

Did Saul really loose his memory?				
David was very well known to Saul. He was playing the harp 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?	One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, 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."			1Sam 16:18-22 Masoretic OT
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.	Comparison of the Following Chapter			
	And David took the head of the Philistine 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."	1Sam 17:54-58 Masoretic OT	And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.	1Sam 17:54-58 Greek OT



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 not have any information, yet the Greek Old Testament contains perfectly precise information?

United Kingdom of Israel (Jerusalem)		
SAOUL (SAUL) ΕΞΟΥΔΕΝΩCΑC ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ *		1Sam 15:26
IEBOSTHE (ISHBOSHETH) SON OF SAOUL ΠΕΡΙΕΛΕΙΝ ΤΗΝ ΒΑCΙΛΕΙΑΝ ΑΠΟ ΤΟΥ ΟΙΚΟΥ CΑΟΥΑ		2Sam 3:10
DAVID ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ *		1Kin 15:5
SOLOMON ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ *		1Kin 11:8 < missing in the Proto-Masoretic text!
Kingdom of Israel (North; Samaria)		
JEROBOAM ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΤΟΥ ΠΑΤΡΟC ΑΥΤΟΥ		1Kin 15:26 1Kin 16:2
NADAB SON OF IEROBOAM ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		1Kin 15:26
BAASA (BAASHA) SON OF ACHIA ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		1Kin 15:34
ELA (ELAH) SON OF BAASA ΑΜΑΡΤΙΩΝ ΒΑΑCΑ ΚΑΙ ΗΛΑ		1Kin 16:13
ZAMBRI (ZIMRI) ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		1Kin 16:19
AMBRI (OMRI) ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		1Kin 16:25
ACHAAB (AHAB) SON OF AMBRI ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		1Kin 16:30
OCHOZIAS (AHAZIAH) SON OF ACHAAB ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ		1Kin 22:53
IORAM (JEHORAM) SON OF ACHAAB ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 1:18 2Kin 3:2
IOU (JEHU) ΟΥΚ ΑΠΕCΤΗ ΕΠΑΝΩΘΕΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ		2Kin 10:31
IOACHAS (JEHOAHAZ) SON OF IOU ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 13:2
IOAS (JEHOASH) SON OF IOACHAS ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 13:11
IEROBOAM (JEROBOAM) SON OF IOAS ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 14:24
ZACHARIAS SON OF IEROBOAM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 15:9
SELLOUM (SHALLUM) SON OF IABIS CΥCΤΡΟΦΗ ΑΥΤΟΥ		2Kin 15:15
MANAEM (MENAHEM) SON OF GADDI ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 15:18
PHAKEIAS (PEKAHIAH) SON OF MANAEM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 15:24
PHAKEE (PEKAH) SON OF ROMELIAS ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 15:28
HOSEE (HOSHEA) SON OF ELA ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ		2Kin 17:2
96% Evil (22 out of 23 kings)		
Kingdom of Judah (South; Jerusalem)		
ROBOAM (REHOBOAM) SON OF SOLOMON ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΕΠΟΙHCΕΝ ΤΟ ΠΟΝΗΡΟΝ		1Kin 14:22 2Chr 12:13
ABIΟΥ (ABIJAH) SON OF ROBOAM ΤΑΙC ΑΜΑΡΤΙΑΙC ΤΟΥ ΠΑΤΡΟC ΑΥΤΟΥ		1Kin 15:3
ASA SON OF ANA ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		1Kin 15:11 2Chr 14:1
IOSAPHAT (JOSAPHAT) SON OF ASA ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		1Kin 16:28 2Chr 20:32
IORAM (JEHORAM) SON OF IOSAPHAT ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ		2Kin 8:18 2Chr 21:6
OCHOZIAS (AHAZIAH) SON OF IORAM ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ		2Kin 8:27 2Chr 22:4
IOAS (JEHOASH) SON OF ABIA ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 12:3 2Chr 24:2
AMESSIAS (AMAZIAH) SON OF IOAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 14:3 2Chr 25:2
AZARIAS (UZZIAH) SON OF AMESSIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 15:3 2Chr 26:4
IOATHAM (JOTHAM) SON OF AZARIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 15:34 2Chr 27:2
ACHAZ (ΑΗΑΖ) SON OF IOATHAM ΟΥΚ ΕΠΟΙHCΕΝ ΤΟ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΟΥΚ ΕΠΟΙHCΕΝ ΤΟ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 16:2 2Chr 28:1
HEZEKIAS (HEZEKIAH) SON OF ACHAZ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 18:3 2Chr 29:2
MANASSES (MANASSEH) SON OF HOPSIBA ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ		2Kin 21:2 2Chr 33:2
AMON SON OF MESOLLAM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 21:2 2Chr 33:22
IOSIAS (JOSIAH) SON OF IEDIDA ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ		2Kin 22:2 2Chr 34:2
IOACHAS (JEHOAHAZ) SON OF HAMITAL ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 23:32 2Chr 36:2
IOAKIM (JEHOIAKIM) SON OF IELDAPH ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ		2Kin 23:37 2Chr 36:5
IOAKIM (JEHOIACHIN) SON OF NESTHA ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ		2Kin 24:9 2Chr 36:9
SEDEKIAS (ZEDEKIAH) SON OF HAMITAL ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ		2Kin 24:19 2Chr 36:12
41% Good (9 out of 22 kings)		
IESOUS CHRISTOS See Dynastic & Selective Bloodline		Mat 1

* Legend	ΕΥΘΕC ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ Right before KYRIOS
	ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ Right in (the) eyes of KYRIOS
	ΠΟΝΗΡΟΝ ΕΝΩΠΠΙΟΝ ΚΥΡΙΟΥ Evil before KYRIOS
	ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ Evil in (the) eyes of KYRIOS
	ΕΞΟΥΔΕΝΩCΕΙ CΕ ΚΥΡΙΟC Rejected the word of KYRIOS

While both the Greek Old Testament and the Modern Hebrew Old Testament provide a clear designation for the judgment of all 42 kings, this designation is missing only in one case, precisely in the case of Solomon and only in the Modern Hebrew text.

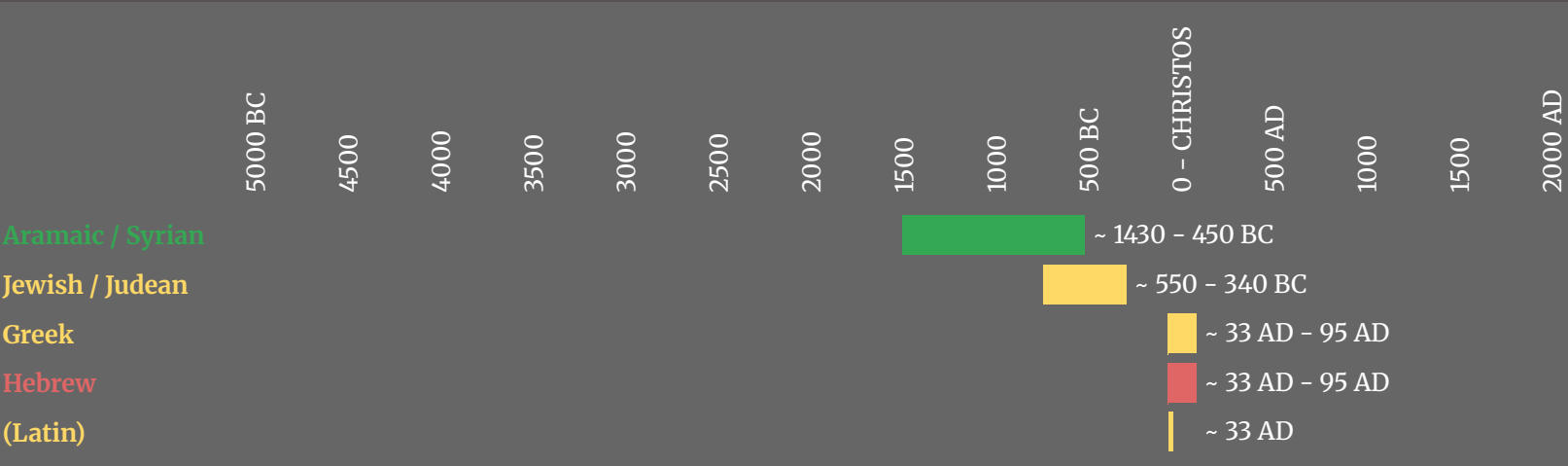
Greek Old Testament	And thus he acted towards all his strange wives, who burnt incense and sacrificed to their idols. 8 And Solomon did that which was evil in the sight of KYRIOS: he went not after KYRIOS, as David his father. 9 And KYRIOS was angry with Solomon, because he turned away his heart from the KYRIOS THEOC of Israel, who had appeared twice to him ...	1Kin 11:7-9
Hebrew Old Testament (Modern Hebrew; Proto-Masoretic Text)	8and so he hath done for all his strange women, who are perfuming and sacrificing to their gods. [..... missing sentence] 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 ...	1Kin 11:8-9



Comments

Scripture / References

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.



Aramaic / Syrian (3x, OT only)

G4948, **СΥΡΟС**, suros: **Syrian**, from the same as Suria; a Syran (i.e. probably Tyrian), a native of Aram / Syria – Syrian.

СΥΡΙCΤΙ: no word included in Strong’s, but the same meaning ‘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).

Old Testament Passages Mentioning A Biblical Language		
1430 BC	And Laban called it, the Heap of Testimony ['Jegar-Sahadutha' in theMasoretic text; which is genuine Aramaic both in form and use]; and Jacob called it, the Witness Heap ['Galeed' in Masoretic].	<u>Gen 31:47</u> <u>Greek OT</u> <u>Hebrew OT</u>
690 BC	Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in Syrian [G4948, СΥΡΙCΤΙ , 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 36:11</u>
550 BC	26ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟС ХΕΛΚΙΟΥ ΚΑΙ СΟΜΝΑC ΚΑΙ ΙΘΑС ΠΙΡΟС ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΙΡΟС ТΟΥС ΠΑΙΔΑC CΟΥ СΥΡΙCΤΙ [Syrian / Aramaic], ΟΤΙ ΑΚΟΥΟΜΕΝ ΗΜΕΙC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ ΗΜΩΝ ΙΟΥΔΑΙCΤΙ ... 26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in Syrian [G4948, СΥΡΙCΤΙ , 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]? 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, СΥΡΙCΤΙ , suristi: Aramaic, Syrian], and interpreted in the Syrian tongue.	<u>2Kin 18:26</u>
450 BC		<u>Ezr 4:7</u>

(Jewish / Judean) (2x, OT only)

G2451, ΙΟΥΔΑΙCΤΙ, ioudaisti: Jewish, from Ioudaios; Judaic, i.e. resembling a Judean – Jewish.

