



	Comments		References	
Index	Page 1		Index · Prologue · Definition · Resources	
	Page 2	'Smoking Guns'	Genealogies · 77 Generations to CHRISTOS	
	Page 3		Genealogies · Manipulation of Begetting Ages	
	Page 4		Genealogies · Abraham's 'Golden Age' of 175 Years	
	Page 5		Noah's Flood · 3 Differentiating Dates · Length of 360 Days · The 30-Day Gap	
	Page 6		Noah's Flood · Death of Lamech and Methuselah Before the Flood	
	Page 7	Hard Facts	Angel of KYRIOS / Messenger of Great Counsel Cain & Abel Sons of THEOS	
	Page 8		Greek Old Testament (GOT) Quotations Greek Book Titles of the Bible Greek Words with Origin in the GOT	
	Page 9		The Age of Humanity – As Documented by Historians The 'Last Days' Stand for 1/3 or 1/4 of the Time of Humanity? Insufficient Time Spans btw. the Flood and Abraham / Nimrod	
	Page 10	Bible	Scriptural Differences · Acrostic Psalms   Division of the Nations   Book of Esther   Jacob in Egypt	
	Page 11		Scriptural Differences · Joshua 12   Prophecies   Sabbaths   Saul & David	
	Page 12		Scriptural Differences · Solomon died 'Evil before KYRIOS'   Superscriptions of Psalms	
	Page 13	Languages	Biblical Languages · Definition of Aramaic / Syrian, Greek, Hebrew, Jewish / Judean	
	Page 14		25-100 AD     Languages in the New Testament Era 230 AD Madaba Map · ~5/6th c. AD Kiryat Gath Mosaic 2nd – 7th c. AD     Proto-Masoretic / Mishnaic Hebrew 1880 AD – Today     Modern Hebrew Language	
	Page 15		Bible Translation History (General)	
	Page 16		The Translation Process (Septuagint)	
	Page 17	Translation	Historical Evaluation (GOT) Conclusion & Epilogue	
	Page 18 – 23		Addendum · Complete List of Old Testament Quotations	
	Page 24		Addendum · Ecclesiastical Books (Apocrypha, Deuterocanonicals)	
	Page 25 – 26		Addendum · Ecclesiastical Books · Timeline of Inclusion & Exclusion	
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 <b>not the author of confusion</b> . He gave us the combined Bible in <b>1 language</b> , not <b>in 2 (3) languages including a Modern Hebrew no biblical character could understand</b> . 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 <b>Greek Old Testament (GOT; consisting of the Pentateuch – also called Septuagint / LXX; plus 17 other books = 22 (39) books in total)</b> 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 <b>(Proto-) Masoretic Bible texts</b> (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 <b>the work of seventy, or rather of seventy-two interpreters</b>. This translation from the Hebrew is supposed have been made in the reign and by the order of Ptolemy Philadelphus, king of Egypt, about <b>two hundred and seventy or eighty years before the birth of Christ</b>. SEP'TUAGINT, adjective. Pertaining to the Septuagint; contained in the <b>Greek copy of the Old Testament</b>. The Septuagint <b>chronology makes fifteen hundred years more from the creation to Abraham</b>, than the present Hebrew copies of the Bible."</i>		<a href="#">Websters dictionary 1828.com</a>
	Greek Language	Greek is the <b>world's oldest recorded living language</b> , 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).		<a href="#">Wikipedia</a>  <a href="#">Timeline FitForFaith.ca</a>
Resources	Online Bibles (Greek Old Testament, translated into English)	<b>Lancelot Brenton Translation</b> (1851; based on Codex Vaticanus; by Lancelot C. Brenton; <b>extra-biblical Apocrypha included</b> )		<a href="#">Wikipedia</a> <a href="#">BibleStudyTool</a>
		<b>New English Translation</b> (NETS; 2014; based on several critical editions included in the Göttingen, Rahlfs’ for the remainder and the NRSV translation; by Pietersma, Wright & others; <b>extra-biblical Apocrypha included</b> )		<a href="#">NETS</a>
	Audiobooks	<b>The Septuagint Genesis: Brenton Translation</b> , narrated by Christopher Glyn		<a href="#">Available on several platforms</a>
		<b>The Pentateuch from the Septuagint</b> , narrated by Joseph B. Lumpkin		<a href="#">Available on several platforms</a>
		<b>The Minor Prophets of the Septuagint in English</b> , narrated by Mel Jackson		<a href="#">Available on several platforms</a>
	General Reading	What Is The Septuagint?		<a href="#">Wikipedia</a>
		What is the (Proto-) Masoretic text / Ussher chronology?		<a href="#">Wikipedia</a>
	Reviews, of Books (by Thomas Lorenz)	Discovering the Septuagint, by David W. Bercot (5 out of 5 stars     Reviewed 07/12/2023)		<a href="#">Goodreads</a> <a href="#">Review</a>
		An Evangelical Appeal for the Septuagint, by C.W. Henry (2 out of 5 stars     Reviewed 27/06/2024)		<a href="#">Review</a>
		Invitation to the Septuagint, by Karen Jobes, Moisés Silva (1 out of 5 stars     Reviewed 21/06/2024)		<a href="#">Review</a>
Translation and Survival: The Greek Bible of the Ancient Jewish Diaspora, by Tessa Rajak (1 out of 5 stars     Reviewed 28/09/2024)		<a href="#">Review</a>		



Comments	Scripture / References
----------	------------------------

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 can rather not 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.

#1  
Genealogies

IESOUS CHRISTOS came in the <b>77th generation</b> , not in the <b>76th generation</b> , outgoing from THEOS the FATHER, being the FATHER of the first human, Adam.  ► see also the study 'Genealogies'	Luke 3	
	And <b>IESOUS</b> [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 <b>Jacob</b> [24], the son of Isaac [23], the son of <b>Abraham</b> [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 <b>Cainan</b> [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 <b>Adam</b> [2, the second], <b>the son of THEOS</b> [1, the First].	Luk 3:23-38 Greek NT
Even our common Bibles <b>contradict themselves</b> – when comparing the <b>NT with 77 generations</b> – with the OT resulting in 76 generations.	77 Greek NT	

Same verses in Greek OT vs. Masoretic texts:	Genesis 10	
	77 Greek OT	Sons of Sem, Elam, and Assur, and <b>Arphaxad</b> , and Lud, and Aram, and <b>Cainan</b> . And sons of Aram, Uz, and Ul, and Gater, and Mosoch. And <b>Arphaxad</b> begot <b>Cainan</b> , and <b>Cainan</b> begot <b>Sala</b> . And Sala begot Heber.
	76 Masoretic	The sons of Shem: Elam, Asshur, <b>Arphaxad</b> , Lud, and Aram. And the sons of Aram: Uz, Hul, Gether, and Mash. And <b>Arphaxad</b> fathered <b>Shelah</b> , and <b>Shelah</b> fathered Eber.

Same verses in Greek OT vs. Masoretic texts:	Genesis 11	
	77 Greek OT	And <b>Arphaxad</b> lived <b>a hundred and thirty-five years</b> , and begot <b>Cainan</b> . 13 And Arphaxad lived after he had begotten <b>Cainan</b> , four hundred years, and begot sons and daughters, and died. And <b>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.</b> 14 And <b>Sala</b> lived <b>an hundred and thirty years</b> , and begot Heber.
	76 Masoretic	When <b>Arphaxad</b> had lived <b>thirty-five years</b> , he fathered <b>Shelah</b> . 13 And Arphaxad lived four hundred and three years after he fathered <b>Shelah</b> , and he fathered other sons and daughters. 14 When <b>Shelah</b> had lived <b>thirty years</b> , 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 <b>Cainan</b> , and Cainan procreated Shelah, and Shelah procreated Eber.	1Chr 1:18 Greek OT
	18 ΚΑΙ ΑΡΦΑΞΑΔ ΕΓΕΝΝΗCΕ ΤΟΝ <b>ΚΑΙΝΑΝ</b> ΚΑΙ <b>ΚΑΙΝΑΝ</b> ΕΓΕΝΝΗCΕ ΤΟΝ CΑΛΑ ΚΑΙ CΑΛΑ ΕΓΕΝΝΗCΕ ΤΟΝ ΕΒΕΡ. Transliteration: 18 kai arphaxad egennese ton <b>kainan</b> kai <b>kainan</b> egennese ton sala kai sala egennese ton eber.		Codex Alexandrinus, page 309
	"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, <b>Cainan appears in twenty-one copies</b> , collated by Dr. Parsons, including the <b>Alexandrine</b> . In verse 24 he is inserted in <b>six copies</b> ." – Fasti Hellenici, vol. i, p. 288"		The Patriarchal Age; or, The history and religion of mankind' by George Smith, Page 317 Fasti Hellenici, vol. i, p. 288

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 <b>Josephus</b> , and the end of the first century." – Chronological Antiquities, vol. i, p. 79.	The Patriarchal Age' by George Smith, Page 318	
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. <b>The Alexandrian Chronicle states [5-6c. AD] that the Samaritans came from Cainan ...</b> ":  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 <b>Arphaxad begat Cainan, whence come, from the east, the Samaritans</b> . Cainan begat Salatheo (i.e., Sala), whence come the Salathians." And Salatheo begat Heber, whence come the Hebrews. Two sons were born to Heber, Peleg, whence arises the lineage of Abraham, and Joktan his brother.	", Page 319  An Alex-andrian World Chronicle, Apocalypse of Pseudo-Methodius, page 160-161 * discernment of the book required	
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.	The Samaritan woman, therefore, saith unto him – How dost, thou, being, a Jew, ask to drink, of me, who am, a Samaritan woman? <b>[for, Jews, have no dealings with Samaritans.]</b>	Joh 4:9	
Conclusion:	"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 <b>plenary inspiration of the HOLY SPIRIT</b> , it must be believed that the quotations from the Old Testament Scriptures which he has made are strictly true. <b>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.</b> "	The Patriarchal Age' by George Smith, Page 318	

Further Extra Biblical References		
Cainan does <b>not appear</b> 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 <b>omit the name of Cainan</b> : (1) <b>all the passages in the (Modern) Hebrew text</b> (Gen 10:24; 11:12-13; 1Chr 1:18, 24; (2) <b>the Samaritan Pentateuch</b> ; (3) [...] (5) <b>the Syriac Version</b> ; (6) <b>the Latin Vulgate</b> ... But those which do mention Cainan are (1) nearly all Greek manuscripts of Luke 3:36; (2) <b>the Septuagint</b> of Gen 10:24, 11:12-13, and 1Chr 1:18; (3) <b>the Book of Jubilees</b> ; and (4) <b>Demetrius, according to Polyhistor and Theophilus of Antioch</b> . [He did not mention that Cainan is included in the Hebrew Midrash (not endorsed) and venerated in the Orthodox Church (not endorsed)]	Source
		Source

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 – <b>Cainan</b> (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	See study 'Genealogies'
	10	10 (NOT 9!)	







Comments	Scripture / References
----------	------------------------

Genealogies – Abraham's 'Golden Age'.	After these things the word of KYRIOS <i>came to Abram</i> in a vision [...] And as for you, you shall <i>go to your ancestors in peace</i> ; you shall be <i>buried in a good old age</i> .		Gen 15:1-15																											
	And Abraham passed away and died <i>in a good old age, old and full of years</i> . And he was gathered to his people.		Gen 25:8																											
	<table><tr><td>11. Noah</td><td>502</td><td>448</td><td>950 years • 3118 – 2168 BC</td></tr><tr><td></td><td>12. Shem</td><td>100 500</td><td>600 years • 2616 – 2016 BC</td></tr><tr><td></td><td>13. Arphaxad</td><td>35 403</td><td>438 years • 2516 – 2078 BC</td></tr><tr><td></td><td>14. Shelah</td><td>30 403</td><td>433 years • 2481 – 2048 BC</td></tr><tr><td></td><td>15. Eber</td><td>34 430</td><td>464 years • 2451 – 1987 BC</td></tr><tr><td></td><td>20. Terah</td><td>130 75 205</td><td>years • 2296 – 2091 BC</td></tr><tr><td></td><td>21. Abraham</td><td>100 75</td><td>175 years • 2166 – 1991 BC</td></tr></table>		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
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																											
Abraham died at the age of 175.	When we look at the Masoretic genealogies, we observe the following inconsistencies:																													
While he was still alive, 4 of his ancestors 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.	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																											
	all within the same generation / lifetime of Abraham.																													
	175	In summary – a <b>death of Abraham at the age of 175</b> would <b>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</b> . He would have actually died at a -very- 'young age' and earlier than any of his direct ancestors.																												
By contrast and looking at the Greek OT, we see a <b>constant and balanced decrease of lifetimes in the previous generations</b> (see #2 above) – with no conflict at all. Abraham died a little younger than his father and son, but we have to remember that those biblical fathers are only a small fragment of the generation surrounding them and that the 'good old age' rather refers to the life expectancy of his generation. We can conclude from the Bible, that <b>righteous believers</b> had been rather <b>blessed with older ages</b> (with exceptions) – compared to the average population.	There will be no one suffering miscarriage or infertile in your land. I will make <i>full the number of your days</i> .		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 <b>no one in your house will live to old age</b> . You will look at the distress of my dwelling place, despite all the good caused for Israel, but there will <b>never be an old man in your household</b> 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 <b>will not live half their days</b> , but I will trust you.		Psa 55:23																											
	With <b>long life</b> I will satisfy him, and show him my salvation.		Psa 91:16																											
	The <b>righteous</b> will flourish like the date palm. They will grow like a cedar in Lebanon. Planted in the house of KYRIOS, they will flourish in the courts of our THEOS. They will still <b>prosper in old age</b> .		Psa 92:12-14																											
	The fear of KYRIOS adds length of days: but <b>the years of the impious shall be shortened</b> .		Pro 10:27																											
	Out of the fruit of <b>righteousness</b> grows a tree of life; but <b>the souls of transgressors are cut off before their time</b> .		Pro 11:30																											
	The righteous shall spend many years in wealth: but <b>the unrighteous shall perish suddenly</b> .		Pro 13:23																											



## Flood

## Scripture / References

Manipulation of 3 dates related to the flood (Gen 7:11; Gen 8:4; Gen 8:5) .

No logical reason had been found why those 3 Bible passages had been manipulated. But upon a simple comparison of the numbers '27' and '17' it already becomes clear that only the number '17' can be false because even the Masoretic text agrees in Gen 8:14 with the '27' in the Greek OT. Meanwhile, the Greek OT shows a **triplet synchronism of the number '27'**.

Discrepancy of 1 month  
(see also below the '30-Day Gap').

The Masoretic texts conclude a total time of the flood of 370 days (Opening of Abyss until Leaving the Ark), compared to exactly 360 days provided in the Greek OT.

► see the study 'The Flood · Chronology' for more details and the precise calculation

A biblical calendar year is 360 days long (see study 'Creation'), divided into 12 months of 30 days each.

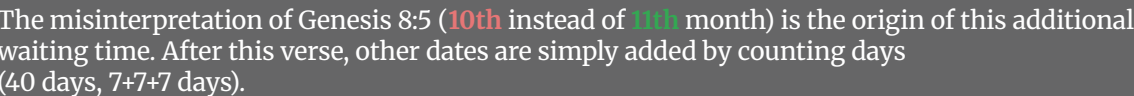
11

Re  
12

Rev 22:2

By comparing the beforehand mentioned dates in the Masoretic and Greek OT texts, we notice in the Masoretic texts a mysterious and additional 30-day waiting period.

► see the study 'Flood of Noah · 360-Day Chronology According to the Greek OT' for more details and precise calculation



Most scholars simply and unknowingly merge this unexplained gap into a longer waiting time of 86 instead of 56 days, effectively adding another waiting time of 30 days before the final wait of 56 days. But when we look at the Greek OT dates, we see a **perfect match of Gen 8:12 and 13**, initiating the 56-day waiting period on the **very same day the dove did not return** and Noah opened consequently the covering.



Comments	Scripture / References	
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.	<div>Adam – Flood – Reu</div> <div>S 230, 205, 190, 170, 165, 162, 165, 187, 182, 502, 100, 135, 130, 130, 134, 130, 132</div> <div>M 130, 105, 90, 70, 65, 162, 65, 187, 182, 502, 100, 35, na, 30, 34, 30, 32</div> <div>D 100, 100, 100, 100, 100, 0, 100, 0, 0, 0, 100, –, 100, 100, 100, 100</div> <div>S = Septuagint Text, M = Masoretic Text, D = Difference</div> <div>Adam Seth Enosh Cainan Mahalaleel Jared Enoch (no death) Methuselah Lamech Noah Shem Arphaxad Cainan Shelah Eber Peleg Reu</div>	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.	<div>Adam Seth Enosh Cainan Mahalaleel Jared Enoch (no death) Methuselah Lamech Noah Shem Arphaxad Cainan Shelah Eber Peleg Reu</div>	-
3. Both Methuselah and Lamech had -NOT- been on the ark, which clearly implies their deaths (either through the flood or) before the flood.	<div>... 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.</div> <div>“Go – you and all your household – into the ark ...</div> <div>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.</div>	<div>Gen 6:18</div> <div>Gen 7:1</div> <div>Gen 7:7</div>
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.	<div>Lamech: 3298 BC (Flood) + 600 Years (Noah)</div> <div>+ 182 Years (Lamech, Begetting Age) – 753 Years (Lamech, Life Time)</div> <div>= 3327 BC (29 Years Before the Flood)</div> <div>Methuselah: 3298 BC Flood + 600 Years (Noah)</div> <div>+ 182 Years (Lamech, Begetting Age) + 187 Years (Methuselah, Begetting Age)</div> <div>– 969 Years (Methuselah, Life Time)</div> <div>= 3298 BC (Year of the Flood)</div>	
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?	<div>Lamech: 3298 BC (Flood) + 600 Years (Noah)</div> <div>+ 82 Years (Lamech, Begetting Age) – 753 Years (Lamech, Life Time)</div> <div>= 3227 BC (71 years After flood)</div> <div>Methuselah: 3298 BC (Flood) + 600 Years (Noah) + 82 Years (Lamech, Begetting Age)</div> <div>+ 87 Years (Methuselah, Begetting Age) – 969 Years (Methuselah, Life Time)</div> <div>= 3098 BC (200 Years After Flood).</div>	
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.	<b>5</b> 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 <b>MESSENGER OF GREAT COUNSEL</b> . [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.	<a href="#">Isa 9:6</a> <a href="#">Greek OT</a>
	<b>One single Bible verse, Isaiah 9:6, provides us with the identity of the Angel of KYRIOS.</b>  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).	<b>6</b> 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 <b>Wonderful</b> Counselor, <b>Mighty G-d</b> , <b>Everlasting Father</b> , <b>Prince of Peace</b> .  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.	<a href="#">Isa 9:6</a> <a href="#">Masoretic OT</a>
	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, <b>the THEOS who continues to feed me from my youth until this day. Is the Angel (Ο ΑΓΓΕΛΟC) who delivers me from all evils</b> , 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.	<a href="#">Gen 48:16</a>
	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 <b>KYRIOS, whom ye seek, shall suddenly come into His temple, even the Angel of the Covenant</b> [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?	<a href="#">Mal 3:1-2</a>
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. <b>It was this sin of sacrilege / greediness that led after THEOS' respective rejection to the first murder in history.</b>  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 <b>fruits of the earth a sacrifice to KYRIOS</b> . 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 <b>thou hast brought it rightly, but not rightly divided [Strong's G1244 ΔΙΕΛΗC - dieles, to divide, to distribute] it?</b> 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.	<a href="#">Gen 4:3-7</a> <a href="#">Greek OT</a>
	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 <b>Apostolic fathers, where Clement of Rome quotes the precise passage</b> from the Greek Old Testament (the letter being problematic, but this detail is important).	In the course of time Cain brought <b>to the Lord an offering of the fruit of the ground</b> , 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 <b>If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door.</b> Its desire is contrary to you, but you must rule over it.”	<a href="#">Gen 4:3-7</a> <a href="#">Masoretic OT</a>
	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 <b>not divide rightly</b> , did you not sin?	<a href="#">1st Letter of Clement Chapter 4, Verse 4</a>
	The <b>Sin of Sacrilege</b> 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, ΗΝΕΤΚΕΝ ΚΑΙΝ ΑΒΟ ΤΩΝ ΚΑΡΠΩΝ ΤΗC ΤΗC ΘΥCΙΑC ΤΩ ΘΕΩ, ΚΑΙ ΑΒΕΛ ΗΝΕΤΚΕΝ ΚΑΙ ΑΥΤΩC ΑΒΟ ΤΩΝ ΠΡΩΤΟΤΟΚΩΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΑΒΟ ΤΩΝ CΤΕΑΤΩΝ ΑΥΤΩΝ. 2ΚΑΙ ΕΒΕΛΑΝ Ο ΘΕΟC ΕΗ ΑΒΕΛ ΚΑΙ ΕΗ ΤΟΙC ΔΑΨΟΙC ΑΥΤΟΥ, ΕΗ ΔΕ ΚΑΙΝ ΚΑΙ ΕΗ ΤΑΙC ΘΥCΙΑΙC ΑΥΤΟΥ ΟΥ ΠΡΟΕCΧΕΝ. 3ΚΑΙ ΕΛΥΘΙCΕΝ ΚΑΙΝ ΑΝ ΚΑΙ CΥΝΕΒΕCΕΝ ΤΩ ΠΡΟCΩΠΩ. 4ΚΑΙ ΕΠΕΝ Ο ΘΕΟC ΠΡΟC ΚΑΙΝ: ΙΝΑ ΤΙ ΒΕΡΙΑΥΘΟC ΕΤΕΝΟΙ, ΚΑΙ ΙΝΑ ΤΙ CΥΝΕΒΕCΕΝ ΤΟ ΠΡΟCΩΠΟΝ CΟΥ; 5ΟΥΚ, ΕΑΝ ΟΡΘΩC ΠΡΟCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕΙ; 6ΗCΥΧΑCΩΝ: ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΕΙΕΙ ΑΥΤΟΥ. 7ΚΑΙ ΕΠΕΝ ΚΑΙΝ ΠΡΟC ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ: ΔΙΕΛΘΩΜΕΝ ΕΙC ΤΟ ΘΕΛΙΟΝ. ΚΑΙ ΕΤΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥC ΕΝ ΤΩ ΘΕΛΩ, ΑΝΕCΤΗ ΚΑΙΝ ΕΗ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΚΤΕΙΝΕΝ ΑΥΤΟΝ. 7ΟΡΑΤΕ, ΑΔΕΛΦΟΙ, ΖΗΛΟC ΚΑΙ ΦΘΟΝΟC ΑΔΕΛΦΟΚΤΟΝΙΑΝ ΚΑΤΕΙΡΓΑCΑΤΟ.	<a href="#">1st Letter of Clement - Greek Original</a>
	The <b>Sin of Sacrilege</b> 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.	3ΚΑΙ ΕΤΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑC ΗΝΕΤΚΕΝ ΚΑΙΝ ΑΒΟ ΤΩΝ ΚΑΡΠΩΝ ΤΗC ΤΗC ΘΥCΙΑC ΤΩ ΚΥΡΙΩ, 4ΚΑΙ ΑΒΕΛ ΗΝΕΤΚΕΝ ΚΑΙ ΑΥΤΩC ΑΒΟ ΤΩΝ ΠΡΩΤΟΤΟΚΩΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΑΒΟ ΤΩΝ CΤΕΑΤΩΝ ΑΥΤΩΝ. ΚΑΙ ΕΒΕΛΑΝ Ο ΘΕΟC ΕΗ ΑΒΕΛ ΚΑΙ ΕΗ ΤΟΙC ΔΑΨΟΙC ΑΥΤΟΥ, 5ΕΗ ΔΕ ΚΑΙΝ ΚΑΙ ΕΗ ΤΑΙC ΘΥCΙΑΙC ΑΥΤΟΥ ΟΥ ΠΡΟΕCΧΕΝ. ΚΑΙ ΕΛΥΘΙCΕΝ ΤΟΝ ΚΑΙΝ ΑΝ, ΚΑΙ CΥΝΕΒΕCΕΝ ΤΩ ΠΡΟCΩΠΩ. 6ΚΑΙ ΕΠΕΝ ΚΥΡΙΟC Ο ΘΕΟC ΤΩ ΚΑΙΝ ΙΝΑ ΤΙ ΒΕΡΙΑΥΘΟC ΕΤΕΝΟΙ, ΚΑΙ ΙΝΑ ΤΙ CΥΝΕΒΕCΕΝ ΤΟ ΠΡΟCΩΠΟΝ CΟΥ? 7ΟΥΚ, ΕΑΝ ΟΡΘΩC ΠΡΟCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕC? ΗCΥΧΑCΩΝ. ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΕΙΕΙ ΑΥΤΟΥ. 8ΚΑΙ ΕΠΕΝ ΚΑΙΝ ΠΡΟC ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΔΙΕΛΘΩΜΕΝ ΕΙC ΤΟ ΘΕΛΙΟΝ. ΚΑΙ ΕΤΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥC ΕΝ ΤΩ ΘΕΛΩ, ΚΑΙ ΑΝΕCΤΗ ΚΑΙΝ ΕΗ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΚΤΕΙΝΕΝ ΑΥΤΟΝ 9ΚΑΙ ΕΠΕΝ Ο ΘΕΟC ΠΡΟC ΚΑΙΝ ΠΟΥ ΕCΤΙΝ ΑΒΕΛ Ο ΑΔΕΛΦΟC CΟΥ?	<a href="#">Comparison With Gen 4:3-7 Greek OT</a>
	The <b>Sin of Sacrilege</b> 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 <b>eat the tithe of your grain</b> , 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, <b>you and your household</b> . 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 <b>the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled</b> , that KYRIOS your THEOS may bless you in all the work of your hands that you do.	<a href="#">Deu 14:22-29</a>
	The <b>Sin of Sacrilege</b> 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 <b>keep back for yourself part of the proceeds of the land?</b> 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 <b>not lied to man but to THEOS.</b> ” When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it.	<a href="#">Act 5:1-5</a>
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'.	► <a href="#">See also the separate study 'Divine, Spiritual &amp; Human Beings'</a>
	If we would have followed in the past centuries the Greek Old Testament, we could have avoided those controversies almost entirely.	... <b>let all the sons of THEOS worship Him;</b> <b>ΚΑΙ ΠΡΟCΚΥΝΗCΑΤΩCΑΝ ΑΥΤΩ ΠΑΝΤΕC ΥΙΟΙ ΘΕΟΥ.</b> <b>ΚΑΙ ΠΡΟCΚΥΝΗCΑΤΩCΑΝ ΑΥΤΩ ΠΑΝΤΕC ΑΓΓΕΛΟΙ ΘΕΟΥ.</b> <b>“Let all angels of THEOS worship him.”</b>	<a href="#">Deu 32:43</a>  <a href="#">Heb 1:6</a>