G2454 ΙΟΥΔΑΙCΜΟC, ioudaismos: from G2450; “judaism”, that is, the Jewish faith and usages: – Jews’ religion.

Possibly not a separate language and rather an adjective describing the dialect / language spoken in the time of writing (not Aramaic, because contrasted in 2Kin 18:26).

550 BC	26ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟС ХΕΛΚΙΟΥ ΚΑΙ СΟΜΝΑC ΚΑΙ ΙΘΑС ΠΙΡΟС ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΙΡΟС ТΟΥС ΠΑΙΔΑC CΟΥ CΥΡΙCΤΙ [Aramaic], ΟΤΙ ΑΚΟΥΟΜΕΝ ΗΜΕΙC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ ΗΜΩΝ ΙΟΥΔΑΙCΤΙ [Judean, Jewish], ΚΑΙ ΙΝΑ ΤΙ ΛΑΛΕΙC ΕΝ ΤΟΙC ΩCΙΝ ΤΟΥ ΛΑΟΥ ΤΟΥ ΕΜΙ ΤΟΥ ΤΕΙΧΟΥС? 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?	<u>2Kin 18:26</u>
425 BC	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 ΙΟΥΔΑΙCΜΟC, ioudaismos: “judaism”, that is, the Jewish faith].	<u>Neh 13:24</u>
340 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 32:18</u>

New Testament Passages Mentioning A Biblical Language

Greek (3x, NT only)

G1676, **ΕΛΛΗΝΙCΤΙ**, hellenisti: **Greek**, Adverb from the same as Hellenistes; Hellenistically, i.e. In the Grecian language – Greek.

Greek is the world’s oldest recorded living language, first spoken in the Balkan peninsula since the 3rd millennium BC or earlier (which can only mean that Greek was one of the languages with the Tower of Babel in ~2841 BC (line of Japeth)). The Greek alphabet is also the oldest written alphabet still in continuous use to-day (at least since 800 BC) and is the first writing system to have included vowels.

33 AD	20ΤΟΥΤΟΝ ΟΥΝ ΤΟΝ ΤΙΤΛΟΝ ΠΟΛΛΟΙ ΑΝΕΓΝΩCΑΝ ΤΩΝ ΙΟΥΔΑΙΩΝ, ΟΤΙ ΕΓΓΥC ΗΝ Ο ΤΟΠΟC ΤΗC ΠΟΛΕΩC ΟΠΟΥ ΕCΤΑΥΡΩΘΗ Ο ΙΗCΟΥC. ΚΑΙ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΒΡΑΙCΤΙ, ΡΩΜΑΙCΤΙ, ΕΛΛΗΝΙCΤΙ . <i>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</i> [G1676, ΕΛΛΗΝΙCΤΙ , hellenisti].	<u>Joh 19:20</u>
57 AD	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, ΕΛΛΗΝΙCΤΙ , hellenisti]?	<u>Act 21:37</u>
95 AD	They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek [G1676, ΕΛΛΗΝΙCΤΙ , hellenisti] he is called Apollyon.	<u>Rev 9:11</u>

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

Hebrew (10x, NT only, not OT!)

G1447, **ΕΒΡΑΙCΤΙ**, hebraisti: in the **Hebrew tongue**, adverb from Hebrais, Hebraistically or in the Jewish (Chaldee) language -- in (the) Hebrew (tongue).

It is important to note that **the Bible does rather not consider Hebrew as a language**, but distinctively as 'dialect' [Strong’s G1258, ΔΙΑΛΕΚΤΟC, dialektos]:

Act 21:40 "... he [Paul] called out in the **Hebrew dialect**, saying ..."

Act 22:2 "And hearing that he called out to them in the **Hebrew dialect** ..."

Act 26:14 "... and saying in the **Hebrew dialect**: Saul, Saul, why do you persecute me?"

Meanwhile, the Bible uses for the term 'language' always the word 'glossa' (Strong's G1100 as found 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).

	2ΕCΤΙΝ ΔΕ ΕΝ ΤΟΙC ΙΕΡΟCΟΛΥΜΟΙC ΕΠΙ ΤΗ ΠΡΟΒΑΤΙΚΗ ΚΟΛΥΜ-ΒΗΘΑ Η ΕΠΙΛΕΓΟΜΕΝΗ ΕΒΡΑΙCΤΙ [Hebrew] ΒΗΘЗАΘΑ ΠΙΝΤΕ CΤΟΑC ΕΧΟΥCΑ. <i>Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti] Bethesda, having five porches.</i>	<u>Joh 5:2</u>
33 AD	... he brought IESOUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew [G1447, ΕΒΡΑΙCΤΙ , hebraisti], Gabbatha. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew [G1447, ΕΒΡΑΙCΤΙ , hebraisti] Golgotha. <i>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, ΕΒΡΑΙCΤΙ, hebraisti], and Greek, and Latin.</i> IESOUS said to her, “Mary.” She turned and said to Him in Hebrew [G1447, ΕΒΡΑΙCΤΙ , hebraisti], “Rabboni!” (which means “Teacher”).	<u>Joh 19:13</u> <u>Joh 19:17</u> <u>Joh 19:20</u> <u>Joh 20:16</u>
57 AD	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, ΕΒΡΑΙCΤΙ , hebraisti], saying ... (And when they heard that he spake in the Hebrew dialect [G1447, ΕΒΡΑΙCΤΙ , hebraisti] to them, they kept the more silence: and he saith) And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew dialect [G1447, ΕΒΡΑΙCΤΙ , hebraisti], Saul, Saul, why do you persecute me? ...	<u>Act 21:40</u> <u>Act 22:2</u> <u>Act 26:14</u>
95 AD	They have as king over them the angel of the bottomless pit. His name in Hebrew [G1447, ΕΒΡΑΙCΤΙ , hebraisti] is Abaddon, and in Greek he is called Apollyon. And he gathered them together into a place called in Hebrew [G1447, ΕΒΡΑΙCΤΙ , hebraisti] Armageddon.	<u>Rev 9:11</u> <u>Rev 16:16</u>

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

G4515, **ΡΩΜΑΙCΤΙ**, rhomaisti: **Latin**, Adverb from a presumed derivative of Rhome; Romaistically, i.e. In the Latin language -- Latin.

33 AD	20ΤΟΥΤΟΝ ΟΥΝ ΤΟΝ ΤΙΤΛΟΝ ΠΟΛΛΟΙ ΑΝΕΓΝΩCΑΝ ΤΩΝ ΙΟΥΔΑΙΩΝ, ΟΤΙ ΕΓΓΥC ΗΝ Ο ΤΟΠΟC ΤΗC ΠΟΛΕΩC ΟΠΟΥ ΕCΤΑΥΡΩΘΗ Ο ΙΗCΟΥC. ΚΑΙ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΒΡΑΙCΤΙ, ΡΩΜΑΙCΤΙ , ΕΛΛΗΝΙCΤΙ. <i>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, ΡΩΜΑΙCΤΙ, rhomaisti] and Greek.</i>	<u>Joh 19:20</u>
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	Comments	Scripture / References		
Usage of Biblical Languages	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.			
	In the following Bible passages, it is rather deemed exceptional and specifically pointed out when IESOUS spoke Aramaic / Hebrew instead of Greek:	Taking her by the hand he said to her, "Talitha cumi," [probably Aramaic] which means [in Greek], "Little girl, I say to you, arise." [IESOUS articulates during most other miracles and He constantly speaks Greek, which is obvious by the fact that the meaning of His words is not explained as in this example. Unfortunately, some scholars extrapolate those few exceptions of explicit Aramaic speech to be the general rule]	Mar 5:41-42	
		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 occasion where IESOUS spoke specific Aramaic words or short phrases, explicitly translated into Greek]	Mar 7:34	
	It is also deemed exceptional and specifically pointed out when Paul spoke Hebrew instead of Greek.	"Brothers and fathers, hear the defense that I now make before you." And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet ...	Act 22:1-2	
		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? ...	Act 26:14	
	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").	Joh 20:15-17	
	Languages at the time of CHRISTOS (-2 BC - 33 AD)		Spoken languages. Most people were bilingual or trilingual.	Language of Worship
		IESOUS CHRISTOS	Aramaic / Hebrew, Greek	Greek OT (Galilee)
		Jews, in Canaan	Aramaic / Hebrew, Greek	Greek OT
		Jews, outside of Canaan	Greek, Aramaic / Hebrew	Greek OT
Romans		Greek, Latin	Greek OT	
Temple Servants		Aramaic / Hebrew, Greek	Aramaic / Hebrew	
"... 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 the Law in Greek for the king' to the day on which Israel made the golden calf."		The Canon of Scripture, by F.F. Bruce, page 60		
It is also very remarkable that Isaiah (written in the 7c. BC) used an Aramaic / Hebrew term such as 'Immanuel' without further explaining it, while Matthew added the Greek explanation for the audience of his book, the Jews!	ΙΑΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΤΑΚΤΠΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕCEIC ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΑ. [no explanation]	Isa 7:14		
	ΙΑΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΤΑΚΤΠΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕCOYCIN ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΑ, Ο ΕCΤΙΝ ΜΕΘ' ΕΜΗCΕΥCΙΝ ΥΙΟC ΜΕCΩ ΗΜΙΝ Ο ΘΕΟC. (which means, THEOC with us).	Mat 1:23 (which quotes Isa 7:14)		
It is widely agreed upon that the Evangelium of Matthew is predominantly written to Jews.				

► Find the mosaic at www.fitforfaith.ca/maps

► Find the mosaic at www.fitforfaith.ca/maps

► Find the map at www.fitforfaith.ca/maps

► Find the map at www.fitforfaith.ca/maps

Taken from father Joseph Gleason, PreachersInstitute.com (Orthodox; Discernment regarding Apocrypha and Orthodox religion required)

Biblical Archaeology Society

Christianity Stackexchange



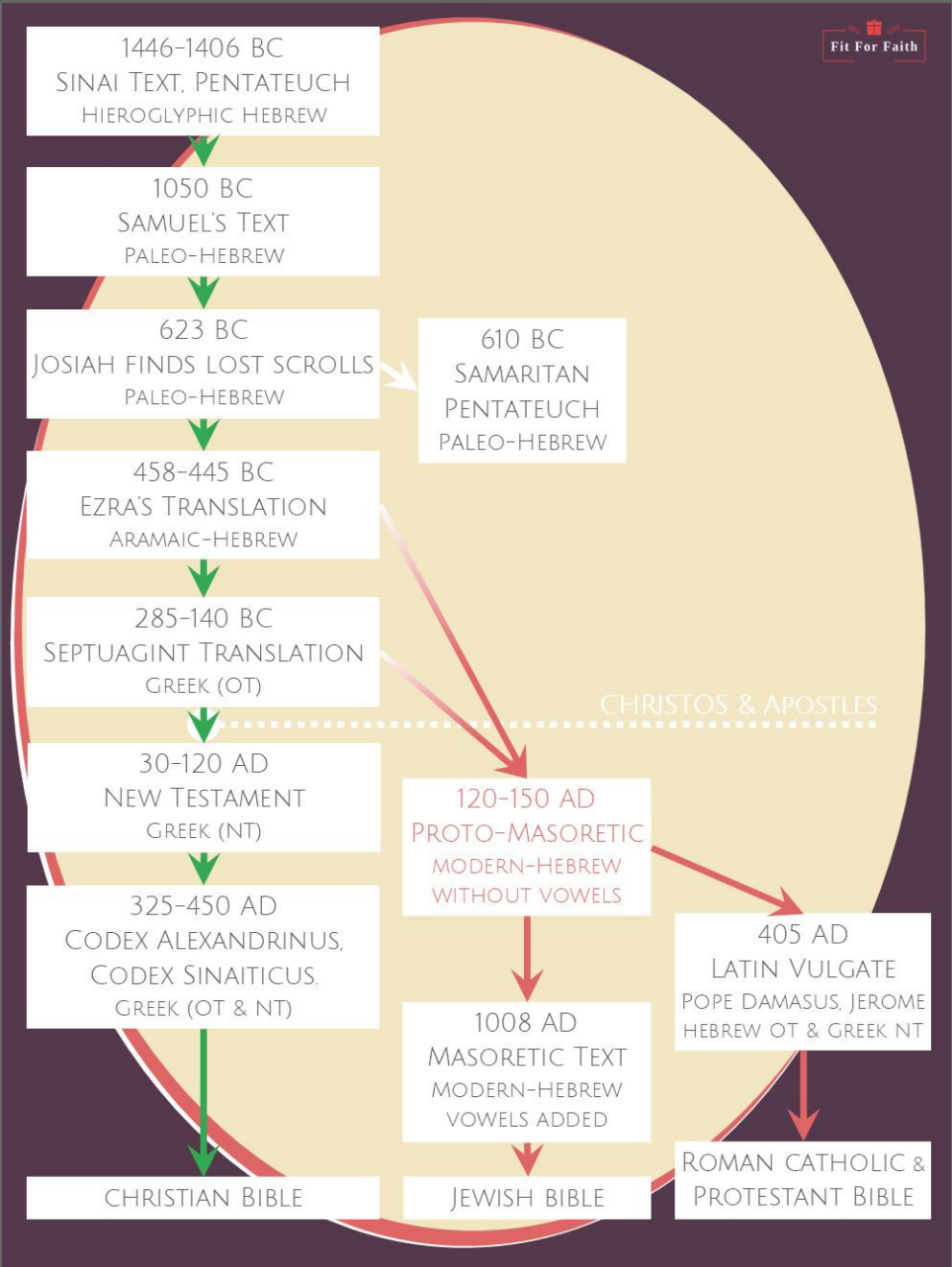
Comments	Scripture / References
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Translation History

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 Pto-
lemy II Philadelphus, who reigned from ~284-246 BC.

[Wikipedia](#)

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).



[Further research: 'Transmission of Old Testament', by Steven Rudd](#)

[Codex Sinaiticus](#)
[Codex Alexandrinus](#)
[Masoretic Text](#)
[Latin Vulgate](#)

Chronology of biblically related Alphabets.

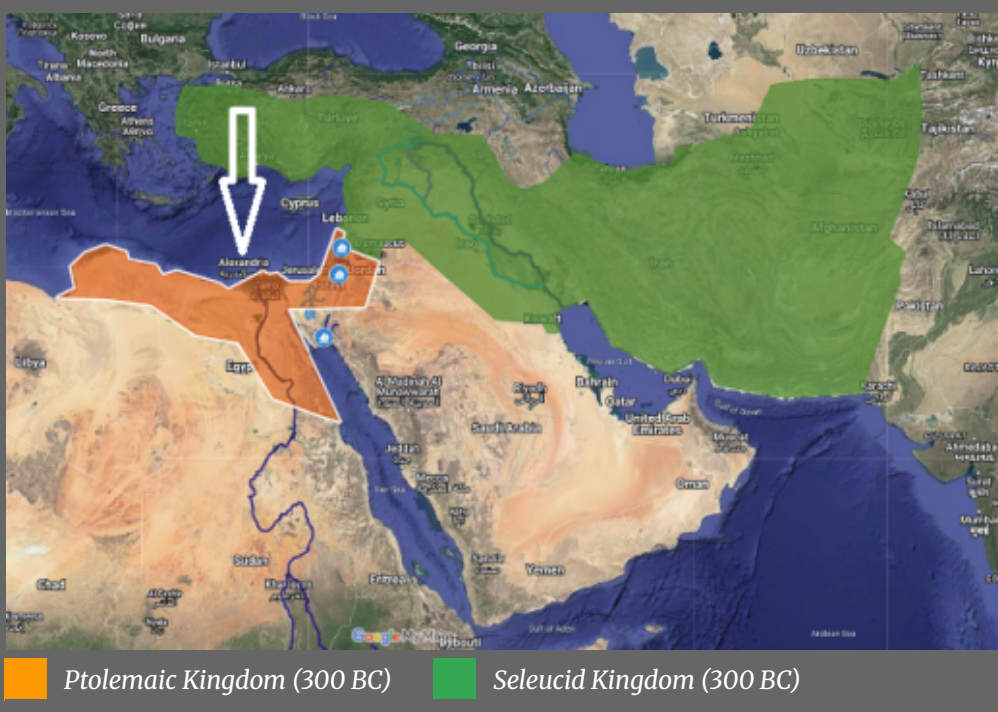
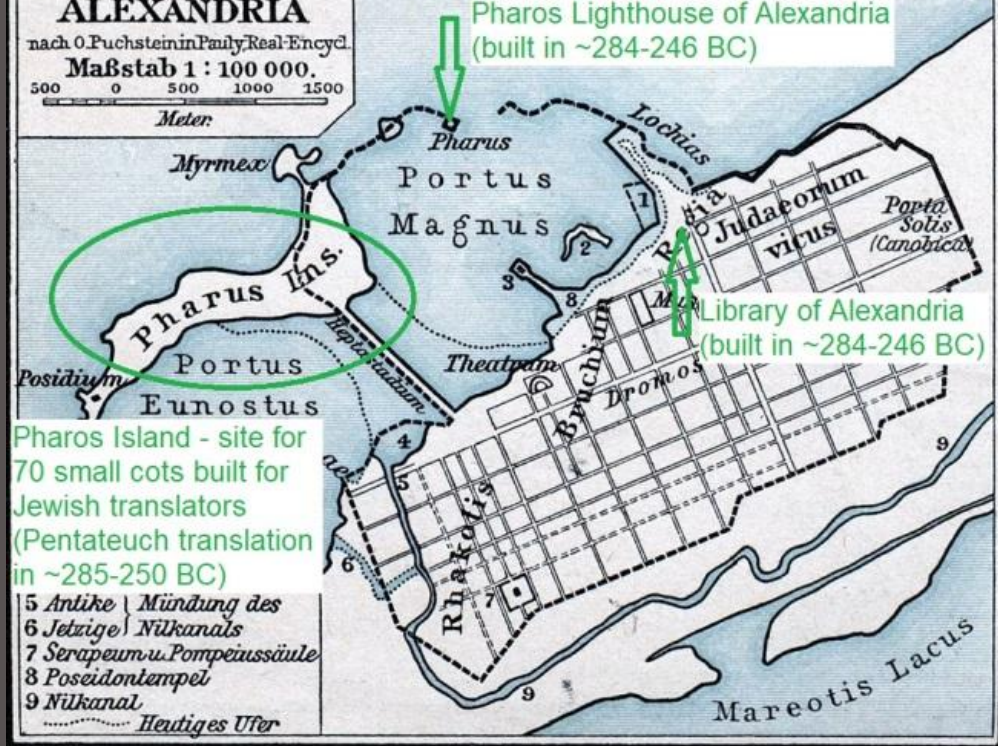
Phoenician Alphabet (~1000 BC – 135 AD) The 'Paleo-Hebrew' alphabet is a regional variant and identical with the Phoenician Alphabet)	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈
	‘ālep	bēt	gīmel	dālet	hē	wāw	zayin	ḥēt	tēt
	22 Letters	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐
Aramaic Alphabet (800 BC – 600 AD; derived from Phoenician / Paleo-Hebrew Alphabet)	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈
	Ālaph	Bēth	Gāmal	Dālath	Hē	Waw	Zayn	Ḥēth	Tēth
	22 Letters	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐
Koine Greek Alphabet (800 BC – present; derived from Phoenician Alphabet)	Αα	Ββ	Γγ	Δδ	Εε	Φφ	Ζζ	Ηη	Θθ
	alpha	beta	gamma	delta	epsilon	wau	zeta	eta	theta
	24 Letters	Ιι	Κκ	Λλ	Μμ	Νν	Ξξ	Οο	Ππ
Modern Hebrew Alphabet (2-1st c. BC – today; derived from Aramaic)	פ	צ	ק	ר	ש	ת	י	כ	ל
	Qoph	Resh	Shin	Tav					
	22 Letters	מ	נ	ס	ע	פ	צ	ק	ר

[Wikipedia 'Phoenician alphabet'](#)

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.