	Comments	Scripture / References	
Greek Old Testament Quotations	The Greek Old Testament is / was the Bible of IESOUS CHRISTOS and His Apostles, of the <b>Early Christians</b> 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 ΛΑΟC ΟΥΤΟC ΤΟΙC 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>
		Ο ΛΑΟC ΟΥΤΟC 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>
	It would already be remarkable if the HOLY SPIRIT would have caused <b>just one verse of the Greek Old Testament to be quoted in the Greek New Testament</b> . But it is much more, the <b>-majority-</b> of NT quotations are taken from the GOT. This does not mean that there is not also a great familiarity with the Masoretic text when translated properly into NT Greek, but it means that <b>the familiarity with the GOT is substantially higher</b> , both overall and in the substantive agreement within the quoted verses.	<i>Paul</i>	
		ΜΑΚΑΡΙΟΙ ΟΙΝ ΑΦΕΘΗC ΑΝ ΑΙ ΑΝΟΜΙΑΙ ΚΑΙ ΟΙΝ ΕΠΕΚΑΛΥΦΘΗC ΑΙ ΑΜΑΡΤΙΑΙ. 2ΜΑΚΑΡΙΟC ΑΝΗΡ ΟΥ ΟΥ ΜΗ ΔΟΥCΗΤΑΙ ΚΥΡΙΟC ΑΜΑΡΤΙΑΝ.	<i>Psa 31:1-2</i>
		7ΜΑΚΑΡΙΟΙ ΟΙΝ ΑΦΕΘΗC ΑΝ ΑΙ ΑΝΟΜΙΑΙ ΚΑΙ ΟΙΝ ΕΠΕΚΑΛΥΦΘΗC ΑΙ ΑΜΑΡΤΙΑΙ. 8ΜΑΚΑΡΙΟC ΑΝΗΡ ΟΥ ΟΥ ΜΗ ΔΟΥCΗΤΑΙ ΚΥΡΙΟC ΑΜΑΡΤΙΑΝ.	<i>Rom 4:7-8</i>
		<i>Jacobus (James) and Peter</i>	
		ΚΥΡΙΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCΕΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ	<i>Pro 3:34</i>
		Ο ΘΕΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCΕΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ.	<i>Jam 4:6</i>
		Ο ΘΕΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCΕΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ.	<i>1Pet 5:5</i>
	<i>The Ethiopian Eunuch (The Hebrew Masoretic Differs Significantly)</i>		
	... ὅτι ἡβραῖον ἐπὶ σβῆστην ἥχθη καὶ ὁ αὐτὸς ἀνάνιον τοῦ κερπαντοῦ αὐτοῦ ἀφώσκει, ὅτι ὁὗτος οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. 8ἐν τῇ ταπεινώσει ἡ καρδία αὐτοῦ ἠρώη. τὴν γενεάν αὐτοῦ τίς ἀνιήσεται? οὐκ ἀρεται αὐτὸ τίς τῆς ἡζύης αὐτοῦ ...	<i>Isa 53:7-8</i>	
	ὁὗτος ἡβραῖον ἐπὶ σβῆστην ἥχθη καὶ ὁὗτος αὐτὸς ἀνάνιον τοῦ κερπαντοῦ αὐτοῦ ἀφώσκει, ὅτι ὁὗτος οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. 8ἐν τῇ ταπεινώσει [αὐτοῦ] ἡ καρδία αὐτοῦ ἠρώη. τὴν γενεάν αὐτοῦ τίς ἀνιήσεται? οὐκ ἀρεται αὐτὸ τίς τῆς ἡζύης 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 ἐνός. 12πάντες ἐξεκλίναν ἀμὰ ἠχρεώθησαν. οὐκ ἔστιν ὁ ποίων χριστοτήτα, οὐκ ἔστιν ἐὼς ἐνός. 13ταφός ἀνεψίγμενός ὁ λαρυγῆ αὐτῶν, ταῖς γλῶσσαις αὐτῶν ἐδολοῦσαν, ἱός ἀσπιδῶν ὑπὸ τὰ χεῖρῃ αὐτῶν, ὦν τὸ στόμα ἀράς καὶ πικρίας γέμει. 14ὦν τὸ στόμα ἀράς καὶ πικρίας γέμει, 15οἷς οἱ πόδες αὐτῶν ἐκχεαί αιμα, 16κύντριμμα καὶ τάλαιπώρια ἐν ταῖς ὁδοῖς αὐτῶν, 17καὶ ὁδὸν εἰρηνῆς οὐκ ἐγνώσαν. 18οὐκ ἔστιν φόβος θεοῦ ἀπεναντί τῶν ὀφθαλμῶν αὐτῶν.	<i>Psa 132-3</i>	
	... ἔστιν ὁ κυνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. 12πάντες ἐξεκλίναν ἀμὰ ἠχρεώθησαν. οὐκ ἔστιν ὁ ποίων χριστοτήτα, οὐκ ἔστιν ἐὼς ἐνός. 13ταφός ἀνεψίγμενός ὁ λαρυγῆ αὐτῶν, ταῖς γλῶσσαις αὐτῶν ἐδολοῦσαν, ἱός ἀσπιδῶν ὑπὸ τὰ χεῖρῃ αὐτῶν. 14ὦν τὸ στόμα ἀράς καὶ πικρίας γέμει, 15οἷς οἱ πόδες αὐτῶν ἐκχεαί αιμα, 16κύντριμμα καὶ τάλαιπώρια ἐν ταῖς ὁδοῖς αὐτῶν, 17καὶ ὁδὸν εἰρηνῆς οὐκ ἐγνώσαν. 18οὐκ ἔστιν φόβος θεοῦ ἀπεναντί τῶν ὀφθαλμῶν αὐτῶν.	<i>Rom 3:11-18</i>	





	Comments	Scripture / References																																				
Age of Humanity	Genealogies – leading to the Age of Humanity.	Demetrius the Chronographer (225 BC)	<div>approx. <b>—</b></div>	He computed the date of the flood and the birth of Abraham exactly as in the Greek Old Testament.	<a href="#">Wikipedia 'Byzantine Calendar'</a>																																	
	The following sources affirm the Greek OT in regards of the age of humanity – <b>approx. 5500 BC</b> .	Eupolemus (158 BC)	<b>5307</b>	He wrote a chronological summary indicating 5149 years from Adam to the 5th year of Demetrius (= <b>5307 years</b> ).	<a href="#">Wikipedia</a>																																	
	► See also the study 'Genealogies', where I <b>precise this date with the year 5508 BC (Biblical 360-Day Calendar) / 5554 BC (Gregorian Calendar)</b> .	Flavius Josephus (1c. AD)	<b>5467</b>	"Those Antiquities contain the <b>history of five thousand years</b> , and are taken out of our sacred books, but are translated by me into the Greek tongue."	<a href="#">Wikisource 'Josephus, Against Apion 1.1'</a>																																	
	Most notably, the <b>Byzantine calendar</b> , also called the Roman calendar and used by the Eastern Orthodox Church at least until the 18c. AD, placed the date of creation at <b>5509 years (Julian Calendar)</b> before the incarnation of IESOUS CHRISTOS.	Hippolytus of Rome (2c. AD)	<b>5502</b>	"...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." <b>[total of 5502 years]</b>	<a href="#">Wikipedia 'Byzantine Calendar'</a>																																	
		Theophilus of Antioch (2c. AD)	<b>5559</b>	"Until Abraham, therefore, there are 3278 years [...] they spent 40 years in the wilderness, as it is called. All these years, therefore, amount to 3,938 [...] Until the sojourning in the land of Babylon, there are therefore, in all, 4,954 years 6 months and 10 days." <b>[–605 BC + 4,954 years = 5559 BC]</b>	<a href="#">To Autolyucus Ad Autolycum</a>																																	
		Clement of Alexandria (198 AD)	<b>5627</b>	"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]. <b>[= 5627 BC]</b>	<a href="#">Stromateis, Book 1, Ch. 21, Page 127</a>																																	
		Julius Africanus (221 AD)	<b>5500</b>	"... and from their remaining Hebrew histories, they [the Jews] have handed down a period of <b>5500 years</b> up to the advent of the Word of salvation [CHRISTOS]"	<a href="#">Bible.ca</a>																																	
		John Chrysostom (4c. AD)	<b>4967</b>	"CHRISTOS opened for us today Paradise, which had remained closed for <b>some 5000 years</b> ."	<a href="#">Wikipedia 'Byzantine Calendar'</a>																																	
		Augustine of Hippo (5c. AD; strong discernment required)	<div>approx. <b>5580</b></div>	"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 <b>not 6,000 years have passed</b> [written in 413–426 AD, minus 6000 = ~5580]."	<a href="#">Wikipedia 'Byzantine Calendar'</a>																																	
		Alexandrian World Chronicle (~5–6c. AD)	<b>5462</b>	"Altogether this makes from Adam to the death of Cleopatra 5,432 years." <b>[30 BC + 5432 = 5462 BC]</b>	<a href="#">Page 225</a>																																	
		Isaac the Syrian (7c. AD)	<b>5500</b>	"... before CHRISTOS for <b>five thousand years five hundred and some years</b> G–d left Adam to labor on the earth."	<a href="#">Wikipedia 'Byzantine Calendar'</a>																																	
		Quinisext Council (691 AD)	<b>5500</b>	"... 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" <b>[= 5500 BC]</b>	<a href="#">Wikipedia 'Byzantine Calendar'</a>																																	
		Doukas (~1460 AD)	<b>5500</b>	"The first, which was from G–d, was that of Adam. The second, after <b>230</b> years, was that of Seth begotten of Adam. The third, <b>205</b> years after Seth, was that of Enos begotten of Seth. The fourth, <b>190</b> years after Enos, was that of <b>Kainan</b> begotten of Enos. The fifth, <b>170</b> years after <b>Kainan</b> , was that of Mahaleel begotten of Kainan. The sixth, <b>165</b> years after Mahaleel, was that of Jared begotten of Mahaleel. The seventh, <b>162</b> years after Jared, was that of Enoch begotten of Jared. The eighth, <b>165</b> years after Enoch, was that of Methuselah begotten of Enoch. The ninth, <b>167</b> years after Methuselah, was that of Lamech begotten of Methuselah. The tenth, <b>188</b> years after Lamech, was that of Noah. Noah was <b>600</b> 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." <b>[total of ~5500 years]</b>	<a href="#">Wikipedia 'Byzantine Calendar'</a>																																	
	<b>average ø 5455 years</b>																																					
The 'Last Days'	The ' <b>Last Days</b> ' / This Age / This Generation = The New Covenant.	... 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] <b>all the days until the end of the [present] age</b> ."			<a href="#">Mat 28:20</a>																																	
	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. <b>1/3 of the time humanity exists (~4000 Old Days vs. 2000 Last Days)</b> , which can hardly serve as a reference for the 'last days'.	‘And it will be in the <b>last days [already implying Pentecost]</b> ,’ 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.			<a href="#">Act 2:17</a>																																	
	When we take the correct creation date of approx. 5500 BC, then those 'last days' (up to date) only account for <b>1/4 of the time of humanity</b> , which appears much more feasible as reference for the ' <b>last days' (~5500 Old Days versus 2000 Last Days)</b> .	Over-above all principality, authority, and power, and lordship, and every name that is named, not only in <b>this age</b> [New Covenant], but also in <b>the coming one</b> [eternity] ...			<a href="#">Eph 1:21</a>																																	
		But know this, that in the <b>last days [-current time]</b> 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 ...			<a href="#">2Tim 3:1</a>																																	
Insufficient Time Spans	Insufficient time span from a flood in ~2350–2460 BC until Abram's birth in 2166 BC.	From these the coastland peoples spread in their lands, each with his own language, by their clans, in <b>their nations</b> . [...] These are the sons of Ham, by their clans, their languages, their lands, and <b>their nations</b> . [...] These are the sons of Shem, by their clans, their languages, their lands, and <b>their nations</b> .			<a href="#">Gen 10:5–31</a>																																	
	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.	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 <b>Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites</b> .”			<a href="#">Gen 15:18–21</a>																																	
	Less than 300 years for the creation of nations with their kings and princes are rather not feasible.	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.			<a href="#">Gen 14:1–16</a>																																	
	Nimrod –the mighty hunter–built several cities.	<table><tr><td rowspan="2">Noah</td><td rowspan="5">&lt;</td><td>Ham</td><td> </td><td>Cush</td><td colspan="2">Nimrod</td></tr><tr><td>Shem</td><td> </td><td>Arphaxad</td><td>Cainan</td><td>Shelah</td></tr><tr><td colspan="2">Masoretic:</td><td>Flood</td><td></td><td>+2 years</td><td>–</td><td>+35 = 37 years</td></tr><tr><td colspan="2">Greek OT without Cainan:</td><td>Flood</td><td></td><td>+2 years</td><td>–</td><td>+130 = 132 years</td></tr><tr><td colspan="2">Greek OT including Cainan:</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																																	
		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																																
Pyramids of Egypt – Overlap with Flood.	There would not have been nearly enough people for Nimrod to build several cities, if Nimrod would have been born <b>37 years after the flood (or some years after Cainan, his relative of the same generation)</b> , instead of at least <b>115 years after the flood</b> , when the descendents of Noah would have multiplied significantly (up to 9 generations including Noah and his children).	These are the generations of the sons of Noah – Shem, Ham, and Japheth. <b>Children were born to them after the flood</b> .			<a href="#">Gen 10:1</a>																																	
	Line of Shem	These are the generations of Shem. When Shem was one hundred years old, he fathered Arphaxad, <b>two years after the flood</b> .			<a href="#">Gen 11:10</a>																																	
		And Arphaxad lived a <b>hundred and thirty-five years</b> , and begot <b>Cainan</b> .			<a href="#">Gen 11:12 Greek OT</a>																																	
		When Arphaxad had lived <b>thirty-five years</b> , he fathered <b>Shelah</b> .			<a href="#">Gen 11:12 Masoretic OT</a>																																	
		And Cainan lived <b>1 hundred and thirty years</b> and procreated Salah ...			<a href="#">Gen 11:13 Greek OT</a>																																	
	Line of Ham	And the sons of Ham: Cush, Egypt, Put, and Canaan.			<a href="#">Gen 10:6</a>																																	
		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 <b>Nimrod a mighty hunter before KYRIOS</b> .” 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 <b>he built Nineveh, Rehoboth-Ir, Calah, Resen</b> between Nineveh and Calah; that is the great city.			<a href="#">Gen 10:8–12</a>																																	
	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 <b>pyramids</b> (e.g. Pyramid of Djoser) are generally accepted to have been built ~2620 –2550 BC.	<a href="#">Wikipedia</a>																																			
		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 <b>growth of the population</b> , and therefore manpower for the construction of the tower of Babel and the pyramids.	► see the study ' <a href="#">Timeline</a> '																																			
	see next page																																					