Comments		Scripture / References	
The Translation Process		1. Alexandrian World Chronicle	
	What do we know about the creation of the Septuagint? Critics instantly attack the Letter of Aristeas, but they are usually ignorant of the total of 5 other (!) sources:	After Philip Ptolemy Alexander, who was also himself a counselor of Alexander, reigned for 12 years. Altogether this makes 5,156 years. The high priest in Jerusalem was the same Janneus.	An Alexandrian World Chronicle, Apocalypse of Pseudo-Methodius, page 222-223
	1. Alexandrian World Chronicle (2. Letter of Aristeas) 3. Martyr, Justin 4. Ephraemi, Codex 5. Vaticanus, Codex 6. Cyril of Jerusalem	In these same times the 70 Hebrew sages translated the law into the Greek language. 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].	
	2. Letter of Aristeas (Report)		
	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 from being authentic (as secondary source).		
	• The letter includes many details which make it clear that the writer was very well informed, but it does also include inconsistencies, such as the claim that Jewish priests worked spontaneously, which is 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 well-practised, or that the priests deviated from the biblical ordinances.	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 to give orders with regard to the arrangement of the sacrifices.	Letter of Aristeas, Ellopos.com
	• 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.	They worship the same THEOS – the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Ze*s or D*s.	Source
	• The letter numbers the tribes of Israel, which is highly unusual.	And of the first tribe: Joseph, Hezekiah, Zechariah, John, Hezekiah, Elisha. Second: Judah, Simon, Samuel, Adah, Mattathias, Eshlemliah. Third: Nehemiah ...	Source
	• King Ptolemy is displayed as the most friendly king someone could imagine, with few characteristics we usually see in kings. Although 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 one of the elders answers with a Bible verse, but almost exclusively with philosophical statements.	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 by THEOS, well-willed, in your interest, O king. The king expressed his approval and said to another "To what affairs ought kings 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]."	Source	
• 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.	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.	Source	
• The letter does not include a meaningful motivation, nor does it describe the practical necessity to translate the Pentateuch into Greek, except a few meager lines:	38 Since we wish to grant this to all the Jews throughout the world and to those 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.	Source	
• The translation process does not coincide at all with the more credible account of Justin Martyr, and serious problems arise from the text.	... crossed thebridge and made for the northern districts of Pharos. There he assembled them in a house [it is not stated how 72 translators' workspaces 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 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 them agree' contradicts it to be inspired and is also contrary to Justin Martyr's account] , and whatever they agreed upon was suitably copied out under the direction of Demetrius.	Source	
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 problems in this letter.			
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 mentioned inconsistencies and while intentionally deleting most of the details about the actual translation process (see below for comparison). The 'Letter of Aristeas' certainly existed when referred to by so many reliable historians and sources, but most probably not even close to this form.			
EE Bruce and Justin Martyr described by the events and the letter in the following manner:		"Almost from the time that Alexander the Great founded Alexandria in Egypt in 331 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 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 centuries BC (say during the century 250–150 BC) . The law, comprising the five books of 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 the work of seventy or so translators, who were well-versed in both languages for the purpose. 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 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 ..."	
An important assumption to add is that the 17 post-Pentateuchal books had been translated by different individuals in Palestine and Egypt, but it is not known how those translations had been collected upon its completion in -140 BC into one volume.		 Ptolemaic Kingdom (300 BC) Seleucid Kingdom (300 BC)	
But this assumption is clearly contradicted by the Codex Ephraemi, where the Greek text of Proverbs is followed by the comment 'para hebdomékonta' ('from the seventy').		Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. He had been instructed in the way of KYRIOS. And being fervent in SPIRIT, he spoke and taught accurately the things concerning IESOUS, though he knew only the baptism of John.	
(Completion by -140-130 BC, as suggested by the Greek Prologue to Ben Sira).		Act 18:24-25	
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 had seen.		 Map of Ancient Alexandria, Overlay by Thomas Lorenz	
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.		CCEL.org Chapter XIII- History of the Septuagint	
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 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-Lighthouse 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 all 3 events).			
3. Justin Martyr (Personal Witness)			
		"But if any one says that the writings of Moses and of the rest of the prophets were also written in the Greek character, let him read profane histories, and know that Ptolemy, king of Egypt , when he had built the library in Alexandria, and by gathering books from 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 had not only given the same meaning, but had employed the same words, and had failed in agreement with one another not even to the extent of one word; but had written the same things, and concerning the same things, he was struck with amazement, and believed that the translation 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 contradiction should say that these books do not belong to us, but to the Jews, and 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 our 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.	
4. Codex Ephraemi; 5. Codex Vaticanus (Remarks)			
The number of 70 (72) translators is affirmed by at least 2 Codices (Ephraemi and Vaticanus).	"For example, a note following the Book of Genesis in Codex Vaticanus (fourth century) says that the Greek text is kata tous hebdomékonta (" according to the seventy "; see Rahlfs's Septuaginta, 1.86). In Codex Ephraemi (fifth century), the Greek text of Proverbs is followed by the comment para hebdomékonta (" from the seventy " ; see Swete's Old Testament in Greek, 2.479).		Invitation to the Septuagint, by Jobes & Silva (strong discernment of the book required; see my review)
6. Cyril of Jerusalem			
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.	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 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 word-craft, nor contrivance of human devices; but the translation of the Divine Scriptures, spoken by the HOLY SPIRIT, was of the HOLY SPIRIT accomplished.		Bible-Researcher.com; Cyril of Jerusalem on the Canon
This is especially remarkable, considering that Cyril writes from Jerusalem, long after the Proto-Masoretic text had been published in Zippori (Sepphoris; latest 160 AD), and does not even mention it.			



	Comments	Scripture / References
Historical Evaluation	2nd Century AD (Immediately After Akiva's Proto-Masoretic Text)	
	Justin Martyr (100-165 AD), Christian apologist and philosopher) 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 ... Dialogue with Trypho, Ante-Nicene Christian Library Vol 2, Page 187-188 Wikisource.org " Page 218-219
	5th Century AD (Immediately After Jerome's Vulgate in 405 AD)	
	Another opposition came from two Goths (which Jerome called 'Germans'), through the letter of Sunnias and Fretela (Sunja and Fripila) 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. 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. 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 adaptations 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. 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-Christians than reliable sources. Important to know is that the Roman Catholic church is responsible for the departure from the Greek Old Testament, and that this historical transgression even caused audible opposition within their own rows.	CCEL, Christian Classics, Ethereal Library, Letter Suppressed The Journal of English and Germanic Philology, probably a Jesuit site, but including the full letter, although with derogatory comments against Sunnias and Fretela Discernment on Augustine
	17th Century AD	
	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] "<i>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</i> [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." King James Version, 1611 / Prologue 'Translators to the Reader' Wikisource.org
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 (or Akiva ben 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]} 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. Wikipedia FitForFaith.ca
	Aquila of Sinope (fl. 130 AD)	<i>Hexaplorum quæ Supersunt</i>, Oxford, 1875.^[4] Epiphanius' <i>De Ponderibus et Mensuris</i>^[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] In Jewish writings he is referred to as Akilas (Hebrew: אַקִּילָס) and Onkelos (אֹנְקֵלוֹס). 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 <i>Hexapla</i>.^[7] Thus, Matthew can quote as a prophecy of the virginal conception of CHRIST the 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 'almâh 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'.) Wikipedia
	F.F. Bruce (in-)directly affirmed the authorship of Aquila behind the manipulations.	The Canon of Scripture, by F.F. Bruce, page 66
	Yose ben Halafta (2c. AD; '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. Steven Rudd, Bible.ca Wikipedia
	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)	



THE GREEK OLD TESTAMENT

Addendum · Old Testament Quotations



History
6 Quoted Verses

Book	Scripture / References		
JOSHUA IHCOYC iesous	-		
JUDGES KPITEC krites	-		
RUTH POYΘ routh	-		
SAMUEL (3x) BACIAEΙΩN basileion	Quoted 2 times.	... ΑΝΘΡΩΠΟΝ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ...	<u>1Sam 13:14</u>
		ΑΝΔΡΑ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ...	<u>Act 13:22</u>
		ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ...	<u>2Sam 7:8-14</u>
		ΚΑΙ ΕΣΟΜΑΙ ΥΜΙΝ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΥΜΕΙΣ ΕΣΕΘΕ ΜΟΙ ΕΙΣ ΥΙΟΥΣ ...	<u>2Cor 6:18</u>
		ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ?	<u>Heb 1:5</u>
		ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ, ΚΥΡΙΕ, ΕΝ ΤΟΙΣ ΕΘΝΕCΙΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ ...	<u>2Sam 22:50</u>
		ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΕΘΝΕCΙΝ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ.	<u>Rom 15:9</u>
KINGS (2x) BACIAEΙΩN basileion		ΤΑ ΘΥCΙΑCΤΗΡΙΑ ΣΟΥ ΚΑΤΕCΚΑΨΑΝ ΚΑΙ ΤΟΥC ΠΡΟΦΗΤΑC ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟC, ΚΑΙ ΖΗΤΟΥCΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ. [...] 14 ΤΑ ΘΥCΙΑCΤΗΡΙΑ ΣΟΥ ΚΑΘΕΙΛΑΝ ΚΑΙ ΤΟΥC ΠΡΟΦΗΤΑC ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟC, ΚΑΙ ΖΗΤΟΥCΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ.	<u>1Kin 19:10-14 (repeated)</u>
		ΚΥΡΙΕ, ΤΟΥC ΠΡΟΦΗΤΑC ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ, ΤΑ ΘΥCΙΑCΤΗΡΙΑ ΣΟΥ ΚΑΤΕCΚΑΨΑΝ, ΚΑΓΩ ΥΠΕΛΕΙΦΘΗΝ ΜΟΝΟC ΚΑΙ ΖΗΤΟΥCΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ.	<u>Rom 11:3</u>
		... ΚΑΤΑΛΕΡΡΕΙC ΕΝ ΙCΡΑΗΛ ΕΠΤΑ ΧΙΛΙΑΔΑC ΑΝΔΡΩΝ, ΠΑΝΤΑ ΓΟΝΑΤΑ, Α ΟΥΚ ΩΚΛΑCΑΝ ΓΟΝΥ ΤΩ ΒΑΑΛ ...	<u>1Kin 19:18</u>
		ΚΑΤΕΛΗΘΟΝ ΕΜΑΥΤΩ ΕΠΤΑΚΙCΧΙΛΙΟΥC ΑΝΔΡΑC, ΟΙΤΙΝΕC ΟΥΚ ΕΚΑΜΨΑΝ ΓΟΝΥ ΤΗ ΒΑΑΛ.	<u>Rom 11:4</u>
CHRONICLES ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ paraleipomenon	-		
EZRA ΕCΔΡΑC esdras	-		
NEHEMIAH (1x) NEEMIAC Neemias		ΚΑΙ ΑΡΤΟΝ ΕΞ ΟΥΡΑΝΟΥ ΕΔΩΚΑC ΑΥΤΟΙC ...	<u>Neh 9:15</u>
		ΑΡΤΟΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙC ΦΑΓΕΙΝ.	<u>Joh 6:31</u>
ESTHER ΕCΘΗΡ esther	-		

[illegible]

THE GREEK OLD TESTAMENT



	Book / Comments	Scripture / References	
Prophets 60 Quoted Verses	ISAIAH (53x) HCAIAH esaiās	ΚΑΙ ΕΙ ΜΗ ΚΥΡΙΟΣ ΣΑΒΑΘῆ ΕΓΚΑΤΕΛΙΠΗΝ ΗΜΙΝ ΠΕΡΜΑ, Ως ΣΟΔΟΜΑ ΑΝ ΕΓΕΝΘΗΜΕΝ ΚΑΙ Ως ΓΟΜΟΡΡΑ ΑΝ ΩΜΟΙΩΘΗΜΕΝ. ΕΙ ΜΗ ΚΥΡΙΟΣ ΣΑΒΑΘῆ ΕΓΚΑΤΕΛΙΠΗΝ ΗΜΙΝ ΠΕΡΜΑ, Ως ΣΟΔΟΜΑ ΑΝ ΕΓΕΝΘΗΜΕΝ ΚΑΙ Ως ΓΟΜΟΡΡΑ ΑΝ ΩΜΟΙΩΘΗΜΕΝ. ... ΑΝΘΗ ΑΝΘΥΕΤΕ ΚΑΙ ΟΥ ΜΗ ΣΥΝΗΤΕ ΚΑΙ ΕΛΠΙΣΕΤΕ. ΔΕΡΕΤΕ ΚΑΙ ΟΥ ΜΗ ΙΔΗΤΕ. ΖΗΤΗΣΥΝΟΙΤΑΙ Η ΚΑΡΔΙΑ ΤΟΥ ΑΝΘΥ ΤΟΥΤΟΥ, ΚΑΙ ΤΟΥ Ως ΕΝ ΑΥΤΩΝ ΠΡΩΤΗ ΠΡΩΤΗΣ ΚΑΙ ΤΟΥ ΟΜΟΛΟΓΟΥΝΤΟΣ ΑΥΤΩΝ ΕΚΑΜΜΥΤΕΝ. ΜΗΝΕΤΕ ΕΝΩΣ ΤΟΥ ΟΜΟΛΟΓΟΥ ΚΑΙ ΤΟΥ Ως ΕΝ ΑΝΘΥΤΩ ΕΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΣ ΕΝ ΚΑΙ ΤΟΥ ΤΕΡΜΩΣ ΚΑΙ ΤΑ ΟΜΑΙ ΑΥΤΟΥ. ΑΝΘΗ ΑΝΘΥΕΤΕ ΚΑΙ ΟΥ ΜΗ ΣΥΝΗΤΕ, ΚΑΙ ΕΛΠΙΣΕΤΕ. ΔΕΡΕΤΕ ΚΑΙ ΟΥ ΜΗ ΙΔΗΤΕ. ΖΗΤΗΣΥΝΟΙΤΑΙ Η ΚΑΡΔΙΑ ΤΟΥ ΑΝΘΥ ΤΟΥΤΟΥ, ΚΑΙ ΤΟΥ Ως ΕΝ ΒΑΡΕΝΩ ΠΡΩΤΗ ΑΝ ΚΑΙ ΤΟΥ ΟΜΟΛΟΓΟΥ ΑΥΤΩΝ ΕΚΑΜΜΥΤΕΝ. ΜΗΝΕΤΕ ΙΔΩΣ ΤΟΥ ΟΜΟΛΟΓΟΥ ΚΑΙ ΤΟΥ Ως ΕΝ ΑΝΘΥΤΩ ΕΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΣ ΕΝ ΚΑΙ ΕΝ ΤΕΡΜΩΣ ΚΑΙ ΤΑ ΟΜΑΙ ΑΥΤΟΥ. ΕΛΠΙΣΕΤΕ. ΑΝΘΥΤΩ ΕΝ ΚΑΙ ΜΗ ΙΔΩΣ ΕΝ ΚΑΙ ΕΛΠΙΣΕΤΕ. ΑΝΘΥΤΩ ΕΝ ΚΑΙ ΜΗ ΣΥΝΗΤΕ. ΜΗΝΕΤΕ ΕΝ ΤΕΡΜΩΣ ΕΝ ΚΑΙ ΑΦΕΘΗ ΑΥΤΟΥ. ΒΑΡΕΝΟΙΤΕ. ΜΗ ΒΑΡΕΝΩΣ ΚΑΙ ΑΝΘΥΤΩ ΕΝ ΜΗ ΣΥΝΩΣ ΕΝ. ΤΕΤΥΦΛΩΚΕΝ ΑΥΤΟΥ ΤΟΥ ΟΜΟΛΟΓΟΥ ΚΑΙ ΕΠΙΡΩCΕΝ ΑΥΤΩΝ ΤΗΝ ΚΑΡΔΙΑΝ, ΙΝΑ ΜΗ ΙΔΩΣ ΤΟΥ ΟΜΟΛΟΓΟΥ ΚΑΙ ΝΟΗCΩCΙΝ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΕΥΘΥΝΩΣ ΕΝ ΚΑΙ ΤΑ ΟΜΑΙ ΑΥΤΟΥ. ΑΝΘΗ ΑΝΘΥΕΤΕ ΚΑΙ ΟΥ ΜΗ ΣΥΝΗΤΕ ΚΑΙ ΕΛΠΙΣΕΤΕ. ΔΕΡΕΤΕ ΚΑΙ ΟΥ ΜΗ ΙΔΗΤΕ. ΖΗΤΗΣΥΝΟΙΤΑΙ Η ΚΑΡΔΙΑ ΤΟΥ ΑΝΘΥ ΤΟΥΤΟΥ, ΚΑΙ ΤΟΥ Ως ΕΝ ΒΑΡΕΝΩ ΠΡΩΤΗ ΑΝ ΚΑΙ ΤΟΥ ΟΜΟΛΟΓΟΥ ΑΥΤΩΝ ΕΚΑΜΜΥΤΕΝ. ΜΗΝΕΤΕ ΙΔΩΣ ΤΟΥ ΟΜΟΛΟΓΟΥ ΚΑΙ ΤΟΥ Ως ΕΝ ΑΝΘΥΤΩ ΕΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΣ ΕΝ ΚΑΙ ΕΝ ΤΕΡΜΩΣ ΚΑΙ ΤΑ ΟΜΑΙ ΑΥΤΟΥ. ΙΑΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΤΑC ΠΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕCΕΙC ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ. ΙΑΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΤΑC ΠΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕCΟΥCΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ ΤΩΝ ΔΕ ΦΕΘΩΝ ΑΥΤΟΥ ΜΗ ΦΘΗCΗΤΕ ΟΥΔΕ ΜΗ ΤΑΡΑCΘΗΤΕ. ... ΤΩΝ ΔΕ ΦΕΘΩΝ ΑΥΤΟΥ ΜΗ ΦΘΗCΗΤΕ ΜΗΔΕ ΤΑΡΑCΘΗΤΕ ΛΙΘΟΥ ΠΡΟCΚΟΜΜΑΤΙ CΥΝΑΝΤΗCΕCΘΕ ΑΥΤΩ ΟΥΔΕ ΩC ΠΕΤΡΑC ΛΙΘΩΝ ΠΡΟCΚΟΜΜΑΤΟC ΚΑΙ ΠΕΤΡΑC CΚΑΝΔΑΛΟΥ ... ΛΙΘΩC ΠΡΟCΚΟΜΜΑΤΟC ΚΑΙ ΠΕΤΡΑ CΚΑΝΔΑΛΟΥ. ΚΑΙ ΠΙΠΤΗCΘΗCΙ ΤΟ ΟΜΑΙ ΕΝ ΑΥΤΗ 18 ΑΝΘΥΤΩ ΕΝ ΚΑΙ ΤΑ ΟΜΑΙ, Α ΜΗ ΕΛΘΩC ΕΝ ΑΥΤΗ ... ΕΓΩ ΕΥΘΥΝΩC ΠΙΠΤΗCΘΗCΙ ΕΝ ΑΥΤΗ ΚΑΙ ΠΑΛΙΝ: ΙΔΩC ΕΓΩ ΚΑΙ ΤΑ ΟΜΑΙ Α ΜΗ ΕΛΘΩC ΕΝ ΑΥΤΗ. ... ΧΩΡΑ ΖΑΒΟΥΛΩΝ, Η ΓΗ ΝΕΦΘΑΛΙΜ ΟΔΩΝ ΘΑΛΑCCΗC ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΟΙ ΤΗΝ ΠΑΡΑΛΙΑΝ ΚΑΤΟΙΚΟΥΝΤΕC ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ, ΓΑΛΙΛΑΙΑ ΤΩΝ ΕΘΝΩΝ, ΤΑ ΜΕΡΗ ΤΗC ΙΟΥΔΑΙΑC, 91 Ο ΛΑΟC Ο ΠΟΡΕΥΟΜΕΝΟC ΕΝ CΚΟΤΗ, ΙΔΕΤΕ ΦΩC ΜΕΛΑ, ΟΙ ΚΑΤΟΙΚΟΥΝΤΕC ΕΝ ΧΩΡΑ ΚΑΙ CΚΙΑ ΘΑΝΑΤΟΥ, ΦΩC ΛΑΜΨΕΙ ΕΦ ΥΜΑC. ΓΗ ΖΑΒΟΥΛΩΝ ΚΑΙ Η ΝΕΦΘΑΛΙΜ, ΟΔΩΝ ΘΑΛΑCCΗC, ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ, ΓΑΛΙΛΑΙΑ ΤΩΝ ΕΘΝΩΝ, 16 Ο ΛΑΟC Ο ΚΑΘΗΜΕΝΟC ΕΝ CΚΟΤΗ ΕΙΔΕΝ ΜΕΛΑ, ΚΑΙ ΤΟΙC ΚΑΘΗΜΕΝΟΙC ΕΝ ΧΩΡΑ ΚΑΙ CΚΙΑ ΘΑΝΑΤΟΥ ΦΩC ΑΝΕΤΙΛΕΝ ΑΥΤΟΙC. ... ΕΡΕΘΙCΕ Η ΑΝΙCΘΗC ΤΗC ΑΝΑCΤΗC, ΤΗ ΚΑΤΑΛΕΙΜΜΑ ΑΥΤΩΝ CΦΩΝCΕΤΑΙ. ΑΝΘΥΤΩ ΕΝ ΤΕΡΜΩC ΚΑΙ ΤΑ ΟΜΑΙ ΑΥΤΟΥ ΕΡΕΘΙCΕ Η ΑΝΙCΘΗC ΤΗC ΑΝΑCΤΗC, ΤΗ ΥΠΟΔΕΙΜΜΑ CΦΩΝCΕΤΑΙ. 28 ΑΥΤΟΥ ΕΝ ΤΕΡΜΩC ΚΑΙ ΤΑ ΟΜΑΙ ΑΥΤΟΥ ... ΚΑΙ ΕCΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ Η ΡΙΖΑ ΤΟΥ ΙΕCCΑΙ ΚΑΙ Ο ΑΝΙCΤΑΜΕΝΟC ΑΡΧΕΙΝ ΕΘΝΩΝ, ΕΠΙ ΑΥΤΩ ΕΘΝΗ ΕΛΠΟΥCΙΝ ... ΕCΤΑΙ Η ΡΙΖΑ ΤΟΥ ΙΕCCΑΙ ΚΑΙ Ο ΑΝΙCΤΑΜΕΝΟC ΑΡΧΕΙΝ ΕΘΝΩΝ, ΕΠΙ ΑΥΤΩ ΕΘΝΗ ΕΛΠΟΥCΙΝ. ... ΒΑΡΕΝΩC ΚΑΙ ΤΑ ΟΜΑΙ, ΑΥΤΩΝ ΤΑC ΑΝΙCΘΗC ΚΟΜΕΙΝ ΒΑΡΕΝΩC ΚΑΙ ΤΑ ΟΜΑΙ, ΑΥΤΩΝ ΤΑC ΑΝΙCΘΗC ΚΟΜΕΙΝ ... The 'Key of David' passage. Original text not found in Rahlfs; the commonly suggested passage of Isaiah 22:22-24 does not coincide in one single word nor in content, except the word 'David'. ΤΑΔΕ ΔΕΓΕΙ Ο ΑΓΙΟC, Ο ΑΛΗΘΙΝΟC, Ο ΕΩΝ ΤΗΝ ΚΛΕΙΝ ΔΑΥΙΔ, Ο ΑΝΟΙΓΩΝ ΚΑΙ ΟΥΔΕΙC ΚΛΕΙCΕΙ ΚΑΙ ΚΛΕΙΩΝ ΚΑΙ ΟΥΔΕΙC ΑΝΟΙΓΕΙ: ΚΑΤΗΡΕCΗC ΕΝ ΑΥΤΗ 1CΧΥCΑC ... ΚΑΤΗΡΕCΗC ΕΝ ΑΥΤΗ ΕΙC ΝΙΚΟC. ... ΜΙΚΡΟΝ ΟCΟΝ ΟCΟΝ ... ΕΤΙ ΓΑΡ ΜΙΚΡΟΝ ΟCΟΝ ΟCΟΝ ... ΔΙΑ ΦΑΥΛΙCΜΟΝ ΕΥΘΥΝΩC ΔΙΑ ΓΛΩCCHC ΕΥΘΥΝΩC, ΟΤΙ ΔΑΔΕΥCΕΝ ΤΗC ΔΑΔΕ ΕΥΘΥΝΩC ... ΕΝ ΕΤΕΡΟΓΛΩCCΟΙC ΚΑΙ ΕΝ ΜΕΤΕΡΟΓΛΩCCΟΙC ΔΑΔΕ ΕΝ ΤΗC ΔΑΔΕ ΕΥΘΥΝΩC ΚΑΙ ΟΥΔ ΟΥΤΩC ΕΙCΑΚΟΥCΟΝΤΑΙ ΜΟΥ, ΔΕΓΕΙ ΚΥΡΙΟC. ... ΕΓΩ ΕΜΒΑΛΩ ΕΙC ΤΑ ΘΕΜΕΛΙΑ CΙΩΝ ΔΙΘΩΝ ΠΟΛΥΤΕΛΗ ΕΚΛΕΚΤΟΝ ΑΚΡΟΓΩΝΙΑΟΝ ΕΝΤΙΜΩΝ ΕΙC ΤΑ ΘΕΜΕΛΙΑ ΑΥΤΗC, ΚΑΙ Ο ΠΙCΤΕΥΩΝ ΕΠΙ ΑΥΤΩ ΟΥ ΜΗ ΚΑΤΑΙCΧΥΝΘΗ. ΙΑΟΥ ΤΙΘΗΜΙ ΕΝ CΙΩΝ ΔΙΘΩΝ ΠΡΟCΚΟΜΜΑΤΟC ΚΑΙ ΠΕΤΡΑΝ CΚΑΝΔΑΛΟΥ, ΚΑΙ Ο ΠΙCΤΕΥΩΝ ΕΠΙ ΑΥΤΩ ΟΥ ΚΑΤΑΙCΧΥΝΘΗ CΕΤΑΙ. ΠΑC Ο ΠΙCΤΕΥΩΝ ΕΠΙ ΑΥΤΩ ΟΥ ΚΑΤΑΙCΧΥΝΘΗ CΕΤΑΙ ΙΑΟΥ ΤΙΘΗΜΙ ΕΝ CΙΩΝ ΔΙΘΩΝ ΑΚΡΟΓΩΝΙΑΟΝ ΕΚΛΕΚΤΟΝ ΕΝΤΙΜΩΝ, ΚΑΙ Ο ΠΙCΤΕΥΩΝ ΕΠΙ ΑΥΤΩ ΟΥ ΜΗ ΚΑΤΑΙCΧΥΝΘΗ ... ΕΛΑCΩ ΟΥΤΩC ΤΟΥC ΚΕΙΜΕΝΟC ΑΥΤΩΝ ΤΙΘΩC ΕΝ ΜΕ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΕΡΑΝ ΑΝΙCΘΗC ΕΝ ΕΘΝΩ. ΒΑΡΗC ΕΙC ΕΥΘΥΝΩC ΜΕ ΑΝΑCΚΑΝΤΕC ΕΝΤΑCΜΑΤΑ ΑΝΘΥΤΩC ΚΑΙ ΓΑΛΙΛΑΙΑC ... ΟΛΩC ΟΥΤΩC ΤΟΥC ΚΕΙΜΕΝΟC ΜΕ ΤΙΘΩ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΕΡΑΝ ΑΝΙCΘΗC ΕΝ ΕΘΝΩ. ΒΑΡΗC ΕΙC ΕΥΘΥΝΩC ΜΕ ΑΝΑCΚΑΝΤΕC ΑΝΑCΚΑΝΤΕC ΕΝΤΑCΜΑΤΑ ΑΝΘΥΤΩC ... ΟΥΤΩC ΟΛΩC ΤΟΥC ΚΕΙΜΕΝΟC ΜΕ ΤΙΘΩ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΕΡΑΝ ΑΝΙCΘΗC ΕΝ ΕΘΝΩ. ΒΑΡΗC ΕΙC ΕΥΘΥΝΩC ΜΕ ΑΝΑCΚΑΝΤΕC ΑΝΑCΚΑΝΤΕC ΕΝΤΑCΜΑΤΑ ΑΝΘΥΤΩC ΚΑΙ ΑΠΟΛΩ ΤΗΝ CΟΦΙΑΝ ΤΩΝ CΟΦΩΝ ΚΑΙ ΤΗΝ CΥΝΕCΙΝ ΤΩΝ CΥΝΕΤΩΝ ΚΡΥΨΩ. ΑΠΟΛΩ ΤΗΝ CΟΦΙΑΝ ΤΩΝ CΟΦΩΝ ΚΑΙ ΤΗΝ CΥΝΕCΙΝ ΤΩΝ CΥΝΕΤΩΝ ΑΘΕΤΗCΩ. ... ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΟΥ CΥ ΜΕ ΕΠΙΔΑCΕ? Η ΤΟ ΠΟΙΗΜΑ ΤΩ ΠΟΙCΑΝΤΙ ΟΥ CΥΝΕΤΩC ΜΕ ΕΛΘΩC ΕΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΥΝΩC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΥΝΩC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΥΝΩC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΠΑΝΤΑ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ Η ΤΡΑΧΕΙΑ ΕΙC ΠΕΔΙΑ. 