	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	יְהִלֵּלְךָ לַיהוָה אֱלֹהֵינוּ מִמֶּלֶךְ וְאַהֲרִיכָה שְׁמֶךָ לְעֹלָם 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  Psalm 144 Greek OT
		2	בְּכָל-יוֹם אֲהַרְבֶּה וְאַהֲלִילְךָ שְׁמֶךָ לְעֹלָם וָעֶד	Bet	2 Every day will I bless Thee, and I will praise thy name for ever and ever.	
		3	גָּדוֹל יְהוָה וְשִׁמְלֹל מֶאֶד וְלֹא-יֵגְדוּלְתּוֹ אִין חֶסֶד	Gimel	3 KYRIOS is great, and greatly to be praised; and there is no end of His greatness.	
		4	דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ וְגִבּוֹרֹתֶיךָ יִגִּידוּ	Dalet	4 Generation after generation shall praise thy works, and tell of Thy power.	
		5	הִגִּיד דִּבְרוֹתֶיךָ וְהִגִּיד גִּבּוֹרֹתֶיךָ וְגִבּוֹרֹתֶיךָ אֵשֶׁר-יְהוָה	He	5 And they shall speak of the glorious majesty of Thy holiness, and recount Thy wonders.	
		6	וַיִּגְדּוּ מִגִּבּוֹרֹתֶיךָ יִאֲמְרוּ וְגִדְלֹתֶיךָ (כְּתִיב וְגִבּוֹרֹתֶיךָ) אֲסַפְרֶנָּה	Vav	6 And they shall speak of the power of thy terrible acts; and recount Thy greatness.	
		7	זָכַר רַב־טוֹבוֹתֶיךָ יִבְרִישׁוּ וְצִדְקָתֶיךָ יִרְגִּיזוּ	Zayin	7 They shall utter the memory of the abundance of Thy goodness, and shall exult in Thy righteousness.	
		8	חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ-אַפַּיִם וְגִדְלִי-חֶסֶד	Chet	8 KYRIOS is compassionate, and merciful; long-suffering, and abundant in mercy.	
		9	טוֹב וְיִחְוָה לְכָל הַרְחֻמָּיו עַל-כָּל-מַעֲשָׂיו	Tet	9 KYRIOS is good to those that wait on Him; and His compassions are over all His works.	
		10	יְיָ יִדְוֶה יְהוָה כָּל-מַעֲשָׂיךָ וְחֲסִידֶיךָ יְהַרְבִּיבֶנָּה	Yod	10 Let all thy works, O KYRIOS, give thanks to Thee; and let thy saints bless Thee.	
		11	כָּבוֹד מַלְכוּתֶיךָ יִאֲמְרוּ וְגִבּוֹרֹתֶיךָ יִדְבָּרוּ	Kaph	11 They shall speak of the glory of Thy kingdom, and talk of Thy dominion;	
		12	לְהַגִּיד לְבָנֵי הָאָדָם גִּבּוֹרֹתֶיךָ וְכָבוֹד מַלְכוּתֶיךָ	Lamed	12 to make known to the sons of men Thy power, and the glorious majesty of Thy kingdom.	
		13	מַלְכוּתֶיךָ מַלְכוּת כֹּל־עַלְמִים וְמַמְלַתֶיךָ בְּכָל-דּוֹר וָדָר	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)	סָמַךְ יְהוָה לְכָל-סִנְפָּלִים וְיִזְלַח לְכָל-הַכַּפְּתָיִם	Samekh	14 KYRIOS supports all that are falling, and sets up all that are broken down.	
		15 (16)	עֵינֵי כָל אֱלֹהִים נִשְׁפְּרוּ וְאִמְתָּה בַּתְּמוּלָהֶם אֶת־אֲדָמָה בְּעֵתָהּ	Ayin	15 The eyes of all wait upon thee; and thou givest them their food in due season.	
		16 (17)	פָּתַח אֶת־יָדָיִךָ וּמַשְׁפִּיעַ כָּל־יְיָ רָצוֹן	Pe	16 Thou openest thine hands, and fillest every living thing with pleasure.	
		17 (18)	צַדִּיק טָהוֹר בְּכָל־דְּרָגָיו וְחֲסִיד 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 יִקְרָאֵהוּ בְּאֵמֶת	Qoph	18 KYRIOS is near to all that call upon Him, to all that call upon Him in truth.	
		19 (20)	רָצוֹן יִרְאִיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתֵם יִשְׁמַע וְיִוָּשִׁיעַם	Resh	19 He will perform the desire of them that fear Him: and He will hear their supplication, and save them.	
		20 (21)	שָׁמַר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֶת־כָּל־הַרְשָׁעִים יִשְׁמִיד	Shin	20 KYRIOS preserves all that love Him: but all sinners He will utterly destroy.	
		21 (22)	תְּהַלֵּל יְהוָה, וְדַבֵּר פִּי וַיְבָרֶךְ כָּל־בֹּשֶׁר שֵׁם קֹדֶשׁוֹ לְעֹלָם 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	
	Faithlife Study Bible states the following:	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	
		"The traditional Masoretic Text uses <b>"sons of Israel,"</b> while the <b>Dead Sea Scrolls –in agreement with the Septuagint,</b> the ancient Greek translation of the Old Testament– reads <b>"sons of G-d."</b> The textual evidence seems to favor "sons of G-d" ; not only does the reading make more sense chronologically with respect to the Babel event and the subsequent call of Abraham (from whom Israel comes) – its has ample ancient textual support." [...] The manuscript tradition was likely changed sometime after the Jewish religious community "standardized" the Hebrew text in the second century (after 100 AD) in response to the new Christian Church and its use of the Septuagint. Furthermore, the MT has no inherent textual priority over other manuscripts. In Qumran – where the Dead Sea Scrolls were discovered – manuscript material for three known versions of the Hebrew Bible (LXX, MT, and the "Samaritan Pentateuch") was recovered. All three date to the same period, and are witnessed back to the third century BC. [...] The situation regarding this material was one of "textual plurality;" a variety of texts were available to both Jewish and Christian communities, similar to the modern day proliferation of English translations of the Bible. Hence, appeal to the MT ("sons of Israel") in the case of Deut 32:8 cannot be sustained.			John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016)	
Book Of The Esther	1. Active Scripture manipulation and removal of all 3 remaining references to 'KYRIOS' / 'THEOS'.	Esther is not declaring her family and her people, as Mordecai has laid a charge on her, ----- [entire reference to THEOS cut out] ----- and the saying of Mordecai Esther is doing as when she was truly with him.			Est 2:20 Masoretic OT	
		Now Esther had not discovered her kindred; for so Mardocheus commanded her, to fear THEOS, and perform his commandments, as when she was with him: and Esther changed not her manner of life.			Est 2:20 Greek OT	
		On that night the sleep of the king has fled away [elimination of the cause of his lack of sleep, which was KYRIOS Himself], and he commands to bring in the scroll of memorials of the chronicles, and they are read before the king			Est 6:1 Masoretic OT	
		But KYRIOS removed sleep from the king that night: and he told his servant to bring in the books, the registers of daily events, to read to him.			Est 6:1 Greek OT	
		And Haman recounts to his wife Zeresh, and to all his friends, all that has met him, and his wise men and his wife Zeresh say to him, "If Mordecai [is] of the seed of the Jews, before whom you have begun to fall, you are not able for him ----- [entire reference to THEOS cut out] -----, but certainly fall before him."			Est 6:13 Masoretic OT	
		And Aman related the events that had befallen him to Zosara his wife, and to his friends: and his friends and his wife said to him, If Mardocheus be of the race of the Jews, and thou hast begun to be humbled before him, thou wilt assuredly fall, and thou wilt not be able to withstand him, for the living THEOS is with him.			Est 6:13 Greek OT	
	2. The name of KYRIOS appears 21 times, and the name of THEOS appears 21 times in the book of Esther, mostly in the 6 major section (A-F) which do not appear in the Masoretic text, apart from the 3 above seen references which had been filtered out from the remaining text. The ancient and still prevalent legend, that the book of Esther does not contain any mention of the name of KYRIOS and / or THEOS, is therefore highly misleading and simply ridiculous. It is very clear that the divine name was both intentionally removed and filtered out so as to remove credibility from the book.					
		3. Manipulation of Esther 8:9, the letter announcing the liberty of the Jews (which in itself is entirely removed from the Masoretic text).	And the scribes of the king are called, at that time, in the third month – it [is] the month of Sivan – in the twenty-third [day] of it, and it is written, according to all that Mordecai has commanded, to the Jews, and to the lieutenants, and the governors, and the heads of the provinces, that [are] from Hodu even to Cush, one hundred twenty-seven provinces—province and province according to its writing, and people and people according to its tongue, and to the Jews according to their writing, and according to their tongue.			Est 8:9 Masoretic OT
	So the scribes were called in the first month, which is Nisan, on the three and twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects.			Est 8:9 Greek OT		
	> This last manipulation reveals the most probable motivation of those who removed the divine name and entire sections from the Book of Esther, and why many scholars / sources such as Amphilochius, Athanasius of Alexandria, Dead Sea Scrolls, Melito, Nazianus boycotted / removed the book from their canonical list. Luther also strongly disliked it and argued that the book "Judaized too much" (he generally disliked the Jews) and lacked any mention of G-d, calling it "less worthy of being held canonical" than other OT books (he also boycotted and partly even insulted the books of Hebrews, James, Jude and Revelation).					
What was the main motivation behind the change?						
The 23rd of Nisan / Abib is precisely the day our KYRIOS and SAVIOR resurrected, and the day of First Fruits (as also affirmed by Beta Israel who never lost sight of Ancient Judaism). The Book of Esther and specifically the letter of liberty to the Jews was a strong pointer and allusion to the Resurrection of IESOUS CHRISTOS. In the same way liberation from the consequences of sin was granted to those who repented in Susa (their death sentence was literally annulled), so also all those who repent today and trust in IESOUS CHRISTOS as SAVIOR have annulled their spiritual death sentence and have been proactively liberated on the precisely same day, on Abib 23rd. ► See also the study 'CHRISTOS IESOUS III Passover Chronology · Refutation of Fast-Track Trial'.						
Through the removal of this very important date, those evil men both concealed the death & resurrection at the end of the Passover Week, and removed the main essence of the book of Esther – being a precursor to the most important of all the Passover Weeks. This is certainly the main reason why the book was and is still being –mutilated–.						
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
	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	
	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	





	Comments	Scripture / References					
--	----------	------------------------	--	--	--	--	--

Joshua 12

(initiated and financed by Francisco Jiménez de Cisneros, a Franciscan friar, Cardinal of the RCC, and 'Grand Inquisitor' which was the highest-ranked official of the Spanish Inquisition) and the Aldine Bible (Masoretic text translated back into Greek). We find in the Masoretic text precisely 2 additions to the list of kings (31 instead of the original 29 kings eliminated by Joshua), and a total of 7 modifications. The nature and motive of those manipulations is unclear, but it is apparent that most manipulations occurred with respect to northern kingdoms.

Greek Old Testament (Codex Vaticanus)		Greek Old Testament (Codex Sinaiticus)		Greek Old Testament (Codex Alexandrinus)		Masoretic Text (as found in the ABP which uses a Masoretic (Aldine) text trans- lated back into Greek)	
Kings from the Southern Alliance (Joshua 12:9-18)							
1 TON BACIAEA IEPIXΩ KAI	Jericho (King of)	IEPIXΩ	Jericho	IEPIXΩ	Jericho	Ιεριχώ	Jericho
2 TON BACIAEA THC ΓΑΙ, ...	Gai	ΓΑΙ	Gai	ΓΑΙ	Gai	Γαι	AI
3 BACIAEA IEPOYCAAIHM,	Jerusalem	IEPOYCAAIHM	Jerusalem	IEPOYCAAIHM	Jerusalem	Ιερουσαλήμ	Jerusalem
4 BACIAEA XEBPΩN,	Chebron	XEBPΩN	Chebron	XEBPΩN	Chebron	Χεβρών	Hebron
5 BACIAEA IEPIMOYΘ,	Jerimuth	IEPIMOYΘ	Jerimuth	IEPIMOYΘ	Jerimuth	Ιεριμούθ	Jarmuth
6 BACIAEA ΛΑΧΙC,	Lachis	ΛΑΧΙC	Lachis	ΛΑΧΙC	Lachis	Λαχίς	Lachish
7 BACIAEA AIAAM	Ailam	AIAAM	Ailam	AIAAM	Ailam	Εγλόμ	Eglon
8 BACIAEA ΓΑΖΕΡ,	Gazer	ΓΑΖΕΡ	Gazer	ΓΑΖΕΡ	Gazer	Γαζάρ	Gezer
9 BACIAEA ΔΑΒΙΡ,	Dabir	ΔΑΒΕΙΡ	Dabir	ΔΑΒΙΡ	Dabir	Δαβίρ	Debir
10 BACIAEA ΓΑΔΕΡ,	Gader	ΓΕΙCΕΡ	Gader	ΓΑΔΕΡ	Gader	Γαδέρ	Geder
11 BACIAEA ΕΡΜΑΘ,	Hermath	ΕΡΜΑΘ	Hermath	ΕΡΜΑΘ	Hermath	Ερμά	Hormah
12 BACIAEA ΑΡΑΘ,	Arad	ΑΡΑΘ	Arad	ΑΡΑΘ	Arad	Αράς	Arad
13 BACIAEA ΛΕΒΝΑ,	Lebna	ΛΕΒΜΝΑ	Lebna	ΛΕΒΝΑ	Lebna	Λεβνά	Libnah
14 BACIAEA ΟΔΟΛΛΑΜ,	Odollam	ΟΔΟΛΛΑΜ	Odollam	ΟΔΟΛΛΑΜ	Odollam	Οδολάμ	Adullam
15 BACIAEA ΜΑΚΗΔΑ,	Makkedah	ΜΑΚΗΔΑΡ	Makkedah	ΜΑΚΗΔΑ	Makkedah	Μακκρά	Makkedah
add						Βαυθήλ	Bethel
16 BACIAEA ΤΑΦΟΥΤ,	Taphut	manuscript is fragmented		ΤΑΦΟΥΟΥ	Taphut	Ταπτού	Tappuah
17 BACIAEA ΟΦΕΡ,	Opher	manuscript is fragmented		ΟΦΕΡ	Opher	Εφέρ	Hepher
18 BACIAEA ΑΦΕΚ ΘHC CΑΡΩΝ,	Ophec of Aroc	ΟΦΕΚ	Ophec	ΑΦΕΚ ΘHC CΑΡΩΝ	Aphek	Αφεκ	Aphek
Kings from the Northern Alliance (Joshua 12:19-24)							
19 BACIAEA ΑCΩΡ,	Asom	ΑCΩΡ	Asom	ΑCΩΡ	Asom	Λαζαρόν	Lasharon
20 BACIAEA CΥΜΟΩΝ,	Symoōn	CΥΜΟΩΝ	Symoōn	CΑΜΡΩΝ	Samron	Μαδόν	Madon
21 BACIAEA ΜΑΜΒΡΩ,	Mambroth	manuscript is fragmented		ΜΑΡΩ	Mambroth	Ασσόρ	Hazor
22 BACIAEA ΑΖΙΦ,	Aziph	manuscript is fragmented		ΑΧCΑΦ	Achshaph	Αμαρόν	Meron
23 BACIAEA ΚΑΔΗC,	Cades	manuscript is fragmented				ΑΧΑCΑΦ	Achshaph
24 BACIAEA ΤΑΝΑΧ,	Taanach	manuscript is fragmented		ΘΑΝΑΧ,	Taanach	ΑΘΑΝΑΧ	Taanach
25 BACIAEA ΜΑΓΕΔΩΝ,	Megiddo	manuscript is fragmented		ΜΑΓΕΔΔΩΝ	Megiddo	Μαγεδδó	Megiddo
add				ΚΕΔΕC	Kedesh	ΚΕΔΕC	Kedesh
26 BACIAEA ΙΕΚΟΝΑΜ ΤΟΥ ΧΕΡΜΕΑ,	Jokneam of Carmel	manuscript is fragmented		ΙΕΚΟΝΑΜ	Jokneam	Ιεκονάμ του Χερμέλ	Jokneam
27 BACIAEA ΔΩΡ ΤΟΥ ΝΑΦΕΔΔΩΡ,	Dor of Nephedor	manuscript is fragmented		ΑΔΔΩΡ	Dor	Αδóρ του Ναφιδóωρ	Dor
28 BACIAEA ΓΟΙΜ ΘHC ΤΑΔΙΑΙΑC,	Goim	ΓΕΙ ΘHC ΤΑΔΙΕΙ	Goim	ΓΟΙΕΙΜ	Goim	Γοίμ	Goim
29 BACIAEA ΘΑΡCΑ.	Thersa	ΘΕΡCΑ	Thersa	ΘΕΡΜΑ	Thersa	Θεραύ	Tizrah
Total number specifically provided in Joshua 12:24:		29	29	29	29	31	
Rahlf's	Source					Masoretic Text	
Swete's Septuagint	Source					Apostolic Bible Polyglot (ABP)	Source
New English Translation (NETS)	Source						
Brenton (but added Elath without changing the total count)	Source						
Complete Apostle's Bible (thus added Elath)	Source						
Lambert Bos (added Elath)							

Prophecies	Hundreds of Scripture differences can be found between the Masoretic and Greek OT texts, mainly intended to water down the prophecies about IESOUS CHRISTOS or to diminish the significance of His wonderful works.							
	In Deuteronomy 32:43, CHRISTOS is the <b>object of angelic worship</b> . Not so in the Masoretic text.	“Sing out, you nations, about His people! ----- [entire sentence with “angels” cut out] ----- For He will avenge the blood of His servants. He will render vengeance to His adversaries and make atonement for the land of His people.”						Deut 32:43 Masoretic OT
		Rejoice, ye Heavens, with Him, and let all the angels of THEOS worship Him; rejoice ye Nations, with His people, and let all the sons of THEOS strengthen themselves in Him: for He will avenge the blood of His sons, and He will render vengeance, and re-compense justice to His enemies, and will reward them that hate Him ...						Deut 32:43 Greek OT
		And again, when He brings the firstborn into the world, He says, “And let all the angels of THEOS worship Him.”						Deut 32: Greek NT
	The word ΧΡΙCΤΟΥ (CHRISTOS) appears 41x in the Old Testament. While it can sometimes be translated with 'anointed' (e.g. an anointed priest or anointing oil), it must in some instances remain as 'CHRISTOS', as for example Brenton correctly differentiated it in his translation. In 1Samuel 2:10 we find such a case; see also Psalm 2:2 and Amos 4:13 below; and also Psalm 19:6 and Daniel 9:25.	YHWH – His adversaries are broken down, He thunders against them in the heavens: YHWH judges the ends of the earth, And gives strength to His king, And exalts the <b>horn of His anointed.</b>  ... The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the <b>horn of his Christ.</b>						1Sam 2:10 Masoretic OT
		... The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the <b>horn of his Christ.</b>						1Sam 2:10 Greek OT
	Psalm 2:2 could in itself be translated with 'Anointed', but the verses 1-2 are quoted in Acts 4:26, where not only 'ΧΡΙCΤΟΥ' (CHRISTOS) is repeated, but is further described as <b>"Your holy child IESOUS"</b> . It is therefore a mistake to translate the word in Psalm 2:2 with 'Anointed', instead of relying on the plain reading 'ΧΡΙCΤΟΥ' (CHRISTOS).	Why do the nations rage and the peoples plot in vain?The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against <b>his Anointed</b> ...  Wherefore did the heathen rage, and the nations imagine vain things? The kings of the earth stood up, and the rulers gathered themselves together, against KYRIOS, and against <b>his CHRISTOS</b> .  ἵνα τὴ ἐφύγᾳσαν ἐὼν ἡ καὶ λαοὶ ἐμελέθσαν κενὰ? 2παρεθσαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνήχονσαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ <b>Χριστοῦ τοῦ υἱοῦ</b>  ἵνα τὴ ἐφύγᾳσαν ἐὼν ἡ καὶ λαοὶ ἐμελέθσαν κενὰ? 26παρεθσαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἀρχόντες συνήχονσαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ <b>Χριστοῦ τοῦ υἱοῦ</b>  ... “KYRIOS, You [are] THEOS, who made the heaven, and the earth, and the sea, and all that [are] in them, who, <b>through the mouth of Your servant David, said,</b> Why did nations rage, and peoples meditate vain things? The kings of the earth stood up, and the rulers were gathered together against KYRIOS and <b>against His CHRISTOS</b> ; for gathered together of a truth <b>against Your holy child IESOUS</b> , whom You anointed, were both Herod and Pontius Pilate, with nations and peoples of Israel, to do whatever Your hand and Your counsel determined before to come to pass. And now, KYRIOS, look on their threatenings, and grant to Your servants to speak Your Word with all freedom, in the stretching forth of Your hand, for healing, and signs, and wonders, to come to pass <b>through the Name of Your holy child IESOUS.</b> ”						Psa 2:1-2 Masoretic OT
		... “KYRIOS, You [are] THEOS, who made the heaven, and the earth, and the sea, and all that [are] in them, who, <b>through the mouth of Your servant David, said,</b> Why did nations rage, and peoples meditate vain things? The kings of the earth stood up, and the rulers were gathered together against KYRIOS and <b>against His CHRISTOS</b> ; for gathered together of a truth <b>against Your holy child IESOUS</b> , whom You anointed, were both Herod and Pontius Pilate, with nations and peoples of Israel, to do whatever Your hand and Your counsel determined before to come to pass. And now, KYRIOS, look on their threatenings, and grant to Your servants to speak Your Word with all freedom, in the stretching forth of Your hand, for healing, and signs, and wonders, to come to pass <b>through the Name of Your holy child IESOUS.</b> ”						Psa 2:1-2 Greek OT
	In Psalm 8:2, CHRISTOS is <b>praised</b> . Not so in the Masoretic text.	O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. Out of the mouth of babes and infants, <b>you have established strength</b> because of your foes, to still the enemy and the avenger.  O KYRIOS, our KYRIOS, how wonderful is your name in all the earth! For your magnificence is exalted above the heavens. Out of the mouth of babes and sucklings <b>hast thou perfected praise</b> , because of your enemies; that thou mightest put down the enemy and avenger.  ... “Do you hear what these are saying?” And IESOUS said to them, “Yes; have you never read, “ 'Out of the mouth of infants and nursing babies <b>you have prepared praise</b> ?”						Psa 8:2 Masoretic OT
		O KYRIOS, our KYRIOS, how wonderful is your name in all the earth! For your magnificence is exalted above the heavens. Out of the mouth of babes and sucklings <b>hast thou perfected praise</b> , because of your enemies; that thou mightest put down the enemy and avenger.  ... “Do you hear what these are saying?” And IESOUS said to them, “Yes; have you never read, “ 'Out of the mouth of infants and nursing babies <b>you have prepared praise</b> ?”						Psa 8:2 Greek OT
	In Isaiah 61:1, CHRISTOS is announced to heal <b>blindnesses</b> .	... He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to <b>let out into light those bound in the dark</b> [watered down to a general meaning; word 'blind' intentionally removed]...  ... to heal the broken in heart, to proclaim liberty to the captives, and <b>recovery of sight to the blind</b> ...  ... He has sent me to proclaim release to the captives, and <b>recovery of sight to the blind</b> ...						Isa 61:1 Masoretic OT
		... He has sent me to proclaim release to the captives, and <b>recovery of sight to the blind</b> ...						Isa 61:1 Greek OT
	Amos 4:13 is a very clear <b>Messianic prophecy</b> . Not so in the Masoretic text.	“Therefore, thus I do to you, O Israel, at last, Because this I do to you, Prepare to meet your G–d, O Israel.” For behold, the Former of mountains, and Creator of wind, And the <b>Declarer to man what [is] His thought</b> , He is making dawn obscurity, And is treading on high places of earth, YHWH, G–d of Hosts, [is] His Name!  Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy THEOS, O Israel. For, behold, I am he that strengthens the thunder, and creates the wind, and <b>proclaims to men his CHRISTOS</b> , forming the morning and the darkness, and mounting on the high places of the earth, The KYRIOS THEOS Almighty is His name.						Amo 4:13 Masoretic OT
		Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy THEOS, O Israel. For, behold, I am he that strengthens the thunder, and creates the wind, and <b>proclaims to men his CHRISTOS</b> , forming the morning and the darkness, and mounting on the high places of the earth, The KYRIOS THEOS Almighty is His name.						Amo 4:13 Greek OT

The Sabbaths	Discrepancies related to the Weekly Sabbath and the Sabbaths of Sabbaths.					
	While the concept of the Sabbath of Sabbaths (Ceremonial Sabbaths, Holy Convocations) is clearly defined in the Greek OT, this very important definition is lacking in the Hebrew OT.	It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever.		Lev 16:31 Masoretic OT		
		A Sabbath of Sabbaths it shall be to you, and you shall humble your souls - it is an eternal statute.		Lev 16:31 Greek OT		
		It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath."		Lev 23:32 Masoretic OT		
		A Sabbath of Sabbaths it will be to you. And you shall humble your souls from the ninth of the month. From evening to evening you shall observe the Sabbath of your Sabbaths.		Lev 23:32 Greek OT		
► see also the study 'Sabbaths' for more details						
	While Amos 6:3 warns us to not follow false Sabbaths, this warning is entirely absent in the text favoured by the Hebrews, who are well known for adding false Sabbaths to their calendars (erroneous beginning of New Year in the dark season of the year; unbiblical feasts).	You that put off the day of disaster and bring near a reign of violence!		Amo 6:3 Masoretic OT		
		Ye who are approaching the evil day, who are drawing near and adopting false Sabbaths ...		Amo 6:3 Greek OT		
Saul And David	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 16:18-23 Masoretic OT	
		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)		
	1	SAOUL (SAUL) ΕΞΟΥΔΕΝΩCΑC ΤΟ ΠΗΜΑ ΚΥΡΙΟΥ *	1Sam 15:26
	2	IEBOSTHE (ISHBOSHETH) SON OF SAOUL ΠΕΡΙΕΛΕΙΝ ΤΗΝ ΒΑCΙΛΕΙΑΝ ΑΠΟ ΤΟΥ ΟΙΚΟΥ CΑΟΥΑ	2Sam 3:10
	3	DAVID ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ *	1Kin 15:5
	4	SOLOMON ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ *	1Kin 11:8 < missing in the Proto-Masoretic
	Kingdom of Israel (North; Samaria)		
	5	JEROBOAM ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΤΟΥ ΠΑΤΡΟC ΑΥΤΟΥ	1Kin 15:26 1Kin 16:2
	6	NADAB SON OF IEROBOAM ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	1Kin 15:26
	7	BAASA (BAASHA) SON OF ACHIA ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	1Kin 15:34
	8	ELA (ELAH) SON OF BAASA ΑΜΑΡΤΙΩΝ ΒΑΑCΑ ΚΑΙ ΗΛΑ	1Kin 16:13
	9	ZAMBRI (ZIMRI) ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	1Kin 16:19
	10	AMBRI (OMRI) ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	1Kin 16:25
	11	ACHAAB (AHAB) SON OF AMBRI ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	1Kin 16:30
	12	OCHOZIAS (AHAZIAH) SON OF ACHAAB ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ	1Kin 22:53
	13	IORAM (JEHORAM) SON OF ACHAAB ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 1:18 2Kin 3:2
	14	IOU (JEHU) ΟΥΚ ΑΠΕCΤΗ ΕΠΑΝΩΘΕΙΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ	2Kin 10:31
	15	IOACHAS (JEHOAHAZ) SON OF IOU ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 13:2
	16	IOAS (JEHOASH) SON OF IOACHAS ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 13:11
	17	IEROBOAM (JEROBOAM) SON OF IOAS ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	2Kin 14:24
	18	ZACHARIAS SON OF IEROBOAM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 15:9
	19	SELLOUM (SHALLUM) SON OF IABIS CΥCΤΡΟΦΗ ΑΥΤΟΥ	2Kin 15:15
	20	MANAEM (MENAHEM) SON OF GADDI ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 15:18
	21	PHAKEIAS (PEKAHIAH) SON OF MANAEM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 15:24
	22	PHAKEE (PEKAH) SON OF ROMELIAS ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 15:28
	23	HOSEE (HOSHEA) SON OF ELA ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ	2Kin 17:2
	96% Evil (22 out of 23 kings)		
	Kingdom of Judah (South; Jerusalem)		
	2	ROBOAM (REHOBEOAM) SON OF SOLOMON ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΕΠΟΙHCΕΝ ΤΟ ΠΟΝΗΡΟΝ	1Kin 14:22 2Chr 12:13
		ABIU (ABIJAH) SON OF ROBOAM ΤΑΙC ΑΜΑΡΤΙΑΙC ΤΟΥ ΠΑΤΡΟC ΑΥΤΟΥ	1Kin 15:3
		ASA SON OF ANA ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	1Kin 15:11 2Chr 14:1
		IOSAPHAT (JOSAPHAT) SON OF ASA ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	1Kin 16:28 2Chr 20:32
		IORAM (JEHORAM) SON OF IOSAPHAT ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ	2Kin 8:18 2Chr 21:6
		OCHOZIAS (AHAZIAH) SON OF IORAM ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ	2Kin 8:27 2Chr 22:4
		IOAS (JEHOASH) SON OF ABIA ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	2Kin 12:3 2Chr 24:2
		AMESSIAS (AMAZIAH) SON OF IOAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	2Kin 14:3 2Chr 25:2
		AZARIAS (UZZIAH) SON OF AMESSIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	2Kin 15:3 2Chr 26:4
		IOATHAM (JOTHAM) SON OF AZARIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	2Kin 15:34 2Chr 27:2
		ACHAZ (AHAZ) SON OF IOATHAM ΟΥΚ ΕΠΟΙHCΕΝ ΤΟ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΟΥΚ ΕΠΟΙHCΕΝ ΤΟ ΕΥΘΕC ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	2Kin 16:2 2Chr 28:1
		HEZEKIAS (HEZEKIAH) SON OF ACHAZ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΩΠΠΟΝ 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 ΕΝΩΠΠΟΝ 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 ΕΝΩΠΠΟΝ 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 ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ	2Kin 24:9 2Chr 36:9
		SEDEKIAS (ZEDEKIAH) SON OF HAMITAL ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ 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 ΕΝΩΠΠΟΝ ΚΥΡΙΟΥ Right before KYRIOS
	ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ Right in (the) eyes of KYRIOS
	ΠΟΝΗΡΟΝ ΕΝΩΠΠΟΝ 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 THEOS 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

The superscriptions in the book of Psalms are often found in our modern Bibles in fine print, what has led to the widespread perception that those first verses of each chapter are secondary, not inspired and retroactively added by other scribes. In addition to the fine print, we find a great variety in regards of the length of the respective verse, with some Bibles printing the full superscription, while others leave part of it in the footnotes. But this superficial perception and especially the widespread arbitrariness in the redaction of biblical text are highly problematic, because it is <b>original and fully inspired Scripture</b> .				
In addition to those mentioned problems, we also find discrepancies between the Greek Old Testament and the Proto-Masoretic text, specifically when it comes to the organization of an ordinary week, which is probably best defined in the Psalms, yet it is almost entirely absent from the Proto-Masoretic text, which has caused a vast confusion today and allows great variations in theology when it comes to the Weekly Sabbath and its function of being the main anchor for counting the days following and previous to a Weekly Sabbath.				
It provides food for thought why the verses framing the biblical calendar are systematically cut short. In the same manner King David fully affirmed the Weekly Sabbath being the seventh day and the day before IESOUS' resurrection, so we should do the same with an unbiased and open heart.	1	ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΤΗC ΜΙΑC [mias] CABBATΩΝ. <i>A Psalm to David; of <b>one of Sabbaths</b>.</i> <i>A Psalm for David on the <b>first day</b> of the week.</i>  <i>A Psalm to David. [ . . . . missing part of sentence . . . . ]</i>	<i>Psa 23:1</i> <i>Literal</i> <i>Greek OT (Brenton)</i> <i>Masoretic OT</i>	
		ΟΥΡΕ ΔΕ CABBATΩΝ, ΤΗ ΕΠΙΦΩCΚΟΥCΗ ΕΙC ΜΙΑΝ [mian] CABBATΩΝ ΗΛΘΕΝ ΜΑΡΙΑΜ Η ΜΑΓ ΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΩΡΗCΑΙ ΤΟΝ ΤΑΦΟΝ.  <i>And late in the Sabbaths, the dawning into <b>one of Sabbaths</b>, came Mary the Magdalene and the other Mary to see the tomb.</i>	<i>Mat 28:1</i>  <i>Literal</i>	
		ΨΑΛΜΟC ΩΔΗC ΤΟΙC ΥΙΟΙC ΚΟΠΕ. ΔΕΥΤΕΡΑ [deutera] CABBATOY. <i>A Psalm to the sons of Korah; to <b>second Sabbath</b>.</i> <i>A Psalm of praise for the sons of Core on the <b>second day</b> of the week.</i> <i>A song. A Psalm of the sons of Korah. [ . . . . missing part of sentence . . . . ]</i>	<i>Psa 43:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i>	
	3	- not mentioned in the Psalms -		
	4	ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ, ΤΕΤΡΑΔΙ [tetradi] CABBATΩΝ. <i>A Psalm to David, to <b>fourth Sabbaths</b>.</i> <i>A Psalm of David for the <b>fourth day</b> of the week.</i> <i>[ Entire superscription removed ]</i>	<i>Psa 91:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i>	
		5	- not mentioned in the Psalms -	
	6	ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΡΟ-CΑΒΒΑΤΟΥ [pro-sabbatou], ΟΤΕ ΚΑΤΩΚΙCΤΑΙ Η ΓΗ.  <i>Into the <b>day before Sabbath</b>, when the earth had been inhabited [day #6 of creation = when animals and humans inhabited the earth].</i> <i>For the <b>day before the Sabbath</b>, when the land was inhabited.</i> <i>[ Entire superscription removed as it refers exclusively to the Weekly Sabbath . . . ]</i>	<i>Psa 92:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i>	
		7	ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΕΙC ΑΝΑΜΝΗCΙΝ ΠΕΡΙ CΑΒΒΑΤΟΥ. <i>A Psalm to David; for a memorial concerning <b>Sabbath</b>.</i> <i>A Psalm of David for remembrance concerning the <b>Sabbath-day</b>.</i> <i>A Psalm of David. To cause to remember [ . . . . missing that which is to remember . . . . ]</i>	<i>Psa 37:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i>
			ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ CΑΒΒΑΤΟΥ. <i>A Psalm of a Song, for the day of the <b>Sabbath</b>.</i> <i>A Psalm of a Song for the <b>Sabbath-day</b>.</i> <i>A Psalm A song for the Sabbath day.</i>	<i>Psa 91:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i>



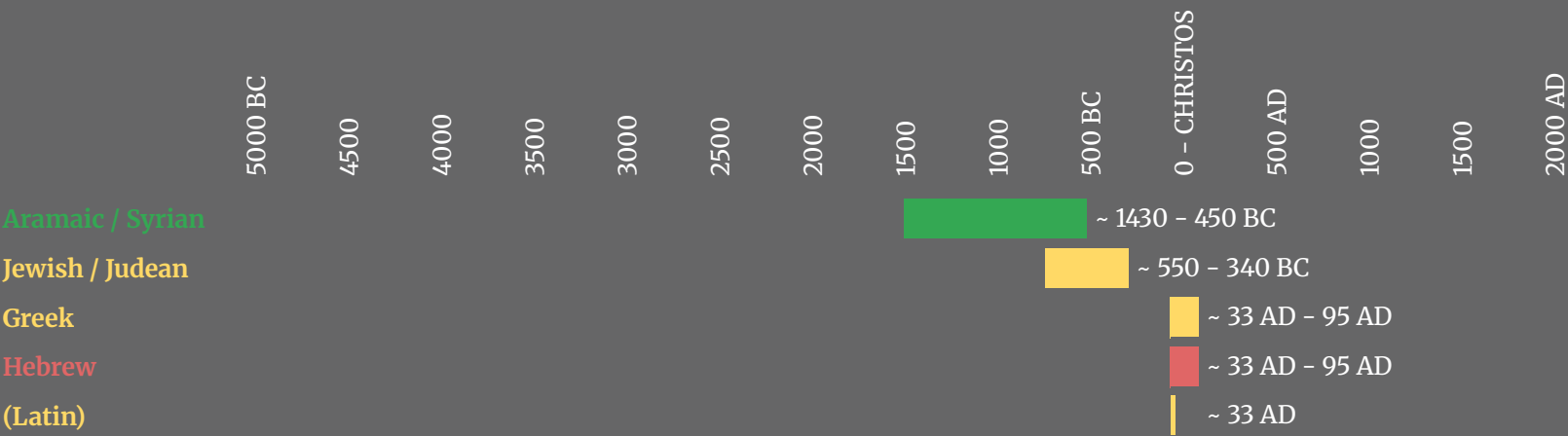


Comments

Scripture / References

Biblical Definition of Languages

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



Old Testament Passages Mentioning A Biblical Language

Aramaic / Syrian (3x, OT only)

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

**CΥΠICTI**: 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).

**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].

Gen 31:47  
Greek OT  
Hebrew OT

**690**  
**BC**

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in **Syrian** [G4948, **CΥΠICTI**, 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.

Isa 36:11

**550**  
**BC**

26ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟC ΧΕΛΚΙΟΥ ΚΑΙ ΟΜΝΑC ΚΑΙ ΙΩΔΑC ΠΙΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΙΡΟC ΤΟΥC ΠΑΙΔΑC ΟΥ **CΥΠICTI** [**Syrian / Aramaic**], ΟΤΙ ΑΚΟΥΟΜΕΝ ΗΜΕΙC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ ΗΜΩΝ ΙΟΥΔΑΙCΤΙ ...

2Kin 18:26

26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in **Syrian** [G4948, **CΥΠICTI**, 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]?

**450**  
**BC**

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in **Syrian** [G4948, **CΥΠICTI**, suristi: **Aramaic, Syrian**], and interpreted in the Syrian tongue.

Ezr 4:7

(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 ΥΙΟC ΧΕΛΚΙΟΥ ΚΑΙ ΟΜΝΑC ΚΑΙ ΙΩΔΑC ΠΙΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΙΡΟC ΤΟΥC ΠΑΙΔΑC ΟΥ CΥΠICTI

2Kin 18:26

[Aramaic], ΟΤΙ ΑΚΟΥΟΜΕΝ ΗΜΕΙC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ ΗΜΩΝ ΙΟΥΔΑΙCΤΙ [**Judean, Jewish**], ΚΑΙ ΙΝΑ ΤΙ ΛΑΛΕΙC ΕΝ ΤΟΙC ΩCΙΝ ΤΟΥ ΛΑΟΥ ΤΟΥ ΕΜΙ ΤΟΥ ΤΕΙΧΟΥC?

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?

**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].

Neh 13:24

**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.

2Chr 32:18

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**.

Joh 19:20

This title then read many of the Jews: for the place where IESOUS was crucified was nigh to the city: and it was written in Hebrew, Latin and **Greek** [G1676, **ΕΛΛΗΝΙCΤΙ**, hellenisti].

**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]?

Act 21:37

**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.

Rev 9:11

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 **CΥΠICTI** for **Aramaic**, and therefore differentiates between **CΥΠICTI** and **ΕΒΡΑΙCΤΙ**, should already exclude such an undifferentiated application. The enormous time gap of 535 years between the last use of CΥΠICTI 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).

**33**  
**AD**

2ΕCΤΙΝ ΔΕ ΕΝ ΤΟΙC ΙΕΡΟCΟΛΥΜΟΙC ΕΠΙ ΤΗ ΠΡΟΒΑΤΙΚΗ ΚΟΛΥΜ-ΒΗΘΑ Η ΕΠΙΛΕΓΟΜΕΝΗ **ΕΒΡΑΙCΤΙ** [**Hebrew**] ΒΗΘΣΑΘΑ ΠΙΝΤΕ CΤΟΑC ΕΧΟΥCΑ.

Joh 5:2

Now there is at Jerusalem by the sheep market a pool, which is called in the **Hebrew** [G1447, **ΕΒΡΑΙCΤΙ**, hebraisti] Bethesda, having five porches.

... 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.

Joh 19:13

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.

Joh 19:17

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.

Joh 19:20

IESOUS said to her, “Mary.” She turned and said to Him in **Hebrew** [G1447, **ΕΒΡΑΙCΤΙ**, hebraisti], “Rabboni!” (which means “Teacher”).

Joh 20:16

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 ...

Act 21:40

**57**  
**AD**

(And when they heard that he spake in the **Hebrew dialect** [G1447, **ΕΒΡΑΙCΤΙ**, hebraisti] to them, they kept the more silence: and he saith)

Act 22:2

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? ...

Act 26:14

**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.

Rev 9:11

And he gathered them together into a place called in **Hebrew** [G1447, **ΕΒΡΑΙCΤΙ**, hebraisti] Armageddon.

Rev 16:16

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.

Joh 19:20

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.





Comments		Scripture / References																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
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, <b>"Talitha cumi,"</b> [probably Aramaic] which means [in Greek], <b>"Little girl, I say to you, arise."</b> [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, <b>"Ephphatha,"</b> [probably Aramaic] that is [in Greek], <b>"Be opened."</b> [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.	<b>"Brothers and fathers, hear the defense that I now make before you."</b> And when they heard that he was <b>addressing them in the Hebrew dialect</b> , they became even more quiet ...	Act 22:1-2																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	And when we had all fallen to the ground, I heard a voice [CHRIST] <b>saying to me in the Hebrew dialect</b> , '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, <b>"Woman, why are you weeping? Who are you looking for?"</b> She thought that it was the gardener, and said to him, <b>"Sir, if you have carried him away, tell me where you have put him, and I will take him."</b> IESOUS said to her, <b>"Mary."</b> [One word in Hebrew:] She turned around and <b>said to him in Hebrew</b> [G1447, EBPAICTI, hebraisti], <b>"Rabboni"</b> (which means <b>"Teacher"</b> ).	Joh 20:15-17																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
Languages at the time of CHRISTOS (-2 BC - 33 AD)	<table><tr><th></th><th>Spoken languages. Most people were bilingual or trilingual.</th><th>Language of Worship</th></tr><tr><td>IESOUS CHRISTOS</td><td>Aramaic / Hebrew, <b>Greek</b></td><td><b>Greek OT</b> (Galilee)</td></tr><tr><td>Jews, in Canaan</td><td>Aramaic / Hebrew, <b>Greek</b></td><td><b>Greek OT</b></td></tr><tr><td>Jews, outside of Canaan</td><td><b>Greek</b>, Aramaic / Hebrew</td><td><b>Greek OT</b></td></tr><tr><td>Romans</td><td><b>Greek</b>, Latin</td><td><b>Greek OT</b></td></tr><tr><td>Temple Servants</td><td>Aramaic / Hebrew, Greek</td><td>Aramaic / Hebrew</td></tr></table> <b>"... 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 disenchanting 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."</b>		Spoken languages. Most people were bilingual or trilingual.	Language of Worship	IESOUS CHRISTOS	Aramaic / Hebrew, <b>Greek</b>	<b>Greek OT</b> (Galilee)	Jews, in Canaan	Aramaic / Hebrew, <b>Greek</b>	<b>Greek OT</b>	Jews, outside of Canaan	<b>Greek</b> , Aramaic / Hebrew	<b>Greek OT</b>	Romans	<b>Greek</b> , Latin	<b>Greek OT</b>	Temple Servants	Aramaic / Hebrew, Greek	Aramaic / Hebrew	The Canon of Scripture, by F.F. Bruce, page 60																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
	Spoken languages. Most people were bilingual or trilingual.	Language of Worship																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
IESOUS CHRISTOS	Aramaic / Hebrew, <b>Greek</b>	<b>Greek OT</b> (Galilee)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
Jews, in Canaan	Aramaic / Hebrew, <b>Greek</b>	<b>Greek OT</b>																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
Jews, outside of Canaan	<b>Greek</b> , Aramaic / Hebrew	<b>Greek OT</b>																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
Romans	<b>Greek</b> , Latin	<b>Greek OT</b>																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
Temple Servants	Aramaic / Hebrew, Greek	Aramaic / Hebrew																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
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 ΤΑΚΤΗ ΕΒΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕΣΕΙC ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ. <b>[no explanation]</b>  ΙΑΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΤΑΚΤΗ ΕΒΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕCΟΥCΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ, <b>Ο ΕC ΤΩ ΝΙΚΗΦΩΜΙCΕΥΟΜΕΝΟC ΜΕΛΙC ΗΜΙΝ Ο ΘΕΟC. (which means, THEUS with us).</b>	Isa 7:14  Mat 1:23  (which quotes Isa 7:14)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	It is widely agreed upon that the Evangelium of Matthew is predominantly written to Jews.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
This is a very recent discovery (01/2025) of a section of a mosaic floor from a probably Christian monastery. The entire message is once again written in Greek and dedicated to CHRISTOS, probably meaning in coherence with the cross and the message directly below it:  IESOUS CHRISTOS [...], in peace you came and in peace you left [the nomina sacra under the crossbar are destroyed].		► Find the map at <a href="#">www.fitfor-faith.ca/maps</a>																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
The earliest map depicting the land of Israel (~550 AD), had been entirely created in the Greek language. Not only that, but all 9 Bible references are taken 1:1 from the Greek Old Testament,		► Find the map at <a href="#">www.fitfor-faith.ca/maps</a>																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
which is even more remarkable when considering that the RCC started using the Hebrew OT already ~150 years earlier.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
This clearly shows that the enormous influence of the Greek Old Testament continued in the region of - and in this case around Israel, while the western regions curiously enough adapted the (Modern) Hebrew OT - except the Eastern Orthodox church (strong discernment required) which uses until today the Greek OT.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
But apart from producing an Orthodox Study Bible, the Orthodox church has greatly failed to produce a proper English translation of the GOT.	<ol style="list-style-type: none"><li>"The Masoretic Text is written with a <b>radically different alphabet than the original</b>. The original Old Testament Scriptures were written in Paleo-Hebrew, a text closely related to the ancient Phoenician writing system. The Masoretic Text is written with an <b>alphabet which was borrowed from Assyria (Persia) around the 6th-7th century B.C.</b>, and is almost <b>1000 years newer than the form of writing used by Moses, David, and most of the Old Testament authors.</b>"</li><li>"The Masoretes added vowel points which did not exist in the original. An early scholar who investigated this matter was Louis Cappel, who wrote during the early 17th century. An article in the 1948 edition of the Encyclopedia Britannica includes the following information regarding his research of the Masoretic Text: "As a Hebrew scholar, he concluded that the vowel points and accents were not an original part of Hebrew, but were <b>inserted by the Masorete Jews of Tiberias, not earlier than the 5th Century AD</b>, and that the primitive Hebrew characters are Aramaic and were substituted for the more ancient at the time of the captivity ... The various readings in the Old Testament Text and the differences between the ancient versions and the Masoretic Text convinced him that <b>the integrity of the Hebrew text as held by Protestants, was untenable.</b>"</li><li>The Masoretes admitted that they received corrupted texts. They were not working with the original Hebrew manuscripts of the Bible and significant corruptions had already crept into the versions they copied.</li><li>The modern Hebrew is such far away from its root, that not even Jews know anymore the meaning of very common words such as '<b>Shelah</b>', which occurs 74 times in the Bible. Meanwhile, the Greek OT once again provides clarity, through the word ΔΙΑΨΑΛΜΑ (<i>diapsalma</i> = interlude, rest).</li></ol>	Taken from father Joseph Gleason, PreachersInstitute.com (Orthodox Discernment regarding Apocrypha and Orthodox religion required)  Biblical Archaeology Society  Christianity Stackexchange																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
The Modern Hebrew language was created after 1881 AD and is an amalgam of European languages, particularly Yiddish, and Paleo Hebrew, and added tens of thousands (estimates are <75–80.000) of words to the vocabulary.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
Modern History of Judaism	<table><tr><th></th><th>300</th><th>200</th><th>100 BC</th><th>100 AD</th><th>200</th><th>300</th><th>400</th><th>500 AD</th><th>600</th><th>700</th><th>800</th><th>900</th><th>1000 AD</th><th>1100</th><th>1200</th><th>1300</th><th>1400</th><th>1500 AD</th><th>1600</th><th>1700</th><th>1800</th><th>1900</th><th>2000 AD</th><th>2100</th></tr><tr><td>Ancient Judaism</td><td>-33 – 70 AD</td><td colspan="24">Crucifixion of IESOUS CHRISTOS, subsequent destruction of the Jerusalem Temple.</td></tr><tr><td></td><td></td><td colspan="24">2c. AD</td></tr><tr><td></td><td></td><td colspan="24">Rabbi Akiva: Creation &amp; manipulation of the Proto-Masoretic Text (his student Aquila translated and Yose ben Halaftha, one of his 5 principal pupils, standardized the manipulated text); creation of the Talmud and Mishna (Oral Laws despised by IESOUS).</td></tr><tr><td></td><td></td><td colspan="24">132-135 AD</td></tr><tr><td></td><td></td><td colspan="24">Bar Kochba Revolt. Rabbi Akiva, an outsider and only a convert, gave Ancient Judaism its final blow by pushing Bar Kochba as the 'messiah' and therefore empowering him for 'his' revolt, and most probably having (tens of) thousands of his very own disciples fight and die therein. After CHRISTOS was killed, another messiah was proclaimed and the Holy Scripture had been corrupted, surely any divine favor was lost. More than 600,000 Jews died in (in-) direct consequence of Akiva's and Kochba's actions, and very few Jews survived.</td></tr><tr><td></td><td></td><td colspan="24">2 – 20c. AD</td></tr><tr><td></td><td></td><td colspan="24">No 'physical' nation of Israel (Post-Roman Diaspora / Exile) Dispersed remnants throughout the world.</td></tr><tr><td></td><td></td><td colspan="24">135 (~ 400) AD</td></tr><tr><td></td><td></td><td colspan="24">Cease of the Hebrew language as mother tongue (a direct consequence of the Bar Kochba revolt), except as literary-, official- and prayer language.</td></tr><tr><td></td><td></td><td colspan="24">~1880 AD</td></tr><tr><td></td><td></td><td colspan="24">Revival of the Hebrew language.</td></tr><tr><td></td><td></td><td colspan="24">Since 1881 AD</td></tr><tr><td></td><td></td><td colspan="24">Aliyah. Now we see in real time the fulfillment of biblical prophecy, with Jews from all over the world returning to their original homeland.</td></tr><tr><td></td><td></td><td colspan="24">~1940's</td></tr><tr><td></td><td></td><td colspan="24">Revival of Bar Kochba and Rabbi Akiva as 'heroic'- figures in schoolbooks.</td></tr><tr><td></td><td></td><td colspan="24">1948 AD</td></tr><tr><td></td><td></td><td colspan="24">Israel becomes again a formal nation.</td></tr><tr><td></td><td></td><td colspan="24">Beta Israel / Ethiopian Jews who preserved Ancient Judaism; many accepted CHRISTOS as MESSIAH</td></tr><tr><td></td><td></td><td colspan="24">since 1948 AD</td></tr><tr><td></td><td></td><td colspan="24">Return to Israel, but forced conversion to Mainstream Judaism.</td></tr><tr><td></td><td></td><td colspan="24">18/19c. AD</td></tr><tr><td></td><td></td><td colspan="24">Orthodox Judaism</td></tr><tr><td></td><td></td><td colspan="24">18/19c. AD</td></tr><tr><td></td><td></td><td colspan="24">Ultra-Orthodox Judaism (founded in Europe)</td></tr><tr><td></td><td></td><td colspan="24">1810 AD</td></tr><tr><td></td><td></td><td colspan="24">Reformed Judaism (founded in Germany)</td></tr><tr><td></td><td></td><td colspan="24">1882 AD</td></tr><tr><td></td><td></td><td colspan="24">Conservative Judaism (Germany &amp; US)</td></tr><tr><td></td><td></td><td colspan="24">1925 AD</td></tr><tr><td></td><td></td><td colspan="24">Reconstructionist Judaism (founded in the US)</td></tr><tr><td></td><td></td><td colspan="24">1965 AD</td></tr><tr><td></td><td></td><td colspan="24">Messianic Judaism (founded in the US)</td></tr></table>		300	200	100 BC	100 AD	200	300	400	500 AD	600	700	800	900	1000 AD	1100	1200	1300	1400	1500 AD	1600	1700	1800	1900	2000 AD	2100	Ancient Judaism	-33 – 70 AD	Crucifixion of IESOUS CHRISTOS, subsequent destruction of the Jerusalem Temple.																										2c. AD																										Rabbi Akiva: Creation & manipulation of the Proto-Masoretic Text (his student Aquila translated and Yose ben Halaftha, one of his 5 principal pupils, standardized the manipulated text); creation of the Talmud and Mishna (Oral Laws despised by IESOUS).																										132-135 AD																										Bar Kochba Revolt. Rabbi Akiva, an outsider and only a convert, gave Ancient Judaism its final blow by pushing Bar Kochba as the 'messiah' and therefore empowering him for 'his' revolt, and most probably having (tens of) thousands of his very own disciples fight and die therein. After CHRISTOS was killed, another messiah was proclaimed and the Holy Scripture had been corrupted, surely any divine favor was lost. More than 600,000 Jews died in (in-) direct consequence of Akiva's and Kochba's actions, and very few Jews survived.																										2 – 20c. AD																										No 'physical' nation of Israel (Post-Roman Diaspora / Exile) Dispersed remnants throughout the world.																										135 (~ 400) AD																										Cease of the Hebrew language as mother tongue (a direct consequence of the Bar Kochba revolt), except as literary-, official- and prayer language.																										~1880 AD																										Revival of the Hebrew language.																										Since 1881 AD																										Aliyah. Now we see in real time the fulfillment of biblical prophecy, with Jews from all over the world returning to their original homeland.																										~1940's																										Revival of Bar Kochba and Rabbi Akiva as 'heroic'- figures in schoolbooks.																										1948 AD																										Israel becomes again a formal nation.																										Beta Israel / Ethiopian Jews who preserved Ancient Judaism; many accepted CHRISTOS as MESSIAH																										since 1948 AD																										Return to Israel, but forced conversion to Mainstream Judaism.																										18/19c. AD																										Orthodox Judaism																										18/19c. AD																										Ultra-Orthodox Judaism (founded in Europe)																										1810 AD																										Reformed Judaism (founded in Germany)																										1882 AD																										Conservative Judaism (Germany & US)																										1925 AD																										Reconstructionist Judaism (founded in the US)																										1965 AD																										Messianic Judaism (founded in the US)																								
		300	200	100 BC	100 AD	200	300	400	500 AD	600	700	800	900	1000 AD	1100	1200	1300	1400	1500 AD	1600	1700	1800	1900	2000 AD	2100																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
	Ancient Judaism	-33 – 70 AD	Crucifixion of IESOUS CHRISTOS, subsequent destruction of the Jerusalem Temple.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			2c. AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			Rabbi Akiva: Creation & manipulation of the Proto-Masoretic Text (his student Aquila translated and Yose ben Halaftha, one of his 5 principal pupils, standardized the manipulated text); creation of the Talmud and Mishna (Oral Laws despised by IESOUS).																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			132-135 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			Bar Kochba Revolt. Rabbi Akiva, an outsider and only a convert, gave Ancient Judaism its final blow by pushing Bar Kochba as the 'messiah' and therefore empowering him for 'his' revolt, and most probably having (tens of) thousands of his very own disciples fight and die therein. After CHRISTOS was killed, another messiah was proclaimed and the Holy Scripture had been corrupted, surely any divine favor was lost. More than 600,000 Jews died in (in-) direct consequence of Akiva's and Kochba's actions, and very few Jews survived.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			2 – 20c. AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			No 'physical' nation of Israel (Post-Roman Diaspora / Exile) Dispersed remnants throughout the world.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			135 (~ 400) AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
		Cease of the Hebrew language as mother tongue (a direct consequence of the Bar Kochba revolt), except as literary-, official- and prayer language.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		~1880 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Revival of the Hebrew language.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Since 1881 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Aliyah. Now we see in real time the fulfillment of biblical prophecy, with Jews from all over the world returning to their original homeland.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		~1940's																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Revival of Bar Kochba and Rabbi Akiva as 'heroic'- figures in schoolbooks.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		1948 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Israel becomes again a formal nation.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Beta Israel / Ethiopian Jews who preserved Ancient Judaism; many accepted CHRISTOS as MESSIAH																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		since 1948 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Return to Israel, but forced conversion to Mainstream Judaism.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		18/19c. AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Orthodox Judaism																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		18/19c. AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Ultra-Orthodox Judaism (founded in Europe)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		1810 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Reformed Judaism (founded in Germany)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		1882 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Conservative Judaism (Germany & US)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		1925 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Reconstructionist Judaism (founded in the US)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		1965 AD																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
		Messianic Judaism (founded in the US)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									