5ΚΑΙ ΟΦΘΗCΕΤΑΙ Η ΔΟΞΑ ΚΥΡΙΟΥ, ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ... ΦΩΝΗC ΒΟΩΝΤΟC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ΜΗΤΕΡΗ ΤΗ ΠΑΤΕΡΑ ΤΗΝ ΠΑΤΕΡΑ ΑΥΤΗ ΤΙ ΜΕΤΕΡΗC ΕΝ ΟΥΤΩC? ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΤΟΝΑΤΑ ΠΑΡΑΔΕΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΥΜΕΝΑ ΤΟΝΑΤΑ ... ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ΦΩΝΗC ΕΥΘΥΝΩC ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥΝΩC ΕΙC ΤΗΝ ΟΔΩΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5 ΠΑC Α ΦΑΡΑΓῆ ΠΑΝΡΩΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΩΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΛΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΛΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ΤΩC ΑΥΤΩC ΒΟΩΝΤΕC, ΚΑΤΗC Α ΠΟΛΗ ΑΝΘΡΩΠΟΥ ΩC ΑΝΘΩC ΒΟΩΝΤΕC. ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ 7ΒΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΠΑC ΑΥΤΩC ΩC ΒΟΩΝΤΕC ΚΑΙ ΠΑCΑ ΑΝΘΡΩΠΟΥC ΕΥΦΡΑCΙΝΟΙ ΟΙ ΒΟΩΝΤΕC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΦΡΑCΙΝΟΙC ΚΥΟΙ ΔΕ ΕΙΝΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙC ΕΙC ΤΟΝ ΑΝΘΡΩΠΟ. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? 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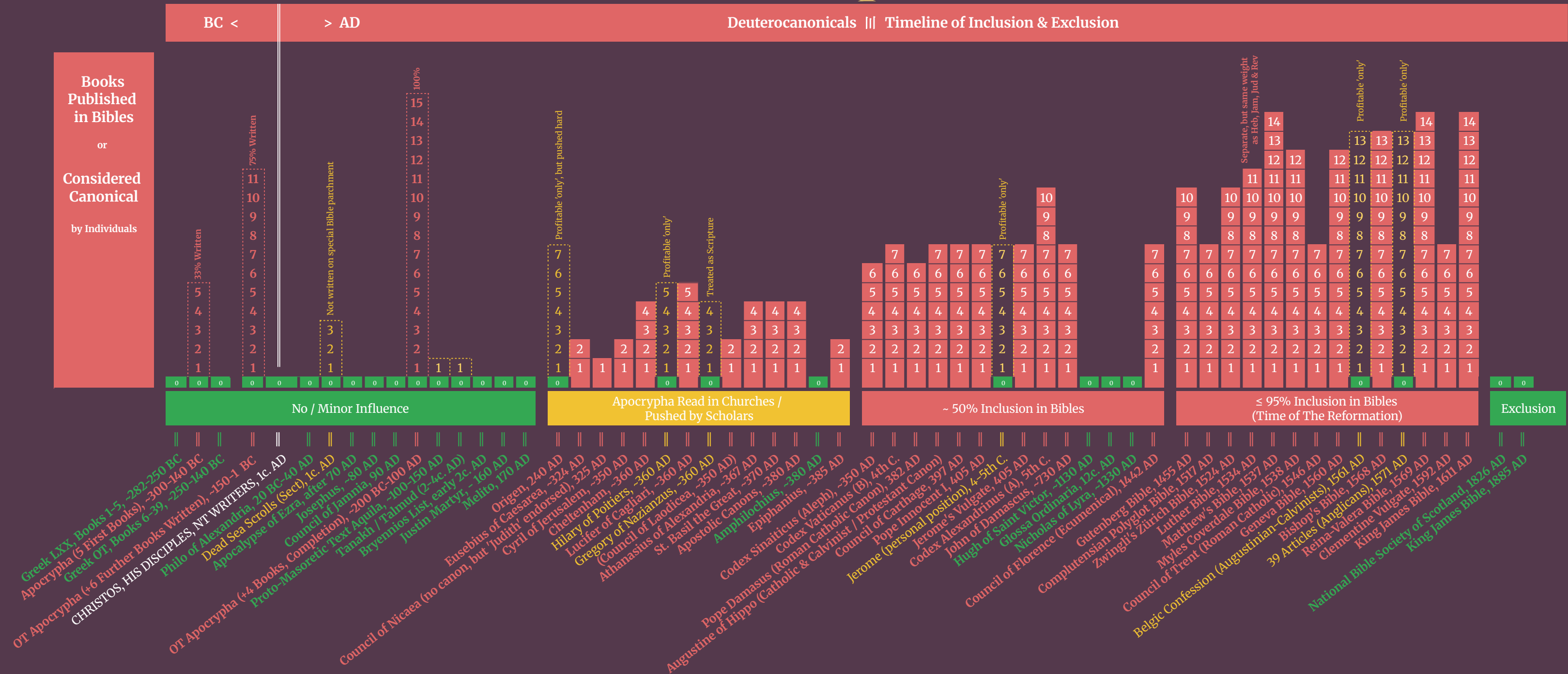
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	Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ ΠΡΟΣ ΜΕ: ΑΝΑΣΤΑΣ ΠΟΡΕΥΟΥ ΕΙΣ ΔΑΜΑΣΚΟΝ ΚΑΚΕΙ ΣΟΙ ΛΑΛΗΘΗΣΕΤΑΙ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΤΕΤΑΚΤΑΙ ΣΟΙ ΠΟΙΗΣΑΙ.	
	ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΚΕΙΣ? ΣΚΛΗΡΟΝ ΣΟΙ ΠΡΟΣ ΚΕΝΤΡΑ ΛΑΚΤΙΖΕΙΝ. 15ΕΓΩ ΔΕ ΕΙΠΑ. ΤΙΣ ΕΙ, ΚΥΡΙΕ? Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ: ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ ΟΝ ΣΥ ΔΙΩΚΕΙΣ. 16ΑΛΛ' ΑΝΑΣΤΗΘΙ ΚΑΙ ΣΤΗΘΙ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΣΟΥ. ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΩΦΘΗΝ ΣΟΙ, ΠΡΟΧΕΙΡΙΣΑΣΘΑΙ ΣΕ ΥΠΗΡΕΤΗΝ ΚΑΙ ΜΑΡΤΥΡΑ ΩΝ ΤΕ ΕΙΔΕΣ [ΜΕ] ΩΝ ΤΕ ΟΦΘΗΣΟΜΑΙ ΣΟΙ, 17ΕΞΑΙΡΟΥΜΕΝΟΣ ΣΕ ΕΚ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΚ ΤΩΝ ΕΘΝΩΝ ΕΙΣ ΟΥΣ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΣΕ 18ΑΝΟΙΞΑΙ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ, ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΑΠΟ ΣΚΟΤΟΥΣ ΕΙΣ ΦΩΣ ΚΑΙ ΤΗΣ ΕΞΟΥΣΙΑΣ ΤΟΥ ΣΑΤΑΝΑ ΕΠΙ ΤΟΝ ΘΕΟΝ, ΤΟΥ ΛΑΒΕΙΝ ΑΥΤΟΥΣ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ ΚΑΙ ΚΛΗΡΟΝ ΕΝ ΤΟΙΣ ΗΓΙΑΣΜΕΝΟΙΣ ΠΙΣΤΕΙ ΤΗ ΕΙΣ ΕΜΕ.	<u>Act 26:14-18</u>