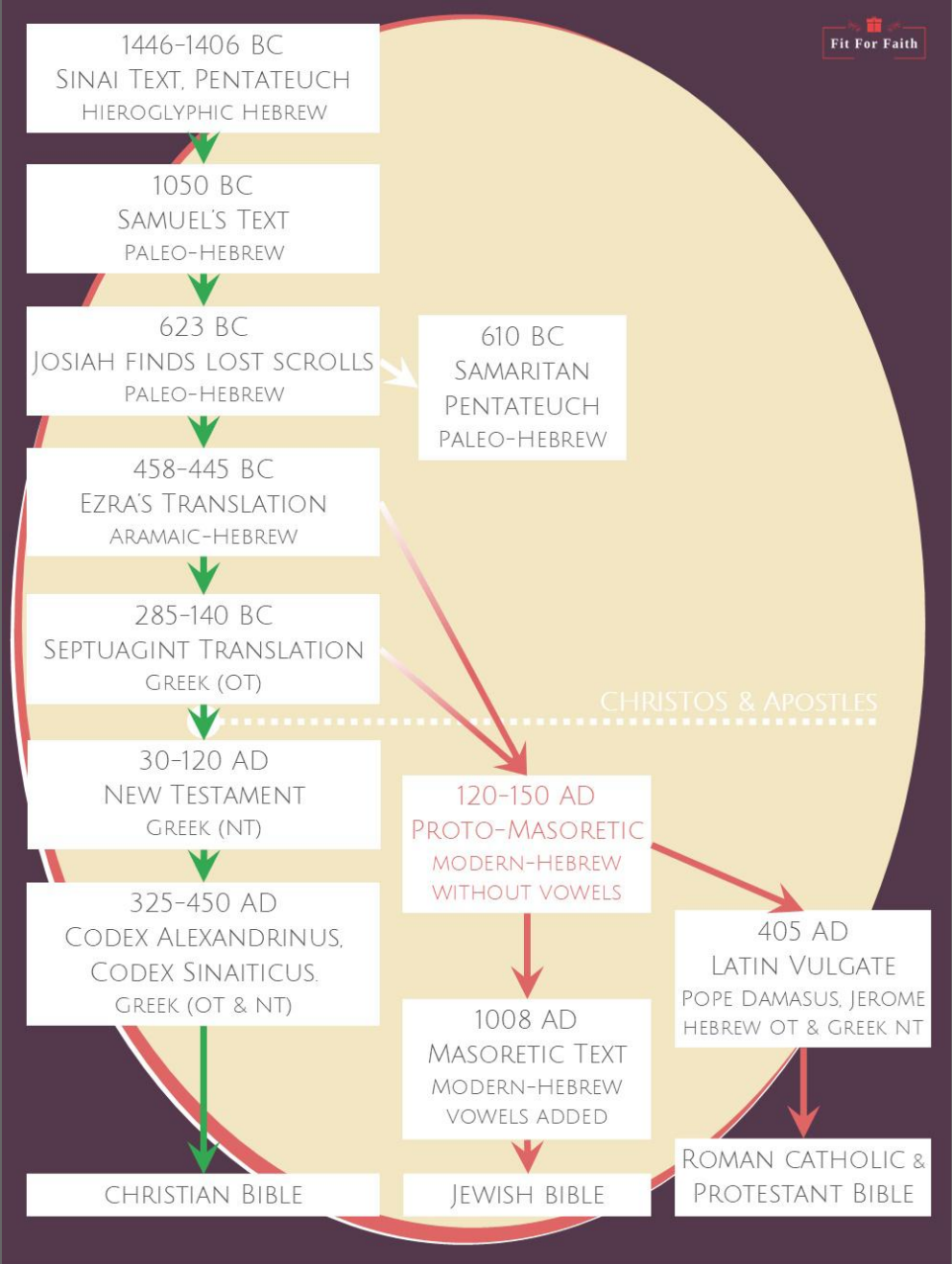
Comments

Scripture / References

Translation History

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

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



[Wikipedia](#)

[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
	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑
22 Letters	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚
	yōd	kāp	lāmed	mēm	nūn	sāmek	‘ayin	pē	šādē
	𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣
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
	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑
22 Letters	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚
	Yodh	Kāph	Lāmadh	Mīm	Nun	Semkath	‘Ayn	Pē	Šādḥē
	𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣
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
	Ιι	Κκ	Λλ	Μμ	Νν	Ξξ	Οο	Ππ	Ρρ
24 Letters	iota	kappa	lambda	mu	nu	xi	omicron	pi	san
	Φφ	Ρρ	Σς	Ττ	Υυ	Χχ	Ψψ	Ωω	
	phi	rho	sigma	tau	upsilon	chi	psi	omega	
Modern Hebrew Alphabet (2-1st c. BC – today; derived from Aramaic)	א	ב	ג	ד	ה	ו	ז	ח	ט
	Alef	Bet	Gimel	Dalet	He	Vav	Zayin	Chet	Tet
	י	כ	ל	מ	נ	ס	ע	פ	צ
22 Letters	ק	ר	ש	ת					
	Qoph	Resh	Shin	Tav					

[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	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:  1. Alexandrian World Chronicle (2. Letter of Aristeas) 3. Martyr, Justin 4. Ephraemi, Codex 5. Vaticanus, Codex 6. Cyril of Jerusalem	1. Alexandrian World Chronicle  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.  In these same times <b>the 70 Hebrew sages translated the law into the Greek language.</b>  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].	An Alexandrian World Chronicle, Apocalypse of Pseudo-Methodius, page 222-223	
		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:			
	<ul style="list-style-type: none"><li>The writing style is rather stilted, but this does not exclude the letter from being authentic (as secondary source).</li></ul>			
	<ul style="list-style-type: none"><li>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 <b>Jewish priests worked spontaneously</b>, 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.</li></ul>	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 <b>spontaneously [could be a translation error]</b> , 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 <b>no one to give orders with regard to the arrangement of the sacrifices.</b>	Letter of Aristeas, Ellopos.com	
	<ul style="list-style-type: none"><li>The writer states that <b>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</b>, where this name is still worshipped today in South Europe.</li></ul>	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 <b>different names, such as Ze*s or D*s.</b>	Source	
	<ul style="list-style-type: none"><li>The letter <b>numbers the tribes of Israel</b>, which is highly unusual.</li></ul>	And of the <b>first</b> tribe: Joseph, Hezekiah, Zechariah, John, Hezekiah, Elisha. <b>Second:</b> Judah, Simon, Samuel, Adah, Mattathias, Eshlemiah. <b>Third:</b> Nehemiah ...	Source	
	<ul style="list-style-type: none"><li>King Ptolemy is displayed as the most friendly king someone could imagine, with <b>few characteristics we usually see in kings</b>. 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.</li></ul>			
	<ul style="list-style-type: none"><li>The questions of the king to the 72 elders are very stilted, and it is very strange that <b>not one of the elders answers with a Bible verse</b>, but almost exclusively with philosophical statements.</li></ul>	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 <b>ought kings to devote most time?</b> " 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 <b>attained to a glory [the Bible does not teach that we ought to attain glory, but humbleness]</b> which has never been approached by others, through the help of <b>THEOS who fulfils all your desires [this is not a biblical teaching!]</b> [...] 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	
	<ul style="list-style-type: none"><li>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.</li></ul>	These gifts were brought to me by <b>Andreas, one of your most honoured servants</b> , 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	
	<ul style="list-style-type: none"><li>The letter does not include a meaningful motivation, nor does it describe the <b>practical necessity to translate the Pentateuch into Greek</b>, except a few meager lines:</li></ul>	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	
<ul style="list-style-type: none"><li>The translation process does not coincide at all with the more credible account of Justin Martyr, and serious problems arise from the text.</li></ul>	... 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 <b>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]</b> , and <b>whatever they agreed upon was suitably copied out under the direction of Demetrius.</b>	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). <b>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.</b>				
FF Bruce and Justin Martyr described by the events and the letter in the following manner:  'The [original] 'Letter of Aristeas to Philocrates' is ... referred to, by Aristobulus, an Alexandrian writer quoted by Eusebius; by the Alexandrian Jew Philo, and by Josephus; and by writers such as Irenaeus, Clement of Alexandria, Epiphanius and the [Catholic] Augustine.'		"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 Greek-speaking Jews, who were well-known scholars for the purpose."		
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.  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').  (Completion by -140-130 BC, as suggested by the Greek Prologue to Ben Sira).		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 ..."		





	Comments	Scripture / References
Historical Evaluation	2nd Century AD (Immediately After Akiva's Proto-Masoretic Text)	
	<p>Justin Martyr (100-165 AD), Christian apologist and philosopher)</p> <p>Martyr regarded the Greek OT as a perfectly reliable text of the Old Testament and charged the <b>Jews (pointing to Akiva, Aquila and later Halafta; see also below) with the corruption of this text</b>, in order to obscure the prophetic testimony pointing to IESOUS CHRISTOS.</p>	<p>"... your teachers, who refuse to admit that <b>the interpretation made by the seventy elders who were with [king] Ptolemy of the Egyptians is a correct one</b>; and <b>they attempt to frame another</b>. And I wish you to observe, that they have altogether <b>taken away many Scriptures from the translations</b> 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 <b>denied by all of your nation</b>, 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 ...</p> <p>"But you in these matters venture to <b>pervert the expositions</b> which <b>your elders that were with Ptolemy king of Egypt gave forth</b>, 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 <b>venture to pervert or misinterpret the prophecies</b>, since <b>you will injure yourselves alone</b> ...</p> <p><a href="#">Dialogue with Trypho, Ante-Nicene Christian Library Vol 2, Page 187-188 Wikisource.org</a></p> <p>" <a href="#">Page 218-219</a></p>
	5th Century AD (Immediately After Jerome's Vulgate in 405 AD)	
	<p>Another opposition came from two Goths (which Jerome called 'Germans'), through the <b>letter of Sunnias and Fretela (Sunja and Friþila) to Jerome</b>. 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.</p> <p>Although the original letter 'had been lost ...' and only Jerome's answer survived, his answer is <b>suppressed on most platforms</b> 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.</p> <p>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 <b>clearly revealed the fraud committed by Jerome</b>.</p> <p>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.</p> <p><b>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.</b></p>	<p><a href="#">CCEL, Christian Classics, Ethereal Library, Letter Suppressed</a></p> <p><a href="#">The Journal of English and Germanic Philology, probably a Jesuit site, but including the full letter, although with derogatory comments against Sunnias and Fretela</a></p> <p><a href="#">Discernment on Augustine</a></p>
Conclusion & Epilogue	17th Century AD	
	<p>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.</p>	<p>[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 <b>which of the Apostles did condemne it?</b> 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 <b>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.</b>"</p> <p><a href="#">King James Version, 1611 / Prologue 'Translators to the Reader' Wikisource.org</a></p>
	<p>There is definitely no doubt that <b>the textual basis for the Masoretic text had been corrupted in the 2c. AD</b>. The principal motivation of a small group of Jews (translated by <b>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</b>) 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.</p>	<p><a href="#">Rabbi Akiva, Wikipedia.com</a></p>
	<p><b>Rabbi Akiva (or Akiva ben Yosef; ~50 - 135 AD)</b>, leading contributor to the Talmud, Mishnah and Midrash Halakha. He is referred to in the Talmud as 'Rosh la-Hakhamim' = 'Chief of the Sages'.</p>	<p>Aquila, meanwhile, was a disciple of Akiva and, under Akiva's guidance, gave the Greek-speaking Jews a rabbinical Bible.<sup>[3][65]</sup> 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.<sup>[3][66]</sup></p> <p><b>For a detailed discernment on Rabbi Akiva, please visit the website at <a href="http://www.fitforfaith.ca/discernment-historical-figures">www.fitforfaith.ca/discernment-historical-figures</a> . 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.</b></p> <p><a href="#">FitForFaith.ca</a></p>
Conclusion & Epilogue	<p><b>Aquila of Sinope (fl. 130 AD)</b></p>	<p><i>Hexaplorum quæ Supersunt</i>, Oxford, 1875.<sup>[4]</sup> Epiphanius' <i>De Ponderibus et Mensuris</i><sup>[5]</sup> preserves a tradition that he was a kinsman of the <b>Roman emperor Hadrian</b>, who employed him in rebuilding Jerusalem as <b>Aelia Capitolina</b>, and that Aquila was converted from Roman paganism to Christianity but, on being reprov'd for practicing astrology, converted from Christianity to Judaism.<sup>[6]</sup> He is said also to have been a disciple of <b>Rabbi Akiva</b> (d. ca. 132 CE).<sup>[7]</sup></p> <p>In Jewish writings he is referred to as Akilas (<b>Hebrew</b>: אַקִּילָס) and <b>Onkelos</b> (אֲוִנְקֵלוֹס). Aquila's version is said to have been used in place of the <b>Septuagint</b> in Greek-speaking synagogues. The Christians generally disliked it, alleging that it rendered the Messianic passages incorrectly, but <b>Jerome</b> and <b>Origen</b> speak in its praise.<sup>[7]</sup> <b>Origen</b> incorporated it in his <i>Hexapla</i>.<sup>[7]</sup></p> <p><a href="#">Wikipedia</a></p>
	<p>F.F. Bruce (in-)directly affirmed the authorship of Aquila behind the manipulations.</p>	<p><b>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').</b></p> <p><a href="#">The Canon of Scripture, by F.F. Bruce, page 66</a></p>
	<p><b>Yose ben Halafta (2c. AD; 'Rabbi Jose')</b> then standardized the Proto-Masoretic text in ~160 - 180 AD.</p>	<p>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.</p> <p><a href="#">Steven Rudd, Bible.ca</a></p> <p><a href="#">Wikipedia</a></p>
	<p>The credibility of the New Testament had to be destroyed and nothing should point anymore to IESOUS' First Coming within the extrabiblical '<b>Messianic Age</b>' (<b>6000 years = 6 days à 1000 days</b>) - 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.</p> <p>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. <b>We have it now in our hands to go back to THEOS' authentic Word and to bless future generations with it.</b></p>	
Conclusion & Epilogue	Thomas Lorenz, Greater Vancouver, November 2021 (Updated 12/2025)	









THE GREEK OLD TESTAMENT

Addendum · Old Testament Quotations



Book	Scripture / References		
JOSHUA IHCOYC iesous	-		
JUDGES KPITEC krites	-		
RUTH POYΘ routh	-		
SAMUEL (3x) BACILEIΩN basileion	Quoted 2 times.	... ΑΝΘΡΩΠΟΝ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ...	<a href="#">1Sam 13:14</a>
		ΑΝΔΡΑ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ...	<a href="#">Act 13:22</a>
		ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ...	<a href="#">2Sam 7:8-14</a>
		ΚΑΙ ΕΣΟΜΑΙ ΥΜΙΝ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΥΜΕΙΣ ΕΣΕΣΘΕ ΜΟΙ ΕΙΣ ΥΙΟΥΣ ...	<a href="#">2Cor 6:18</a>
		ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ?	<a href="#">Heb 1:5</a>
		ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ, ΚΥΡΙΕ, ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ ...	<a href="#">2Sam 22:50</a>
		ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΕΘΝΕΣΙΝ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ.	<a href="#">Rom 15:9</a>
KINGS (2x) BACILEIΩN basileion		ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΤΕΣΚΑΨΑΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟΣ, ΚΑΙ ΖΗΤΟΥΣΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ. [...] 14 ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΘΕΙΛΑΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟΣ, ΚΑΙ ΖΗΤΟΥΣΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ.	<a href="#">1Kin 19:10-14 (repeated)</a>
		ΚΥΡΙΕ, ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ, ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΤΕΣΚΑΨΑΝ, ΚΑΓΩ ΥΠΕΛΕΙΦΘΗΝ ΜΟΝΟΣ ΚΑΙ ΖΗΤΟΥΣΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ.	<a href="#">Rom 11:3</a>
		... ΚΑΤΑΛΕΡΡΕΙΣ ΕΝ ΙΣΡΑΗΛ ΕΠΤΑ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ, ΠΑΝΤΑ ΓΟΝΑΤΑ, Α ΟΥΚ ΩΚΛΑΣΑΝ ΓΟΝΥ ΤΩ ΒΑΛΛ ...	<a href="#">1Kin 19:18</a>
		ΚΑΤΕΛΗΘΟΝ ΕΜΑΥΤΩ ΕΠΤΑΚΙΣΧΙΛΙΟΥΣ ΑΝΔΡΑΣ, ΟΙΤΙΝΕΣ ΟΥΚ ΕΚΑΜΨΑΝ ΓΟΝΥ ΤΗ ΒΑΛΛ.	<a href="#">Rom 11:4</a>
CHRONICLES ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ paraleipomenon	-		
EZRA ΕΣΔΡΑΣ esdras	-		
NEHEMIAH (1x) NEEMIAS Neemias		ΚΑΙ ΑΡΤΟΝ ΕΞ ΟΥΡΑΝΟΥ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ...	<a href="#">Neh 9:15</a>
		ΑΡΤΟΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ.	<a href="#">Joh 6:31</a>
ESTHER ΕΣΘΗΡ esther	-		



[illegible]





Book / Comments		Scripture / References	
Prophets 60 Quoted Verses	ISAIAH (53x) HSAIAAS esaias	ΚΑΙ ΕΙ ΜΗ ΚΥΡΙΟΣ ΣΑΒΑΘΘ ΕΓΚΑΤΕΛΙΠΕΝ ΗΜΙΝ ΣΠΕΡΜΑ, ΦΩ ΣΟΔΟΜΑ ΑΝ ΕΓΕΘΗΗΜΕΝ ΚΑΙ ΦΩ ΓΟΜΟΡΡΑ ΑΝ ΘΜΟΙΘΘΗΜΕΝ. ΕΙ ΜΗ ΚΥΡΙΟΣ ΣΑΒΑΘΘ ΕΓΚΑΤΕΛΙΠΕΝ ΗΜΙΝ ΣΠΕΡΜΑ, ΦΩ ΣΟΔΟΜΑ ΑΝ ΕΓΕΘΗΗΜΕΝ ΚΑΙ ΦΩ ΓΟΜΟΡΡΑ ΑΝ ΘΜΟΙΘΘΗΜΕΝ. ... ΑΚΟΝΙ ΑΚΟΝΙΣΤΕΤΙ ΚΑΙ ΟΥ ΜΗΤ' ΕΥΝΗΤΕ ΚΑΙ ΚΑΘΙΣΤΕΤΕ ΠΑΝΤΕΣ ΚΑΛΩΣ ΜΗ ΕΥΝΗΤΕ. ΠΡΟΤΕΚΥΝΘΗΤΑΡ Η ΚΑΡΔΙΑ ΤΟΥ ΔΑΜΥ ΤΟΥΤΟΥ, ΚΑΙ ΤΟΥ ΘΚΙΝ ΑΥΤΩΝ ΠΑΡΕΘ' ΑΝ ΚΑΙ ΤΟΥΤ' ΟΜΟΛΟΜΟΥΤ' ΑΥΤΩΝ ΕΚ ΑΜΜΥΤ' ΑΝ, ΜΗΝΟΤΕ ΛΑΘΕΙΝ ΤΟΥ ΟΜΟΛΟΜΩΘΕ. ΚΑΙ ΤΟΥ ΘΚΙΝ ΑΚΟΥΤΕΚΙΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΚΙΝ ΚΑΙ ΕΠΙ ΤΗ ΤΡΕΠΗΝ ΕΚΑΙ ΙΑΛΩΜΑΙ ΑΥΤΟΥ. ΑΚΟΝΙ ΑΚΟΝΙΣΤΕ ΚΑΙ ΟΥ ΜΗΤ' ΕΥΝΗΤΕ, ΚΑΙ ΚΑΘΙΣΤΕΤΕ. ΚΑΙ ΕΥΕΤΙ ΚΑΙ ΟΥ ΜΗ ΕΥΝΗΤΕ. ΠΡΟΤΕΚΥΝΘΗΤΑΡ Η ΚΑΡΔΙΑ ΤΟΥ ΔΑΜΥ ΤΟΥΤΟΥ, ΚΑΙ ΤΟΥ ΘΚΙΝ ΒΑΡΕΘΕ ΠΡΟΤΕ ΑΝ ΚΑΙ ΤΟΥΤ' ΟΜΟΛΟΜΟΥΤ' ΑΥΤΩΝ ΕΚ ΑΜΜΥΤ' ΑΝ, ΜΗΝΟΤΕ ΛΑΘΕΙΝ ΤΟΥ ΟΜΟΛΟΜΩΘΕ. ΚΑΙ ΤΟΥ ΘΚΙΝ ΑΚΟΥΤΕΚΙΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΚΙΝ ΚΑΙ ΕΠΙ ΤΗ ΤΡΕΠΗΝ ΕΚΑΙ ΙΑΛΩΜΑΙ ΑΥΤΟΥ. ΙΑΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΤΑΣ ΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕΣΕΙC ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ. ΙΑΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΤΑΣ ΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕCΟΥCΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ ... ... ΤΩΝ ΑΓΓΕΛΩΝ ΑΥΤΩΝ ΟΥ ΜΗΤ' ΕΥΝΗΤΕ. ΟΥ ΑΓΓΕΛΟΙ ΜΗΤ' ΕΥΝΗΤΕ ... ΤΩΝ ΑΓΓΕΛΩΝ ΑΥΤΩΝ ΜΗΤ' ΕΥΝΗΤΕ. ΜΗΤΑΙ ΤΑΡΑΒΗΤΕΙ ... ... ΛΙΘΟΥ ΠΡΟCΚΟΜΜΑΤΙ CΥΝΑΝΤΗΣΕΘΕ ΑΥΤΩ ΟΥΔΕ ΦΩ ΠΕΤΡΑC ... ... ΛΙΘΟΝ ΠΡΟCΚΟΜΜΑΤΟC ΚΑΙ ΠΕΤΡΑ CΚΑΝΑΛΛΟΥ ... ΛΙΘΟC ΠΡΟCΚΟΜΜΑΤΟC ΚΑΙ ΠΕΤΡΑ CΚΑΝΑΛΛΟΥ. ΚΑΙ ΠΕΤΡΕΘΗC. ΤΕCΜΑΙ ΕΠ' ΑΥΤΗ 18 ΔΕΥ ΕΥΕ ΚΑΙ ΤΑ ΠΑΝΤΑ, Α ΜΗΤ' ΕΥΝΗΤΕ ΕΙ ΘΗC ... ΕΓΩ ΤΕCΜΑΙ ΕΠ' ΕΥΝΗΤΕ. ΤΗ ΑΥΤΗ ΚΑΙ ΠΑΛΙΝ: ΙΔΟΥ ΕΥΕ ΚΑΙ ΤΑ ΠΑΝΤΑ Α ΜΗΤ' ΕΥΝΗΤΕ. ΟΥ ΕΥΝΗΤΕ ... ... ΧΩΡΑ ΖΑΒΟΥΛΩΝ, Η ΓΗ ΝΕΦΘΑΔΙΜ ΟΔΟΝ ΘΑΛΑCCH. ΚΑΙ ΟΙ ΔΟΙΠΟΙ ΟΙ ΤΗΝ ΠΑΡΑΛΙΑΝ ΚΑΤΟΙΚΟΥΝΤΕC ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΥΔΑΝΟΥ. ΓΑΔΙΑΛΑ ΤΩΝ ΕΘΝΩΝ, ΤΑ ΜΕΡΗ ΤΗC ΙΟΥΔΑΙΑC. 91 Ο ΛΑΟC Ο ΠΟΡΕΥΟΜΕΝΟC ΕΝ CΚΟΤΗ. ΙΔΕΤΕ ΘΩC ΜΕΓΑ. ΟΙ ΚΑΤΟΙΚΟΥΝΤΕC ΕΝ ΧΩΡΑ ΚΑΙ CΚΙΑ ΘΑΝΑΤΟΥ, ΦΩC ΛΑΜΨΕΙ ΕΦ ΥΜΑC. ΓΗ ΖΑΒΟΥΛΩΝ ΚΑΙ ΓΗ ΝΕΦΘΑΔΙΜ, ΟΔΟΝ ΘΑΛΑCCHC, ΠΕΡΑΝ ΤΟΥ ΙΟΥΔΑΝΟΥ, ΓΑΔΙΑΛΑ ΤΩΝ ΕΘΝΩΝ. 16 Ο ΛΑΟC Ο ΚΑΘΗΜΕΝΟC ΕΝ CΚΟΤΗ ΦΩC ΕΙΔΕΝ ΜΕΤΑ, ΚΑΙ ΤΟΙC ΚΑΘΗΜΕΝΟΙC ΕΝ ΧΩΡΑ ΚΑΙ CΚΙΑ ΘΑΝΑΤΟΥ ΦΩC ΑΝΕΤΕΙΛΕΝ ΑΥΤΟΙC. ... ΕΥΝΗΤΕ Η ΑΜΜΥC. ΤΗC ΘΑΛΑCCHC. ΤΗC ΚΑΤΑΛΕΙΜΜΑ ΑΥΤΩΝ CΘΘΗCΕΤΑΙ. ΠΡΟΤΕΚΥΝΘΗΤΑΡ Η ΚΑΡΔΙΑ ΤΟΥ ΔΑΜΥ ΤΟΥΤΟΥ ... ... ΕΥΝΗΤΕ Η ΑΜΜΥC. ΤΗC ΘΑΛΑCCHC. ΤΗC ΥΠΟΛΕΙΜΜΑ CΘΘΗCΕΤΑΙ. 28 ΜΗΤ' ΕΥ ΝΗΤΕ. ΕΥΝΗΤΕ ΚΑΙ ΑΝΤΙΕΘΗΤΕ ... ΚΑΙ ΕCΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ Η ΡΙΖΑ ΤΟΥ ΙΕCCAΙ ΚΑΙ Ο ΑΝΙCΤΑΜΕΝΟC ΑΡΧΕΙΝ ΕΘΝΩΝ, ΕΠ' ΑΥΤΩ ΕΘΗ ΕΛΠΟΥCΙΝ ... ΕCΤΑΙ Η ΡΙΖΑ ΤΟΥ ΙΕCCAΙ ΚΑΙ Ο ΑΝΙCΤΑΜΕΝΟC ΑΡΧΕΙΝ ΕΘΝΩΝ, ΕΠ' ΑΥΤΩ ΕΘΗ ΕΛΠΟΥCΙΝ. ... ΚΑΙ ΗΜΕΝ ΚΑΙ ΠΙΘΜΕΝ, ΑΥΤΩΝ ΤΑΡΑΒΗΘΗC ΚΑΘΗΜΕΝ ... ... ΚΑΘΗΜΕΝ ΚΑΙ ΠΙΘΜΕΝ, ΑΥΤΩΝ ΤΑΡΑΒΗΘΗC ΚΑΘΗΜΕΝ ... 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'. ΤΑ ΔΕ ΛΕΓΕΙ Ο ΑΓΙΟC, Ο ΑΛΗΘΙΝΟC, Ο ΕΧΩΝ ΤΗΝ ΚΛΕΙΝ ΔΑΥΙΔ, Ο ΑΝΟΙΓΩΝ ΚΑΙ ΟΥΔΕΙC ΚΛΕΙCΕΙ ΚΑΙ ΚΛΕΙΩΝ ΚΑΙ ΟΥΔΕΙC ΑΝΟΙΓΕΙ: ΚΑΘΗΜΕΝ Ο ΑΜΜΥC. ΙCΧΥCΑC ... ΚΑΘΗΜΕΝ Ο ΑΜΜΥC. ΕΙC ΝΙΚΟC. ... ΜΙΚΡΟΝ ΟCΟΝ ΟCΟΝ ... ΕΤΙ ΓΑΡ ΜΙΚΡΟΝ ΟCΟΝ ΟCΟΝ ... ΔΙΑ ΦΑΥΔΙCΜΟΝ ΤΕΜΕΝΩ. ΔΙΑ ΓΛΩCCHC ΕΥΕΡΕC, ΟΤΙ ΚΑΘΗΜΕΝ ΟCΙΝ ΤΗC ΑΜΜΥ ΕΥΝΗΤΕ ... ΕΝ ΕΤΕΡΟΓΛΩCCOΙC ΚΑΙ ΕΝ ΕΤΕΡΟΓΛΩCCOΙC ΑΝΤΙΕΘΗΤΕ. ΤΗC ΑΜΜΥ ΤΩΝ ΕΘΝ ΚΑΙ ΟΥΔ ΟΥΤΩC ΕΙCΑΚΟΥCΟΝΤΑΙ ΜΟΥ, ΛΕΓΕΙ ΚΥΡΙΟC. ... ΕΓΩ ΕΜΒΑΛΩ ΕΙC ΤΑ ΘΕΜΕΛΙΑ CΙΩΝ ΛΙΘΟΝ ΠΟΛΥΤΕΛΗ ΕΚΛΕΚΤΟΝ ΑΚΡΟΙ ΘΩΝΙΑΡΟΝ ΕΝΤΙΜΟΝ ΕΙC ΤΑ ΘΕΜΕΛΙΑ ΑΥΤΗC, ΚΑΙ Ο ΠΙCΤΕΥΩΝ ΕΠ' ΑΥΤΩ ΟΥ ΜΗ ΚΑΤΑΙCΧΥΝΘΗ. ΙΑΟΥ ΤΙΘΗΜΙ ΕΝ CΙΩΝ ΛΙΘΟΝ ΠΡΟCΚΟΜΜΑΤΟC ΚΑΙ ΠΕΤΡΑΝ CΚΑΝΑΛΛΟΥ, ΚΑΙ Ο ΠΙCΤΕΥΩΝ ΕΠ' ΑΥΤΩ ΟΥ ΚΑΤΑΙCΧΥΝΘΗ CΕΤΑΙ. ΠΑC Ο ΠΙCΤΕΥΩΝ ΕΠ' ΑΥΤΩ ΟΥ ΚΑΤΑΙCΧΥΝΘΗ CΕΤΑΙ ΙΑΟΥ ΤΙΘΗΜΙ ΕΝ CΙΩΝ ΛΙΘΟΝ ΑΚΡΟΓΩΝΙΑΡΟΝ ΕΚΛΕΚΤΟΝ ΕΝΤΙΜΟΝ, ΚΑΙ Ο ΠΙCΤΕΥΩΝ ΕΠ' ΑΥΤΩ ΟΥ ΜΗ ΚΑΤΑΙCΧΥΝΘΗ ... Η ΑΜΜΥ ΟΥΤΩC ΤΗC ΘΑΛΑCCHC ΑΥΤΩΝ ΕΥΝΗΤΕ ΜΕ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΡΟΤΕΚΥΝΘΗΤΑΡ ΕΥΝΗΤΕ. ΠΑΝΤΕC ΔΕ CΥΝΩΚΙΝ ΜΕ. ΔΙΑΚΑCΜΑΤΑ ΕΝΤΑΚΑΜΑΤΑ ΚΑΘΗΜΕΝΟΙ ΚΑΙ ΑΝΤΙΕΘΗΤΕ ... ... Η ΑΜΜΥ ΟΥΤΩC ΤΗC ΘΑΛΑCCHC ΜΕ ΤΗCΑ. Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΡΟΤΕΚΥΝΘΗΤΑΡ ΕΥΝΗΤΕ. ΠΑΝΤΕC ΔΕ CΥΝΩΚΙΝ ΜΕ. ΔΙΑΚΑCΜΑΤΑ ΕΝΤΑΚΑΜΑΤΑ ΚΑΘΗΜΕΝΟΙ ... ΟΥΤΩC Η ΑΜΜΥ ΤΗC ΘΑΛΑCCHC ΜΕ ΤΗCΑ. Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΡΟΤΕΚΥΝΘΗΤΑΡ ΕΥΝΗΤΕ. ΠΑΝΤΕC ΔΕ CΥΝΩΚΙΝ ΜΕ. ΔΙΑΚΑCΜΑΤΑ ΕΝΤΑΚΑΜΑΤΑ ΚΑΘΗΜΕΝΟΙ ... ... ΚΑΙ ΑΠΟΛΩ ΤΗΝ CΟΦΙΑΝ ΤΩΝ CΟΦΩΝ ΚΑΙ ΤΗΝ CΥΝΕCΙΝ ΤΩΝ CΥΝΕΤΩΝ ΚΡΥΨΩ. ΑΠΟΛΩ ΤΗΝ CΟΦΙΑΝ ΤΩΝ CΟΦΩΝ ΚΑΙ ΤΗΝ CΥΝΕCΙΝ ΤΩΝ CΥΝΕΤΩΝ ΑΘΕΤΗCΩ. ... ΜΗΤ' ΕΥΝΗΤΕ ΠΑΝΤΑ ΘΑ ΤΗ ΠΑCΑ ΑΥΤΗ ΟΥ CΥ ΜΕ ΕΠΙΛΑCΑC? Η ΤΟ ΠΟΙΗΜΑ ΤΩ ΠΟΙΗCΑΝΤΙ ΟΥ CΥΝΕΤΩC ΜΕ ΕΥΝΗΤΕ ΑΥΤΟ? ... ... ΜΗΤ' ΕΥΝΗΤΕ ΠΑΝΤΑ ΘΑ ΤΗ ΠΑCΑ ΑΥΤΗ ΤΙ ΘΕΤΕ ΕΥΝΗΤΕ ΑΥΤΟ? ΟΥΤΩC? ... ΧΕΙΡΕC ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΓΟΝΑΤΑ ΠΑΡΑΔΕΛΟΥΜΕΝΑ. ... ΧΕΙΡΑC ΚΑΙ ΤΑ ΠΑΡΑΔΕΛΟΥΜΕΝΑ ΓΟΝΑΤΑ ... ... ΦΩΝΗ ΒΟΩΝΤΟC ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑCΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ... ΦΩΝΗ ΒΟΩΝΤΟC ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑCΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. ... ΦΩΝΗ ΒΟΩΝΤΟC ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑCΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ ... ΕΓΩ ... ΦΩΝΗ ΒΟΩΝΤΟC ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑCΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ ... ... ΦΩΝΗ ΒΟΩΝΤΟC ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑCΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΑΠΑC ΦΑΡΑΓΕ ΠΑΝΡΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΘΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΠΑΝΤΑ ΤΑ CΚΟΔΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ Η ΤΡΑΧΕΙΑ ΕΙC ΠΕΔΙΑ. 5ΚΑΙ ΟΦΘΗCΕΤΑΙ Η ΔΟΞΑ ΚΥΡΙΟΥ, ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ... ... ΦΩΝΗ ΒΟΩΝΤΟC ΕΝ ΤΗ ΕΡΗΜΩ. ΕΤΟΙΜΑCΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑC ΠΟΙΕΤΕ ΤΑC ΤΡΙΒΟΥC ΑΥΤΟΥ. 5ΠΑC ΦΑΡΑΓΕ ΠΑΝΡΦΘΗCΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟC ΚΑΙ ΒΟΥΝΟC ΤΑΠΕΙΝΘΘΗCΕΤΑΙ, ΚΑΙ ΕCΤΑΙ ΤΑ CΚΟΔΙΑ ΕΙC ΕΥΘΕΙΑΝ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙC ΟΔΟΥC ΔΕΙΑC 6ΚΑΙ ΟΡΕΤΑΙ ΠΑCΑ CΑΡΞ ΤΟ CΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ. ... ΠΑCΑ CΑΡΞ ΔΕΥΡΟΤΕ, ΚΑΙ ΤΑΙC ΑΙC ΑΝΘΡΩΠΟΥ ΘΩC ΑΝΘΩC ΔΕΥΡΟΤΕ. ΤΕΛΕΙCΘΗCΙ Ο ΚΥΡΙΟC, ΚΑΙ ΤΟΙC ΑΝΘΩC ΕΥΘΕΙC ΕCΤΙ ΑΙ ΕΙΜΗ ΤΟΥ ΘΕΟΥ ΗΜΩΝ. ΜΕΤΑ ΕΙC ΤΗC ΑΝΘΡΩC. ΠΑCΑ CΑΡΞ ΔΕΥΡΟΤΕ ΚΑΙ ΠΑCΑ ΑΙCΑ. ΑΥΤΗC ΔΕ ΑΝΘΩC ΔΕΥΡΟΤΕ. ΤΕΛΕΙCΘΗCΙ Ο ΚΥΡΙΟC ΚΑΙ ΤΟΙC ΑΝΘΩC. ΕΥΘΕΙC ΕCΤΙ ΕCΤΙ ΑΙ ΕΙΜΗ ΚΥΡΙΟΥ ΜΕΤΑ ΕΙC ΤΗC ΑΝΘΡΩC. ΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ ΤΙC ΑΥΤΟΥ CΥΜΒΟΥΛΟC ... ΤΙC ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΟC CΥΜΒΙΒΑCΕΙ ΑΥΤΟΝ? ... ΤΙΤΙC ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ, ΚΑΙ Τ	



## THE GREEK OLD TESTAMENT



Book / Comments		Scripture / References		
Prophets 60 Quoted Verses	JEREMIAH (7x) ΙΕΡΕΜΙΑC jeremias	<div>Quoted 2 times.</div> <div>Quoted 2 times.</div>	<div>... ΟΦΘΑΛΜΟΙ ΑΥΤΟΙC ΚΑΙ ΟΥ ΒΛΕΠΟΥCΙΝ, ΩΤΑ ΑΥΤΟΙC ΚΑΙ ΟΥΚ ΑΚΟΥΟΥCΙΝ. ΟΦΘΑΛΜΟΥC ΕΧΟΝΤΕC ΟΥ ΒΛΕΠΕΤΕ ΚΑΙ ΩΤΑ ΕΧΟΝΤΕC ΟΥΚ ΑΚΟΥΕΤΕ. ΜΗ CΤΗΛΑΘΩC ΔΙΕ ΤΩΝ Ο ΟΙΚΟC ΜΟΥ ... ΥΜΕΙC ΔΕ ΑΥΤΟΝ ΠΟΙΕΙΤΕ CΤΗΛΑΘΩC ΔΙΕ ΤΩΝ. ΥΜΕΙC ΔΕ ΠΕΠΟΙΗΚΑΤΕ ΑΥΤΟΝ CΤΗΛΑΘΩC ΔΙΕ ΤΩΝ. ΥΜΕΙC ΔΕ ΑΥΤΟΝ ΕΠΟΙΗCΑΤΕ CΤΗΛΑΘΩC ΔΙΕ ΤΩΝ. ΑΛΛ' Η ΕΝ ΤΟΥΤΩ ΚΑΥΧΑCΘΩ Ο ΚΑΥΧΩΜΕΝΟC , CΥΝΙΕΙΝ ΚΑΙ ΓΙΝΩCΚΕΙΝ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟC ... Ο ΚΑΥΧΩΜΕΝΟC ΕΝ ΚΥΡΙΩ ΚΑΥΧΑCΘΩ. Ο ΔΕ ΚΑΥΧΩΜΕΝΟC ΕΝ ΚΥΡΙΩ ΚΑΥΧΑCΘΩ. ΕΓΩ ΚΥΡΙΟC ΕΤΑΖΩΝ ΚΑΡΔΙΑC ΚΑΙ ΔΟΚΙΜΑΖΩΝ ΠΕΤΡΟΥC ΤΟΥ ΔΕΥΤΕΡΑΙΟΥ ΚΑΤΑ ΤΑ ΕΘΟΥC ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΟΥC ΚΑΡΠΟΥC ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΟΥ. ... ΕΓΩ ΕΙΜΙ Ο ΕΡΑΥΝΩΝ ΚΟΡΗΟΥC ΚΑΙ ΚΑΡΔΙΑC , ΚΑΙ ΔΕΚΩ ΥΜΙΝ ΚΑΚΑ ΤΩ ΚΑΤΑ ΤΗ ΕΡΤΑ ΥΜΩΝ. ... ΦΩΝΗ ΕΝ ΡΑΜΑ ΗΚΟΥCΘΗ ΘΡΗΝΟΥ ΚΑΙ ΚΛΑΥΘΜΟΥ ΚΑΙ ΟΔΥΡΜΟΥ. ΡΑΧΗΛ ΛΙΟΚΛΑΙΟΜΕΝΗ ΟΥΚ ΗΘΕΛΕΝ ΠΑΥCΑCΘΑΙ ΕΠΙ ΤΟΙC ΥΙΟΙC ΑΥΤΗC, ΟΤΙ ΟΥΚ ΕΙCΙΝ. ΦΩΝΗ ΕΝ ΡΑΜΑ ΗΚΟΥCΘΗ, ΚΛΑΥΘΜΟC ΚΑΙ ΟΔΥΡΜΟC ΠΟΛΥC. ΡΑΧΗΛ ΚΛΑΙΟΥCΑ ΤΑ ΤΕΚΝΑ ΑΥΤΗC, ΚΑΙ ΟΥΚ ΗΘΕΛΕ ΠΑΡΑΚΛΗΘΗΝΑΙ, ΟΤΙ ΟΥΚ ΕΙCΙΝ. ΞΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ, ΦΗCΙΝ ΚΥΡΙΟC, ΚΑΙ ΔΙΑΘΗCΟΜΑΙ ΤΗ ΟΙΚΩ ΙCΡΑΗΛ ΚΑΙ ΤΗ ΟΙΚΩ ΙΟΥΔΑ ΔΙΑΘΗΚΗC ΚΑΙΝΗC, ΞΙΟΥ ΚΑΤΑ ΤΗΝ ΔΙΑΘΗΚΗΝ, ΗΝ ΔΙΕΘΕΜΗΝ ΤΟΙC ΠΑΤΡΑCΙΝ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΕΠΙΔΑΔΩΜΕΝΟΥ ΜΟΥ ΤΗC ΧΕΙΡΟC ΑΥΤΩΝ ΕΞΑΓΑΓΕΙΝ ΑΥΤΟΥC ΕΚ ΤΗC ΑΙΓΥΠΤΗC, ΟΤΙ ΑΥΤΟΙ ΟΥΚ ΕΝΕΜΕΝΑΝ ΕΝ ΤΗ ΔΙΑΘΗΚΗ ΜΟΥ, ΚΑΙ ΕΓΩ ΗΜΕΙC Α ΑΥΤΩΝ. ΦΗCΙΝ ΚΥΡΙΟC. ΞΙΟΤΙ ΑΥΤΗ Η ΔΙΑΘΗΚΗ, ΗΝ ΔΙΑΘΗCΟΜΑΙ ΤΗ ΟΙΚΩ ΙCΡΑΗΛ ΜΕΤΑ ΤΑC ΗΜΕΡΑC ΕΚΕΙΝΑC, ΦΗCΙΝ ΚΥΡΙΟC. ΔΙΔΟΥC ΔΩCΩ ΝΟΜΟΥC ΜΟΥ ΕΙC ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑC ΑΥΤΩΝ ΓΡΑΨΩ ΑΥΤΟΥC. ΚΑΙ ΕΓΩΜΑΙ ΑΥΤΟΥC ΕΙC ΘΕΟΥC, ΚΑΙ ΑΥΤΗ ΕΡΧΟΝΤΑΙ ΜΕΤ' ΕC ΔΑΔΩΝ. ΞΚΑΙ ΟΥ ΜΗ ΔΙΔΑCΘΩC ΕΚ ΑC ΤΟC ΤΩΝ ΠΟΛΙΤΩΝ ΑΥΤΟΥ ΚΑΙ ΕΚ ΑC ΤΟC ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΔΕΙΞΙΝ ΤΙCΘΩ ΤΩΝ ΚΥΡΙΩΝ, ΟΤΙ ΠΑΝΤΕC ΕΙΔΕΘΟΥCΙΝ ΜΕ ΑΠΟ ΜΙΚΡΟΥ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΜΕΤΑΒΟΥ ΑΥΤΩΝ, ΟΤΙ ΛΕΩΘΕ ΕΓΩΜΑΙ ΤΑC ΑΔΙΚΙΑC ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝΕΘΩ ΕΤΙ.</div> <div>Longest virtually matching passage; in itself proof for the superiority of the Greek OT over the Proto-Masoretic text</div>	<div>Jer 5:21 Mar 8:18 Jer 7:11 Mat 21:13 Mar 11:17 Luk 19:46 Jer 9:23 1Cor 1:31 2Cor 10:17 Jer 17:10 Rev 2:23 Jer 38:15 Mat 2:18 Jer 38:31-34</div>
		<div>ΞΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ, ΔΕΓΓΕΙ ΚΥΡΙΟC, ΚΑΙ CΥΝΤΕΛΕCΩ ΕΠΙ ΤΩΝ ΟΙΚΩΝ ΙCΡΑΗΛ ΚΑΙ ΕΠΙ ΤΩΝ ΟΙΚΩΝ ΙΟΥΔΑ ΔΙΑΘΗΚΗC ΚΑΙΝΗC, ΜΟΥ ΚΑΤΑ ΤΗΝ ΔΙΑΘΗΚΗΝ, ΗΝ ΕΠΟΙΗCΑ ΤΟΙC ΠΑΤΡΑCΙΝ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΕΠΙΔΑΔΩΜΕΝΟΥ ΜΟΥ ΤΗC ΧΕΙΡΟC ΑΥΤΩΝ ΕΞΑΓΑΓΕΙΝ ΑΥΤΟΥC ΕΚ ΤΗC ΑΙΓΥΠΤΗC, ΟΤΙ ΑΥΤΟΙ ΟΥΚ ΕΝΕΜΕΝΑΝ ΕΝ ΤΗ ΔΙΑΘΗΚΗ ΜΟΥ, ΚΑΤΩ ΗΜΕΙC Α ΑΥΤΩΝ. ΔΕΓΓΕΙ ΚΥΡΙΟC. ΞΙΟΤΙ ΑΥΤΗ Η ΔΙΑΘΗΚΗ, ΗΝ ΔΙΑΘΗCΟΜΑΙ ΤΗ ΟΙΚΩ ΙCΡΑΗΛ ΜΕΤΑ ΤΑC ΗΜΕΡΑC ΕΚΕΙΝΑC, ΔΕΓΓΕΙ ΚΥΡΙΟC. ΔΙΔΟΥC ΝΟΜΟΥC ΜΟΥ ΕΙC ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑC ΑΥΤΩΝ ΕΠΙΓΡΑΨΩ ΑΥΤΟΥC, ΚΑΙ ΕΓΩΜΑΙ ΑΥΤΟΥC ΕΙC ΘΕΟΥC, ΚΑΙ ΑΥΤΗ ΕΡΧΟΝΤΑΙ ΜΕΤ' ΕC ΔΑΔΩΝ. ΞΚΑΙ ΟΥ ΜΗ ΔΙΔΑCΘΩC ΕΚ ΑC ΤΟC ΤΩΝ ΠΟΛΙΤΩΝ ΑΥΤΟΥ ΚΑΙ ΕΚ ΑC ΤΟC ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΔΕΙΞΙΝ ΤΙCΘΩ ΤΩΝ ΚΥΡΙΩΝ, ΟΤΙ ΠΑΝΤΕC ΕΙΔΕΘΟΥCΙΝ ΜΕ ΑΠΟ ΜΙΚΡΟΥ ΕΩC ΜΕΤΑΒΟΥ ΑΥΤΩΝ, ΟΤΙ ΕΓΩΜΑΙ ΤΑC ΑΔΙΚΙΑC ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝΕΘΩ ΕΤΙ.</div>	<div>Jer 38:33-34 Heb 8:8-12</div>	
		<div>ΞΙΟΤΙ ΑΥΤΗ Η ΔΙΑΘΗΚΗ, ΗΝ ΔΙΑΘΗCΟΜΑΙ ΤΩ ΟΙΚΩ ΙCΡΑΗΛ ΜΕΤΑ ΤΑC ΗΜΕΡΑC ΕΚΕΙΝΑC, ΦΗCΙΝ ΚΥΡΙΟC. ΔΙΔΟΥC ΔΩCΩ ΝΟΜΟΥC ΜΟΥ ΕΙC ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑC ΑΥΤΩΝ ΓΡΑΨΩ ΑΥΤΟΥC. [...] ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝCΘΩ ΕΤΙ.</div> <div>16 ΑΥΤΗ Η ΔΙΑΘΗΚΗ, ΗΝ ΔΙΑΘΗCΟΜΑΙ ΠΡΟC ΑΥΤΟΥC ΜΕΤΑ ΤΑC ΗΜΕΡΑC ΕΚΕΙΝΑC. ΔΕΓΓΕΙ ΚΥΡΙΟC. ΔΙΔΟΥC ΝΟΜΟΥC ΜΟΥ ΕΠΙ ΚΑΡΔΙΑC ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΕΠΙΓΡΑΨΩ ΑΥΤΟΥC, 17ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΝΟΜΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝCΘΗCΟΜΑΙ ΕΤΙ.</div> <div>Original text not found; probably removed from the codices available to us, being one of the most specific prophecies in regards of IESOUS' death &amp; resurrection.</div>	<div>Jer 38:33-34 Heb 10:16-17 (partly inverted) Jer ?</div>	
		<div>ΚΑΤΕΛΑΒΩC ΤΑ ΠΡΑΓΜΑΤΑ ΤΩΝ ΕΥΡΩC, ΤΗΝ ΤΙΜΗΝ ΤΟΥ ΤΕΤΙΜΗΜΕΝΟΥ ΟΝ ΕΤΙΜΗCΑΝΤΟ ΑΠΟ ΥΙΩΝ ΙCΡΑΗΛ, 10ΚΑΙ ΕΔΩΚΑΝ ΑΥΤΑ ΕΙC ΤΟΝ ΑΓΡΟΝ ΤΟΥ ΚΕΡΑΜΕΩC, ΚΑΘΑ CΥΝΕΤΑΞΕΝ ΜΟΙ ΚΥΡΙΟC.</div>	<div>Mat 27:9</div>	
	LAMENTATIONS ΘΡΗΝΟΙ threnoi	-		
	EZEKIEL ΙΕΖΕΚΙΗΛ iezekiel	-		
	DANIEL ΔΑΝΙΗΛ daniel	-		
	Prophets (Minor) 22 Quoted Verses	HOSEA (6x) ΩCΗΕ hosee	<div>... ΚΑΙ ΕCΤΑΙ ΕΝ ΤΩ ΤΟΠΩ, ΟΥ ΕΡΡΕΘΗ ΑΥΤΟΙC ΟΥ ΔΑΟC ΜΟΥ ΥΜΕΙC, ΕΚΕΙ ΚΛΗΘΗCΟΝΤΑΙ ΥΙΟΙ ΘΕΟΥ ΞΩΝΤΟC. ΚΑΙ ΕCΤΑΙ ΕΝ ΤΩ ΤΟΠΩ ΟΥ ΕΡΡΕΘΗ ΑΥΤΟΙC. ΟΥ ΔΑΟC ΜΟΥ ΥΜΕΙC, ΕΚΕΙ ΚΛΗΘΗCΟΝΤΑΙ ΥΙΟΙ ΘΕΟΥ ΞΩΝΤΟC. ... ΕΡΩ ΘΕΟΥ ΔΑΔ ΜΟΥ ΔΑΟC ΜΟΥ ΕΙ CΥ, ΚΑΙ ... ΚΑΛΕCΩ ΤΩΝ ΟΥ ΔΑΩΝ ΜΟΥ ΔΑΔ ΜΟΥ ΚΑΙ ... ΔΙΟΤΙ ΕΔΕΟC ΘΕΛΩ ΚΑΙ ΟΥ ΘΥCΙΑΝ ... ... ΕΔΕΟC ΘΕΛΩ ΚΑΙ ΟΥ ΘΥCΙΑΝ. ... ΚΑΙ ΕΡΟΥCΙΝ ΤΟΙC ΘΡΕΙCΙΝ ΚΑΔΥΨΑΤΕ ΗΜΑC, ΚΑΙ ΤΟΙC ΘΟΥCΝΟΙC ΠΕCΑΤΕ ΕΦ' ΗΜΑC. ΤΟΤΕ ΑΡΞΟΝΤΑΙ ΔΕΓΓΕΙΝ ΤΟΙC ΘΡΕΙCΙΝ ΠΕCΑΤΕ ΕΦ' ΗΜΑC, ΚΑΙ ΤΟΙC ΘΟΥCΝΟΙC ΚΑΔΥΨΑΤΕ ΗΜΑC. ... ΕΞ ΑΙΓΥΠΤΟΥ ΜΕΤΕΚΑΛΕCΑ ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ ΕΞ ΑΙΓΥΠΤΟΥ ΕΚΑΛΕCΑ ΤΟΝ ΥΙΟΝ ΜΟΥ. ΠΩC Η ΔΙΚΗ CΟΥ, ΘΑΝΑΤΕ, ΤΟ ΚΙΝΤΡΟC CΟΥ, ΑΔΗ? ΠΩC CΟΥ, ΘΑΝΑΤΕ, ΤΟ ΝΙΚΟC? ΠΩC CΟΥ, ΘΑΝΑΤΕ, ΤΟ ΚΙΝΤΡΟC?</div>	<div>Hos 2:1 (Hos 1:10) Rom 9:26 Hos 2:25(23) Rom 9:25 Hos 6:6 Mat 9:13 Hos 10:8 Luk 23:30 Hos 11:1 Mat 2:15 Hos 13:14 1Cor 15:55</div>
		JOEL (2x) ΙΩΗΛ ioel	<div>1ΚΑΙ ΕCΤΑΙ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΚΧΕΘ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟC ΜΟΥ ΕΠΙ ΠΑCΑΝ CΑΡΚΑ, ΚΑΙ ΠΡΟΦΗΤΕΥCΟΥCΙΝ ΟΙ ΥΙΟΙ ΥΜΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕC ΥΜΩΝ, ΚΑΙ ΟΙ ΠΡΕCΒΥΤΕΡΟΙ ΥΜΩΝ ΕΝΥΠΝΙΑ ΕΝΥΠΝΙΑCΘΗCΟΝΤΑΙ, ΚΑΙ ΟΙ ΝΕΑΝΙCΚΟΙ ΥΜΩΝ ΟΡΑCΕΙC ΟΡΟΝΤΑΙ. ΞΚΑΙ ΕΠΙ ΤΟΥC ΔΟΥΔΟΥC ΚΑΙ ΕΠΙ ΤΑC ΔΟΥΔΑC ΕΝ ΤΑΙC ΗΜΕΡΑΙC ΕΚΕΙΝΑΙC ΕΚΧΕΘ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟC ΜΟΥ. ΞΚΑΙ ΔΩCΩ ΤΕΡΑΤΑ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗC ΓΗC, ΑΙΜΑ ΚΑΙ ΠΥΡ ΚΑΙ ΑΤΜΙΔΑ ΚΑΠΝΟΥ. 4Ο ΗΛΙΟC ΜΕΤΑCΤΡΑΦΗCΕΤΑΙ ΕΙC CΚΟΤΟC ΚΑΙ Η CΕΛΗΝΗ ΕΙC ΑΙΜΑ ΠΡΙΝ ΕΛΘΕΙΝ ΗΜΕΡΑΝ ΚΥΡΙΟΥ ΤΗΝ ΜΕΤΑΛΗΝ ΚΑΙ ΕΠΦΑΝΗ. 5ΚΑΙ ΕCΤΑΙ ΠΑC, ΟC ΑΝ ΕΠΙΚΑΛΕCΗΤΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ, CΩΘΗCΕΤΑΙ. 17ΚΑΙ ΕCΤΑΙ ΕΝ ΤΑΙC ΕCΧΑΤΑΙC ΗΜΕΡΑΙC, ΔΕΓΓΕΙ Ο ΘΕΟC. ΕΚΧΕΘ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟC ΜΟΥ ΕΠΙ ΠΑCΑΝ CΑΡΚΑ, ΚΑΙ ΠΡΟΦΗΤΕΥCΟΥCΙΝ ΟΙ ΥΙΟΙ ΥΜΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕC ΥΜΩΝ, ΚΑΙ ΟΙ ΠΡΕCΒΥΤΕΡΟΙ ΥΜΩΝ ΕΝΥΠΝΙΟΙC ΕΝΥΠΝΙΑCΘΗCΟΝΤΑΙ. 18ΚΑΙ ΓΕ ΕΠΙ ΤΟΥC ΔΟΥΔΟΥC ΜΟΥ ΚΑΙ ΕΠΙ ΤΑC ΔΟΥΔΑC ΜΟΥ ΕΝ ΤΑΙC ΗΜΕΡΑΙC ΕΚΕΙΝΑΙC ΕΚΧΕΘ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟC ΜΟΥ, ΚΑΙ ΠΡΟΦΗΤΕΥCΟΥCΙΝ. 19ΚΑΙ ΔΩCΩ ΤΕΡΑΤΑ ΕΝ ΤΩ ΟΥΡΑΝΩ ΑΝΩ ΚΑΙ CΗΜΕΙΑ ΕΠΙ ΤΗC ΓΗC ΚΑΤΩ. ΑΙΜΑ ΚΑΙ ΠΥΡ ΚΑΙ ΑΤΜΙΔΑ ΚΑΠΝΟΥ. 20Ο ΗΛΙΟC ΜΕΤΑCΤΡΑΦΗCΕΤΑΙ ΕΙC CΚΟΤΟC ΚΑΙ Η CΕΛΗΝΗ ΕΙC ΑΙΜΑ, ΠΡΙΝ ΕΛΘΕΙΝ ΗΜΕΡΑΝ ΚΥΡΙΟΥ ΤΗΝ ΜΕΤΑΛΗΝ ΚΑΙ ΕΠΦΑΝΗ. 21ΚΑΙ ΕCΤΑΙ ΠΑC ΟC ΑΝ ΕΠΙΚΑΛΕCΗΤΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ CΩΘΗCΕΤΑΙ. 18ΚΑΙ ΕCΤΑΙ ΠΑC, ΟC ΑΝ ΕΠΙΚΑΛΕCΗΤΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ, CΩΘΗCΕΤΑΙ. 18ΚΑΙ ΓΑΡ ΟC ΑΝ ΕΠΙΚΑΛΕCΗΤΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ, CΩΘΗCΕΤΑΙ.</div>	<div>Joe 3:1-5 Act 2:17 Joe 3:5 Rom 10:13</div>
		AMOS (2x) ΑΜΩC amos	<div>25ΜΗ CΦΑΓΓΙΑ ΚΑΙ ΘΥCΙΑC ΠΡΟCΗΝΕΓΚΑΤΕ ΜΟΙ ΕΝ ΤΗ ΕΡΗΜΩ ΤΕCCΑΡΑΚΟΝΤΑ ΕΤΗ, ΟΙΚΟC ΙCΡΑΗΛ? 26ΚΑΙ ΑΝΕΔΑΒΕΤΕ ΤΗΝ CΚΗΝΗΝ ΤΟΥ ΜΟΛΟΧ ΚΑΙ ΤΟ ΑCΤΡΟΝ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΡΑΨΑΝ, ΤΟΥC ΤΥΠΟΥC ΑΥΤΩΝ, ΟΥC ΕΠΟΙΗCΑΤΕ ΕΑΥΤΟΙC. 27ΚΑΙ ΜΕΤΟΙΚΙΩ ΥΜΑC ΕΠΕΚΕΙΝΑ ΔΑΜΑCΚΟΥ ... ΜΗ CΦΑΓΓΙΑ ΚΑΙ ΘΥCΙΑC ΠΡΟCΗΝΕΓΚΑΤΕ ΜΟΙ ΕΤΗ ΤΕCCΑΡΑΚΟΝΤΑ ΕΝ ΤΗ ΕΡΗΜΩ, ΟΙΚΟC ΙCΡΑΗΛ? 43ΚΑΙ ΑΝΕΔΑΒΕΤΕ ΤΗΝ CΚΗΝΗΝ ΤΟΥ ΜΟΛΟΧ ΚΑΙ ΤΟ ΑCΤΡΟΝ ΤΟΥ ΘΕΟΥ [ΥΜΩΝ] ΡΑΨΑΝ, ΤΟΥC ΤΥΠΟΥC ΟΥC ΕΠΟΙΗCΑΤΕ ΠΡΟCΚΥΝΕΙΝ ΑΥΤΟΙC, ΚΑΙ ΜΕΤΟΙΚΙΩ ΥΜΑC ΕΠΕΚΕΙΝΑ ΒΑΒΥΛΩΝΟC. ... ΚΑΙ ΑΝΘΡΩΠΩΜΗCΙΝ ΤΑ ΠΕΤΤΙΒΩΤΑ. ΑΥΤΗC ΚΑΙ ΤΑ ΚΑΤΕΚΑΜΜΕΝΑ ΑΥΤΗC ΑΝΑCΤΗCΩ ΚΑΙ ΑΝΘΡΩΠΩΜΗCΙΝ ΑΥΤΗΝ ΚΑΘΩC ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΑΙΩΝΟC, ΕΛΘΩC ΕΚΖΗΤΗCΩC ΕΝ ΟΙC ΚΑΤΑΔΩΜΗC ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΦ' ΟΥC ΠΙΝΕΚΑΝΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΑΥΤΩ, ΔΕΓΓΕΙ ΚΥΡΙΟC. Ο ΘΕΟC Ο ΠΙΘΩΝ ΤΑΥΤΑ. ... ΚΑΙ ΑΝΘΡΩΠΩΜΗCΙΝ ΤΗΝ CΚΗΝΗΝ ΔΑΥΙΔ ΤΩΝ ΠΕΤΤΙΒΩΤΩΝ ΚΑΙ ΤΑ ΚΑΤΕΚΑΜΜΕΝΑ ΑΥΤΗC. ΑΝΘΡΩΠΩΜΗCΙΝ ΚΑΙ ΑΝΟΡΘΩCΩC ΑΥΤΗΝ, ΕΛΘΩC ΑΝ ΕΚΖΗΤΗCΩC ΕΝ ΟΙC ΚΑΤΑΔΩΜΗC ΤΩΝ ΑΝΘΡΩΠΩΝ. ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΦ' ΟΥC ΠΙΝΕΚΑΝΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΑΥΤΩ, ΔΕΓΓΕΙ ΚΥΡΙΟC. ΠΙΘΩΝ ΤΑΥΤΑ.</div>	<div>Amo 5:25-27 Act 7:42-43 Amo 9:11-12 Act 15:16-17</div>
OBADIAH ΑΒΔΙΟΥ abdiou		-		
JONAH ΙΩΝΑC ionas		-		
MICAH (2x) ΜΙΧΑΙΑC michaias		<div>Quoted 2 times.</div>	<div>Mic 5:1 Mat 2:6 Mic 7:6 Mat 10:35-36</div>	
NAHUM ΝΑΟΥΜ Naoum		-		
HAZAKKUK (3x) ΑΜΒΑΚΟΥΜ ambakoum		<div>Quoted 2 times.</div>	<div>Hab 1:5 Act 13:41 Hab 2:3-4 Heb 10:37-38 Hab 2:4 Rom 1:17 Gal 3:11</div>	
ZEPHANIAH CΟΦΟΝΙΑC sophonias		-		
HAGGAI (1x) ΑΓΓΑΙΟC angaios		<div>... ΕΤΙ ΑΠΑΞ ΕΓΩ CΕΙCΘΩ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ... ΕΤΙ ΑΠΑΞ ΕΓΩ CΕΙCΘΩ ΟΥ ΜΟΝΟΝ ΤΗΝ ΓΗΝ ΑΛΛΑ ΚΑΙ ΤΟΝ ΟΥΡΑΝΟΝ.</div>	<div>Hag 2:6 Heb 12:26</div>	
ZACHARIAH (4x) ΖΑΧΑΡΙΑC zacharias	<div>Quoted 2 times.</div> <div>No match.</div> <div>Quoted 2 times.</div>	<div>Zec 3:2 Jud 1:9 Zec 8:16 Eph 4:25 Zec 9:9 Mat 21:5 Joh 12:15 Zec 12:10 Joh 19:37 Zec 13:7 Mat 26:31 Mar 14:27</div>		
MALACHI (2x) ΜΑΛΑΧΙΑC malachias	<div>Quoted 3 times.</div>	<div>Mal 1:2-3 Rom 9:13 Mal 3:1 Mat 11:10 Mar 1:2 Luk 7:27</div>		