THE GREEK OLD TESTAMENT

Addendum · Canon & Apocrypha



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.	Source
	2. The term 'Anagignoskomena' used by the Greeks (ΑΝΑΓΙΓΝΩΣΚΟΜΕΝΑ, ' things that are read ' or 'profitable reading') points in the same direction.	Source
	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 '.	Source
	4. There is no evidence that the Alexandrian Jews ever promulgated a canon of Scripture.	Source
	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.	Source Source Source
	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-Canonical 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).	Source
	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





		Timeline	Bible / Actor		Count	Survey	
BC	No / Minor Influence	Old Testament Canon (22, modern count 39 books)		22	+	15	Old Testament Apocrypha, only counted if part of the 15 deuterocanonical books (Psalms 151 and additions to Esther not counted as books; 1&2 Clement added). It is not always clear if Nehemiah & Ezra are counted as 1 or 2 books called Esdras.
		~282-250 BC	· Greek Pentateuch (Septuagint, 70, LXX)	5	+	0	Apocrypha not yet written . The 70 elders translated only the Pentateuch (five books of the Torah / Law). Source
		~300-140 BC	· Apocrypha (Part I / III)	-		5	5 Books written during the completion of the Greek OT: (Letter of Jeremiah ~300 BC, Psalm 151 ~300-200 BC, Sirach ~180-175 BC, Tobit ~225-164 BC, Wisdom of Solomon ~150 BC, 1 Esdras ~200-140 BC) Source
		~250-140 BC	· Greek Old Testament (5x Septuagint + 17)	22	+	0	Further, unknown translators amongst the Alexandrian 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, would not even be finished until 240 years after (!) the Greek OT had been fully translated in 140 BC. Source
		1c. BC	· Jews of Alexandria and of Palestine	-		0	All groups except the Samaritans (and naturally certain sects) had the same canon , although not specified as such. Source
		150-1 BC	· Apocrypha (Part II / III)	-		11	6 Books written after the completion of the Greek OT: (2 Maccabees ~150-120 BC, 1 Maccabees ~135-103 BC, Judith ~150-100 BC, Additions to Daniel ~100 BC, 3 Maccabees ~ 100-50 BC, Esther-Additions ~100-1 BC) Source
AD	No / Minor Influence	1c. AD	· CHRISTOS, His disciples and NT writers	-		0	CHRISTOS and His disciples read and quoted from one canon, from the Greek and Aramaic / Hebrew OT. IESOUS 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. Source
		20 BC-40 AD	· Philo of Alexandria (Hellenistic Jewish Phil.)	-		0	He quoted the OT extensively, but he never quoted from the Apocrypha as being inspired . Source
		1c. AD	· Dead Sea Scrolls (Written 3c. BC - 1c. AD)	21	+	3	Apocrypha included in the collection of biblical and extra biblical books (3 books), but not written on the special parchment reserved for the Bible . Source
		after 70 AD	· 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 + ?). Source
		~80 AD	· Josephus (Roman-Jewish historian)	22	+	0	Apocrypha thoroughly rejected. He frequently used the Greek OT. He specifically mentioned 22 OT books and also used the Greek OT 500 BC timeline. Flavius Josephus, Against Apion 1.8
		~90 AD	· Council of Jamnia	-		-	Some sources state that they did not recognize the Apocrypha, while others say that this council was not about the canon at all. Source
		200 BC - 100 AD	· Apocrypha (Part III / III)	-		15	4 Books finished after CHRISTOS (completing 15 books): (Prayer of Manasseh ~200 BC-50 AD, 4 Maccabees ~18- 55 AD, Baruch ~200 BC-100 AD, 2 Esdras ~90-100 AD) Source
		~120-160 AD	· Proto-Masoretic Text (Basic text for most modern translations such as AMP, ESV, KJV, NASB, NIV, NLT ... For centuries erroneously thought to be the original Hebrew text, and now only reluctantly being admitted by scholars).	24 (39)	+	0	Apocrypha not included . Rabbi Akiva (died 135 AD; the mastermind behind the OT manipulation and the heretical Talmud; hater of the Good Message; he proclaimed Bar Kochba as 'messiah') was instrumental in drawing up the canon of the Tanakh. He condemned the public-, but favored a private reading of the Apocrypha; he even made frequent use Sirach . Source
		2-4c. AD	· Tanakh / Talmud	24 (39)	+	0	Wisdom of Sirach (Ben Sira) was now quoted several times in the Talmud and was closest to an inclusion in the canon. Considered as 'historically valuable': 1-2 Maccabees and Judith . Considered 'heretical': 3-4 Maccabees, Susanna, plus Enoch and Jubilees. Source
		(early 2c. AD)	· Bryennios List	22		-	Apocrypha not included . Source
		- 160 AD	· Justin Martyr (Apologist & Philosopher)	-		-	Apocrypha never mentioned in any of his works . Source
		170 AD	· Melito (Bishop of Sardis)	21		-	Apocrypha not mentioned in his OT canon list . Source
	Read in Churches	1-3c. AD	· Christian Church	-		?	Many Christians accepted Apocrypha / Ecclesiastical Books as ' profitable for reading '. It also became a part of the liturgy in some churches. The Canon of Scripture, by F.F. Bruce Jerome
		240 AD	· Origen Adamantius (Scholar, Ascetic, Theologian)	22 (7)	+	0	He saw the Christian canon as consisting of '22 books of the Hebrews' (he included the Epistle of Jeremiah), plus the Ecclesiastical books . But he used those apocryphal books indiscriminately with those of Scripture as sources for dogmatic proof texts, and cited as inspired / 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. Ernst Redepenning, page 237-238
		~324 AD	· Eusebius of Caesarea (Historian, Exegete)	-		2	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical . ► see also the study 'Canon'
		325 AD	· Council of Nicaea (Ecumenical Council)	-		1	No definition of the biblical canon, but the book of Judith was considered inspired . Source
		~350 AD	· Cyril of Jerusalem (Theologian, Bishop)	22	+	2	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical . ► see also the study 'Canon'
		~360 AD	· Cheltenham	22 (37)	+	4	Apocrypha considered canonical (6 books). The list specifically mentions 22 OT books. References to Baruch, Maccabees, Susanna
		~360 AD	· Hilary of Poitiers (Bishop, Catholic Doctor of the Church, Philosopher)	22 (5)	+	0	Apocrypha considered as ' profitable for reading '. Judith, Tobit considered canonical by some. He quoted Baruch in one breath with Moses and Isaiah, quoted Wisdom and called Susanna 'blessed'. Source (Catholic)
		~360 AD	· Lucifer of Cagliari (Catholic Bishop)	-		5	5 books considered as canonical . Source
		~360 AD	· Gregory of Nazianzus (Archbishop, Theologian)	22 (4)	+	0	Apocrypha rejected . He counted 22 OT books. But he taught from Baruch, Judith, Sirach and from Wisdom of Solomon , and treated it rather as Scripture. Source (Catholic)
		~363 AD	· Council of Laodicea	22	+	2	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical . 22 OT books. ► see also the study 'Canon'
		~367 AD	· Athanasius of Alexandria (Pope of Coptic Church)	22	+	4	Apocrypha considered as ' profitable for reading ', and 4 books considered as canonical . 22 OT books. Source (Catholic)
		~370 AD	· Basil the Great (Catholic Doctor, Bishop, Theologian)	-		4	He quoted 4 books as Scripture: Baruch, Judith, Sirach, Wisdom of Solomon . Source (Catholic)
		~380 AD	· Apostolic Canons (Syrian Church Order)	22 (39)	+	4	Apocrypha considered as ' profitable for reading ', and 4 books considered as canonical . 22 OT books. ► see also the study 'Canon'
		~380 AD	· Amphilochius (Bishop)	21	+	0	Apocrypha thoroughly rejected . ► see also the study 'Canon'
		~385 AD	· Epiphanius (Bishop)	22 (27)	+	2	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical . Source
		~350 AD	· Sinaiticus (Aleph) Greek Old Testament (Alexandrian text-type)	-		6	Apocrypha included (6 books) , only part of the manuscript survived. Source
		4th C.	· Vaticanus (B) Greek Old Testament (Alexandrian text-type)	39	+	7	Apocrypha included (7 books) . Source
		382 AD	· Pope Damasus / Council of Rome (Catholic Canon)	39	+	6	Apocrypha partly legalized as canonical, through his Council of Rome. Fully merged with biblical texts. Damasus then commissioned in 383 AD the Latin Vulgate edition of the Bible, which would prove instrumental in the fixation of the canon in the West. Source
		393 AD	· Augustine of Hippo (3rd Catholic Doctor & Patriarch of Calvinism = significant conflict of interest)	39	+	7	The decisive link to legalize the Apocrypha as canonical for both 'Christians' and Roman Catholics, through his 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.). ► see also the detailed discernment
		397 AD (and 419 AD)	· Council of Carthage	39	+	7	Summary of the Council of Hippo, reconfirmed 419 AD, therefore Apocrypha formalized as canonical. Source
		405 AD	· Pope Innocent I	39	+	7	Re-confirmation of the council of Hippo & Carthage, therefore Apocrypha formalized as canonical. Source
		4-5th C.	· Jerome (of Stridon) (Confessor, Historian, Catholic Priest, Secretary to Pope Damasus, Theologian)			0 (7)	Apocrypha rejected (personal position). But he called Baruch a prophet, quoted from Bel and the Dragon, 2 Maccabees, Sirach, Susannah, Tobit and Wisdom. He encouraged churches to read Wisdom of Solomon and Ecclesiasticus for their edification . Source
		405 AD	· Jerome's Vulgate Latin Old Testament / Masoretic Text (Western text-type)	39	+	7	Jerome had now submitted to the decree of Rome of Pope St Damasus who had commissioned the Vulgate. He included 7 books as canonical . Source
		5th C.	· Alexandrinus (A) Greek Old Testament (Alexandrian text-type)	39	+	10	Apocrypha included (10 books) , merged. The Canon of Scripture, by F.F. Bruce
		~590 AD	· Pope Gregory the Great	39	+	3-7	Considered Sirach, Tobit and Wisdom explicitly as Scripture . He probably accepted 7 books, with reservations on 1 Maccabees. He refers to the Apocrypha ~37-40 times in the same way as to Scripture. He did clearly -NOT- remove it from the codices. Source
		~730 AD	· John of Damascus (Apologist, Monk, Priest)	22	+	7	Apocrypha considered as canonical (7 books; disguised as content of the 'Apostolic Canons') . Source
	Inclusion in Majority of Bibles	~1130 AD	· Hugh of Saint Victor (Mystic, Theologian)	22	+	0	Apocrypha considered as ' profitable for reading '. Source (limited credibility, numerous errors)
		12c. AD	· Glossa Ordinaria (Medieval Scholarly Bible)	22	+	0	Apocrypha considered as ' profitable for reading '. Source
		~1330 AD	· Nicholas of Lyra (Franciscan, former Jew)	39	+	0	Apocrypha thoroughly rejected . Source
		1442 AD	· Council of Florence (Ecumenical Council)	39	+	7	Apocrypha included (7 books) , merged. Source
		~1450 AD	· Antoninus of Florence (Dominican Friar, Archbishop)	22	+	0	Apocrypha thoroughly rejected . Source
		1455 AD	· Gutenberg Bible (First Mass-Produced Bible)	39	+	10	Apocrypha included (10 books) , fully merged. Original Bible
		~1510 AD	· Erasmus (Catholic Theologian, Philosopher)	22 (39)		?	Apocrypha considered as ' profitable for reading '. He indicated an acceptance of a wide Christian canon . Source
		1517 AD	· Complutensian Polyglot (Franciscan)	-	+	7	Apocrypha included (7 books) , separate section. Source
		1524 AD	· Zwingli's Zürich Bible (Reformed)	39	+	10	Apocrypha included, fully merged (some say separate section, but the original clearly shows it to be included in between-, not at the end of the OT books) Original Bible
		1534 AD	· Luther Bible (Augustinian)	24 (39)	+	11	Apocrypha included (11 books) , same weight as the books of Hebrews, James, Jude and Revelation. He badly disparaged the book of James. Also rejection of Esther, while he regarded 1 Maccabees and Judith as "not unworthy" to be reckoned among Holy Scripture . He cited Sirach (191x) and Wisdom of Solomon; in many quotes he treated those as 'Scripture' . Original Bible
		1537 AD	· Matthew's Bible	39	+	14	Apocrypha included (14 books) , separate section. Source
		1538 AD	· Myles Coverdale Bible (Preacher, Theologian)	39	+	12	Apocrypha included (12 books) , separate section. Original Bible
		1546 AD	· Council of Trent (Roman Catholic)	39	+	7	Apocrypha included (7 books) , merged. Formal confirmation of the Roman Catholic canon set into practise some 1146 years earlier . Source
		1560 AD	· Geneva Bible	39	+	12	Apocrypha included (12 books) , separate section. Original Bible
		1561 AD	· Belgic Confession (Augustinian-Calvinists)	39	+	13	Rejected, but 13 books considered 'profitable for reading' . Source
		1568 AD	· Bishop's Bible	39	+	13	Apocrypha included (13 books) , separate section. Source
		1569 AD	· Reina-Valera Bible (Spanish Bible)	39	+	14	Apocrypha included (14 books) , merged. Separate section in second edition in 1602 AD, removed in 1862 AD. Source
		1571 AD	· 39 Articles (Anglican)	39	+	13	Rejected, but 13 books considered 'profitable for reading' and read in their churches until today. Source
		1592 AD	· Clementine Vulgate	39	+	7	Apocrypha included (7 books) , separate section. Source
		1611 AD	· King James Bible	39	+	14	Apocrypha included (14 books) , separate section. Source
	Gradual Exclusion	1647 AD	· Westminster CoF (Augustinian)	39	+	0	Apocrypha thoroughly rejected . Source
		1851 AD	· Lancelot Brenton LXX	39	+	15	Apocrypha included (15 books) , separate section. Source
		1885 AD	· King James Bible	39	+	0	Apocrypha excluded for reasons separate to costs. The 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. Source
		1979 AD	· Good News Bible (Reformed)	39	+	14	Apocrypha included (14 books) , separate section. Original Bible