THE GREEK OLD TESTAMENT

Addendum · New Testament Quotations



Book / Comments	Scripture / References	
MATTHEW (1x) ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ euaggelion kata maththaion	ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΠΡΟΣ ΥΜΑΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΣΟΦΟΥΣ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ. ΕΞ ΑΥΤΩΝ ΑΠΟΚΤΕΝΕΙΤΕ ΚΑΙ ΣΤΑΥΡΩΣΕΤΕ ΚΑΙ ΕΞ ΑΥΤΩΝ ΜΑΣΤΙΓΩΣΕΤΕ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΥΜΩΝ ΚΑΙ ΔΙΩΞΕΤΕ ΑΠΟ ΠΟΛΕΩΣ ΕΙΣ ΠΟΛΙΝ. 35ΟΠΩΣ ΕΛΘΗ ΕΦ' ΥΜΑΣ ΠΑΝ ΑΙΜΑ ΔΙΚΑΙΟΝ ΕΚΧΥΝΝΟΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΒΕΛ ΤΟΥ ΔΙΚΑΙΟΥ ΕΩΣ ΤΟΥ ΑΙΜΑΤΟΣ ΖΑΧΑΡΙΟΥ ΥΙΟΥ ΒΑΡΑΧΙΟΥ, ΟΝ ΕΦΟΝΕΥΣΑΤΕ ΜΕΤΑΞΥ ΤΟΥ ΝΑΟΥ ΚΑΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ. 36ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ: ΗΞΕΙ ΤΑΥΤΑ ΠΑΝΤΑ ΕΠΙ ΤΗΝ ΓΕΝΕΑΝ ΤΑΥΤΗΝ.	<u>Mat 23:34-36</u>
	ΑΠΟΣΤΕΛΩ ΕΙΣ ΑΥΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΑΠΟΣΤΟΛΟΥΣ, ΚΑΙ ΕΞ ΑΥΤΩΝ ΑΠΟΚΤΕΝΟΥΣΙΝ ΚΑΙ ΔΙΩΞΟΥΣΙΝ, 50ΙΝΑ ΕΚΖΗΤΗΘΗ ΤΟ ΑΙΜΑ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΟ ΕΚΚΕΧΥΜΕΝΟΝ ΑΠΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ, 51ΑΠΟ ΑΙΜΑΤΟΣ ΑΒΕΛ ΕΩΣ ΑΙΜΑΤΟΣ ΖΑΧΑΡΙΟΥ ΤΟΥ ΑΠΟΛΟΜΕΝΟΥ ΜΕΤΑΞΥ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ. ΝΑΙ ΛΕΓΩ ΥΜΙΝ, ΕΚΖΗΤΗΘΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ.	<u>Luk 11:49-51</u>
LUKE (2x) ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ euaggelion kata loukan	ΑΞΙΟΣ ΓΑΡ Ο ΕΡΓΑΤΗΣ ΤΟΥ ΜΙΣΘΟΥ ΑΥΤΟΥ.	<u>Luk 10:7</u>
	ΑΞΙΟΣ Ο ΕΡΓΑΤΗΣ ΤΟΥ ΜΙΣΘΟΥ ΑΥΤΟΥ.	<u>1Tim 5:18</u>
	ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΣΩΜΑ ΜΟΥ ΤΟ ΥΠΕΡ ΥΜΩΝ ΔΙΔΟΜΕΝΟΝ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗΣΙΝ. [...] ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΝ ΤΩ ΑΙΜΑΤΙ ΜΟΥ ΤΟ ΥΠΕΡ ΥΜΩΝ ΕΚΧΥΝΝΟΜΕΝΟΝ.	<u>Luk 22:19-20</u>
	ΤΟΥΤΟ ΜΟΥ ΕΣΤΙΝ ΤΟ ΣΩΜΑ ΤΟ ΥΠΕΡ ΥΜΩΝ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗΣΙΝ. [...] ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΣΤΙΝ ΕΝ ΤΩ ΕΜΩ ΑΙΜΑΤΙ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ, ΟΣΑΚΙΣ ΕΑΝ ΠΙΝΗΤΕ, ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗΣΙΝ.	<u>1Cor 11:24-25</u>
ACTS OF THE APOSTLES (1x) ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ praxeis apostolon	ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΚΕΙΣ? 5ΕΙΠΕΝ ΔΕ: ΤΙΣ ΕΙ, ΚΥΡΙΕ? Ο ΔΕ: ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ ΟΝ ΣΥ ΔΙΩΚΕΙΣ. 6ΑΛΛ' ΑΝΑΣΤΗΘΙ ΚΑΙ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΛΑΛΗΘΗΣΕΤΑΙ ΣΟΙ Ο ΤΙ ΣΕ ΔΕΙ ΠΟΙΕΙΝ.	<u>Act 9:4-6</u>
	ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΚΕΙΣ? 8ΕΓΩ ΔΕ ΑΠΕΚΡΙΘΗΝ: ΤΙΣ ΕΙ, ΚΥΡΙΕ? ΕΙΠΕΝ ΤΕ ΠΡΟΣ ΜΕ: ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ, ΟΝ ΣΥ ΔΙΩΚΕΙΣ. [...] 10ΕΙΠΟΝ ΔΕ: ΤΙ ΠΟΙΗΣΩ, ΚΥΡΙΕ?	<u>Act 22:7-10</u>
	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>
Quoted 2 times within the book.		
A good example for a certain liberty between quotations. Here we find within the same book and from the same author (Luke) different snippets from the very same conversation of Saul with IESOUS CHRISTOS. While Acts 22:10 adds the first detail to the conversation, we find in Acts 26:14 and Acts 26:16-18 a significant part of the conversation, which is not yet included in the original account of the conversation in Acts 9.		



# THE GREEK OLD TESTAMENT

Addendum · Canon & Apocrypha

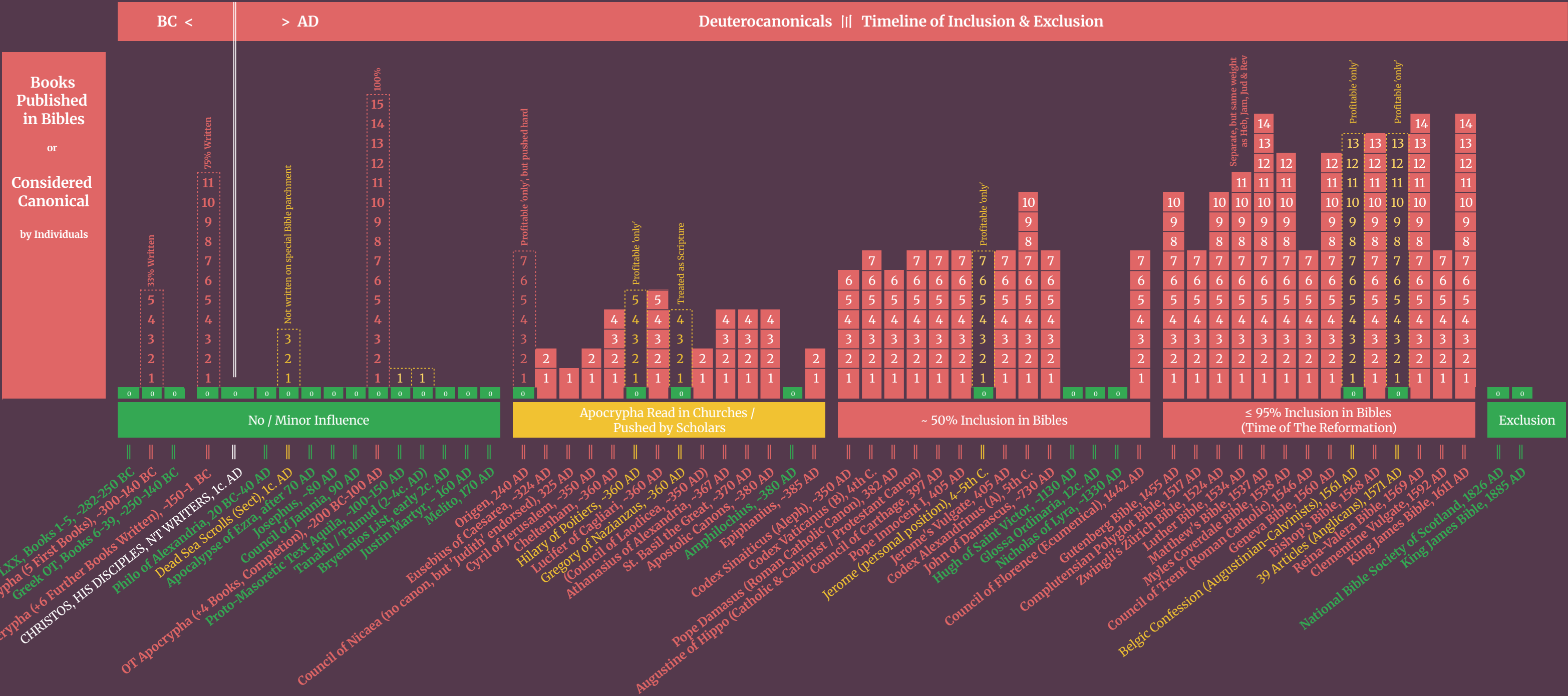


Comments	Scripture / References	
<b>Ecclesiastical Books</b>  (also called Apocrypha / Deuterocanonical Books)	Some critics do not recognize the Greek Old Testament because some translations such as Brenton, the LXX 2012 and the NETS still include the Ecclesiastical Books (commonly called Apocrypha or 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 ' <b>Ecclesiastical Books</b> ' (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 <b>read for the edification of the people</b> 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.	<a href="#">Source</a>
	2. The term 'Anagignoskomena' used by the Greeks (ΑΝΑΓΙΓΝΩΣΚΟΜΕΝΑ, ' <b>things that are read</b> ' or 'profitable reading') points in the same direction.	<a href="#">Source</a>
	3. The 70 (72) elders exclusively translated the <b>Pentateuch</b> , while other Jews translated <b>further books (Prophets and Writings) by about 140 BC</b> . 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 ' <b>Greek Old Testament</b> '.	<a href="#">Source</a>
	4. There is <b>no evidence</b> that the Alexandrian Jews ever promulgated a canon of Scripture.	<a href="#">Source</a>
	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). <b>11 out of 15 apocryphal books are considered to have (eventually) Hebrew / Aramaic / Semitic origin.</b>	<a href="#">Source</a> <a href="#">Source</a> <a href="#">Source</a>
	6. Most importantly, the Greek OT had been translated (Pentateuch in 282-250 BC), when <b>only 1 apocryphal book was written</b> . 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 <b>at least until 100 AD (2 Esdras possibly until 300 AD) until the Apocrypha / Ecclesiastical Books had been completed.</b>	► <a href="#">see study 'Non-Canonical Writings'</a>
	7. The <b>oldest-surviving nearly-complete manuscripts of the Greek Old Testament including parts of the Apocrypha are from about 325-350 AD</b> (about 600 years before the oldest Hebrew manuscript).	<a href="#">Source</a>
	8. The complete Ecclesiastical Books are <b>not found in any of the various codices</b> that contain the Greek Old Testament.	► <a href="#">see also the study 'Canon'</a>
	9. Practically all Masoretic Bibles included the Ecclesiastical Books <b>well until after the Reformation.</b>	see below



THE GREEK OLD TESTAMENT

Addendum · Canon & Apocrypha







		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, LXX)	5	+	0	Apocrypha <b>not yet written</b> . The 70 or 72 elders translated only the Pentateuch (five books of the Torah / Law).	Source
		~300-140 BC	· <b>Apocrypha (Part I / III)</b>	-		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 (5 books Septuagint + 17 additional books)	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 <b>same canon</b> , although not specified as such.	Source
		150-1 BC	· <b>Apocrypha (Part II / III)</b>	-		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
20 BC-40 AD	· Philo of Alexandria (Hellenistic Jewish Phil.)			-		0	He quoted the OT extensively, but he <b>never quoted from the Apocrypha as being inspired</b> .	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 <b>not written on the special parchment reserved for the Bible</b> .	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 5000 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 <b>not included</b> . 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 <b>frequent use Sirach</b> .	Source
2-4c. AD	· Tanakh / Talmud			24 (39)	+	0	<b>Wisdom of Sirach (Ben Sira)</b> was now quoted several times in the Talmud and was closest to an inclusion in the canon. <b>Considered as 'historically valuable': 1-2 Maccabees and Judith</b> . Considered 'heretical': 3-4 Maccabees, Susanna, plus Enoch and Jubilees.	Source
(early 2c. AD)	· Bryennios List			22		-	Apocrypha <b>not included</b> .	Source
- 160 AD	· Justin Martyr (Apologist & Philosopher)			-		-	Apocrypha <b>never mentioned in any of his works</b> .	Source
Read in Churches	170 AD		· Melito (Bishop of Sardis)	21		-	Apocrypha <b>not mentioned in his OT canon list</b> .	Source
	1-3c. AD		· Christian Church	-		?	Many Christians accepted Apocrypha / Ecclesiastical Books as ' <b>profitable for reading</b> '. 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 <b>Epistle of Jeremiah</b> ), <b>plus the Ecclesiastical books</b> . But he used those apocryphal books indiscriminately with those of Scripture as sources for dogmatic proof texts, and cited as inspired / Scripture: <b>Baruch, Judith, Maccabees (plural), Tobit, Wisdom (of Solomon)</b> . He also defended <b>Bel and the Dragon, Sirach and Susanna</b> . 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 ' <b>profitable for reading</b> ', and <b>2 books considered as canonical</b> .	see also the study 'Canon'
	325 AD		· Council of Nicaea (Ecumenical Council)	-		1	No definition of the biblical canon, but the <b>book of Judith was considered inspired</b> .	Source
	~350 AD		· Cyril of Jerusalem (Theologian, Bishop)	22	+	2	Apocrypha considered as ' <b>profitable for reading</b> ', and <b>2 books considered as canonical</b> .	see also the study 'Canon'
	~360 AD		· Cheltenham	22 (37)	+	4	Apocrypha considered canonical ( <b>4 books</b> ). 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 ' <b>profitable for reading</b> '. <b>Judith, Tobit considered canonical</b> by some. He quoted Baruch in one breath with Moses and Isaiah, quoted Wisdom and called Susanna 'blessed'.	Source
	~360 AD		· Lucifer of Cagliari (Catholic Bishop)	-		5	<b>5 books considered as canonical</b> .	Source (Catholic)
	~360 AD		· Gregory of Nazianzus (Archbishop, Theologian)	22 (4)	+	0	Apocrypha <b>rejected</b> . He counted 22 OT books. But he taught from <b>Baruch, Judith, Sirach and from Wisdom of Solomon</b> , and treated it rather as Scripture.	see also the study 'Canon'
	~363 AD		· Council of Laodicea	22	+	2	Apocrypha considered as ' <b>profitable for reading</b> ', and <b>2 books considered as canonical</b> . 22 OT books.	see also the study 'Canon'
	~367 AD		· Athanasius of Alexandria (Pope of Coptic Church)	22	+	4	Apocrypha considered as ' <b>profitable for reading</b> ', and <b>4 books considered as canonical</b> . 22 OT books.	Source (Catholic)
	~370 AD		· Basil the Great (Catholic Doctor, Bishop, Theologian)	-		4	He quoted <b>4 books as Scripture: Baruch, Judith, Sirach, Wisdom of Solomon</b> .	see also the study 'Canon'
	~380 AD		· Apostolic Canons (Syrian Church Order)	22 (39)	+	4	Apocrypha considered as ' <b>profitable for reading</b> ', and <b>4 books considered as canonical</b> . 22 OT books.	see also the study 'Canon'
	~380 AD		· Amphilochius (Bishop)	21	+	0	Apocrypha <b>thoroughly rejected</b> .	see also the study 'Canon'
	~385 AD		· Epiphanius (Bishop)	22 (27)	+	2	Apocrypha considered as ' <b>profitable for reading</b> ', and <b>2 books considered as canonical</b> .	Source
	~350 AD		· Sinaiticus (Aleph) Greek Old Testament (Alexandrian text-type)	-		6	Apocrypha <b>included (6 books)</b> , only part of the manuscript survived.	Source
	4th C.		· Vaticanus (B) Greek Old Testament (Alexandrian text-type)	39	+	7	Apocrypha <b>included (7 books)</b> .	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 = <b>significant conflict of interest</b> )	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 Manichean, 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
Inclusion in Majority of Bibles	4-5th C.	· Jerome (of Stridon) (Confessor, Historian, Catholic Priest, Secretary to Pope Damasus, Theologian)			0 (7)	Apocrypha <b>rejected</b> (personal position). But he called <b>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</b> .	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 <b>included 7 books as canonical</b> .	Source	
	5th C.	· Alexandrinus (A) Greek Old Testament (Alexandrian text-type)	39	+	10	Apocrypha <b>included (10 books)</b> , merged.	The Canon of Scripture, by F.F. Bruce	
	~590 AD	· Pope Gregory the Great	39	+	3-7	Considered <b>Sirach, Tobit and Wisdom explicitly as Scripture</b> . 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 <b>considered as canonical (7 books; disguised as content of the 'Apostolic Canons')</b> .	Source	
	~1130 AD	· Hugh of Saint Victor (Mystic, Theologian)	22	+	0	Apocrypha considered as ' <b>profitable for reading</b> '.	Source (limited credibility, numerous errors)	
	12c. AD	· Glossa Ordinaria (Medieval Scholarly Bible)	22	+	0	Apocrypha considered as ' <b>profitable for reading</b> '.		
	~1330 AD	· Nicholas of Lyra (Franciscan, former Jew)	39	+	0	Apocrypha <b>thoroughly rejected</b> .		
	1442 AD	· Council of Florence (Ecumenical Council)	39	+	7	Apocrypha <b>included (7 books)</b> , merged.	Source	
	~1450 AD	· Antoninus of Florence (Dominican Friar, Archbishop)	22	+	0	Apocrypha <b>thoroughly rejected</b> .	Source	
	1455 AD	· Gutenberg Bible (First Mass-Produced Bible)	39	+	10	Apocrypha <b>included (10 books)</b> , fully merged.	Original Bible	
	~1510 AD	· Erasmus (Catholic Theologian, Philosopher)	22 (39)		?	Apocrypha considered as ' <b>profitable for reading</b> '. He indicated an <b>acceptance of a wide Christian canon</b> .	Source	
	1517 AD	· Complutensian Polyglot (Franciscan)	-	+	7	Apocrypha <b>included (7 books)</b> , separate section.	Source	
	1524 AD	· Zwingli's Zürich Bible (Reformed)	39	+	10	Apocrypha <b>included, fully merged</b> (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 <b>included (11 books)</b> , 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 <b>1 Maccabees and Judith as "not unworthy" to be reckoned among Holy Scripture</b> . He cited <b>Sirach (191x) and Wisdom of Solomon; in many quotes he treated those as 'Scripture'</b> .	Original Bible	
	1537 AD	· Matthew's Bible	39	+	14	Apocrypha <b>included (14 books)</b> , separate section.	Source	
	1538 AD	· Myles Coverdale Bible (Preacher, Theologian)	39	+	12	Apocrypha <b>included (12 books)</b> , separate section.	Original Bible	
	1546 AD	· Council of Trent (Roman Catholic)	39	+	7	Apocrypha <b>included (7 books)</b> , merged. <b>Formal confirmation of the Roman Catholic canon set into practise some 1146 years earlier</b> .	Source	
	1560 AD	· Geneva Bible	39	+	12	Apocrypha <b>included (12 books)</b> , separate section.	Original Bible	
	Gradual Exclusion	1561 AD	· Belgic Confession (Augustinian-Calvinists)	39	+	13	Rejected, but <b>13 books considered 'profitable for reading'</b> .	Source
1568 AD		· Bishop's Bible	39	+	13	Apocrypha <b>included (13 books)</b> , separate section.	Source	
1569 AD		· Reina-Valera Bible (Spanish Bible)	39	+	14	Apocrypha <b>included (14 books)</b> , merged. Separate section in second edition in 1602 AD, removed in 1862 AD.	Source	
1571 AD		· 39 Articles (Anglican)	39	+	13	Rejected, but <b>13 books considered 'profitable for reading' and read in their churches</b> until today.	Source	
1592 AD		· Clementine Vulgate	39	+	7	Apocrypha <b>included (7 books)</b> , separate section.	Source	
1611 AD		· King James Bible	39	+	14	Apocrypha <b>included (14 books)</b> , separate section.	Source	
1647 AD		· Westminster CoF (Augustinian)	39	+	0	Apocrypha <b>thoroughly rejected</b> .	Source	
1851 AD		· Lancelot Brenton LXX	39	+	15	Apocrypha <b>included (15 books)</b> , separate section.	Source	
1885 AD		· King James Bible	39	+	0	Apocrypha <b>excluded for reasons</b> related 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 <b>included (14 books)</b> , separate section.	Original Bible	

