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Prologue

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

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

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

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

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

Definition

Webster's Dictionary (1828 AD)	" SEP'TUAGINT , noun [Latin <i>septuaginta</i> , seventy; <i>septem</i> , seven, and some word signifying ten.] A Greek version of the Old Testament, so call because it was the work of seventy, or rather of seventy-two interpreters . This translation from the Hebrew is supposed have been made in the reign and by the order of Ptolemy Philadelphus, king of Egypt, about two hundred and seventy or eighty years before the birth of Christ. SEP'TUAGINT , adjective. Pertaining to the Septuagint; contained in the Greek copy of the Old Testament. The Septuagint chronology makes fifteen hundred years more from the creation to Abraham, than the present Hebrew copies of the Bible."	Websters dictionary 1828.com
Greek Language	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 most probably one of the languages with the Tower of Babel in ~2841 BC (line of Japeth). The earliest examples of written Paleo-Hebrew date only back to the 10th century BC and the Hebrew of today's Bibles has little to do with Paleo-Hebrew and the Aramaic / Hebrew of the original Bible).	Wikipedia Timeline FitForFaith.ca

Resources

Online Bibles (Greek Old Testament, translated into English)	Lancelot Brenton Translation (1851; based on Codex Vaticanus; by Lancelot C. Brenton; extra-biblical Apocrypha included) New English Translation (NETS; 2014; based on several critical editions included in the Göttingen, Rahlfs' for the remainder and the NRSV translation; by Pietersma, Wright & others; extra-biblical Apocrypha included)	Wikipedia BibleStudyTool NETS
Audiobooks	The Septuagint Genesis: Brenton Translation, narrated by Christopher Glyn The Pentateuch from the Septuagint, narrated by Joseph B. Lumpkin The Minor Prophets of the Septuagint in English, narrated by Mel Jackson	Available on several platforms Available on several platforms Available on several platforms
General Reading	What Is The Septuagint? What is the (Proto-) Masoretic text / Ussher chronology?	Wikipedia Wikipedia
Reviews, of Books (by Thomas Lorenz)	Discovering the Septuagint, by David W. Bercot (5 out of 5 stars Reviewed 07/12/2023) An Evangelical Appeal for the Septuagint, by C.W. Henry (2 out of 5 stars Reviewed 27/06/2024) Invitation to the Septuagint, by Karen Jobes, Moisés Silva (1 out of 5 stars Reviewed 21/06/2024) Translation and Survival: The Greek Bible of the Ancient Jewish Diaspora, by Tessa Rajak (1 out of 5 stars Reviewed 28/09/2024)	Goodreads Review Review Review Review Review



Comments

Scripture / References

#1

Genealogies

What I now entitle in unorthodox terms 'smoking guns', shows us perfect proofs for the superiority of the Greek Old Testament compared with the Masoretic texts. 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.

Luke 3

IESOUS CHRISTOS came in the **77th generation**, not in the **76th generation**, outgoing from THEOS the FATHER, being the FATHER of the first human, Adam.

► see also the study 'Genealogies'

Even our common Bibles **contradict themselves** - when comparing the NT with **77 generations** - with the OT resulting in **76 generations**.

Same verses in Greek OT
vs.
Masoretic texts:

Same verses in Greek OT
vs.
Masoretic texts:

1Chronicles 1:14 also references in the often excluded verses 11 to 16 and verses 18 to 23 the 'missing' Cainan.

2c. AD (-100-150 AD, before Justin Martyr documented the falsifications in 150 AD)

The fact that the Samaritans came from Cainan, provides an overwhelming justification for the Jews to have excluded precisely his name. It is well known and described in the biblical account that the Jews had a deep aversion of the Samaritans. The inclusion of Cainan in their own writing must have been thorn for centuries.

In addition, it has to be noted that the heritage of the Samaritans is even 2-3 generations older than that of the Hebrews / the lineage of Abraham.

Conclusion:

77
Greek NT

76
Masoretic

77
Greek OT

76
Masoretic

77
Greek OT

And IESOUS [77], when He began His ministry, was Himself about thirty years old, being the son (as it was believed) of Joseph [76] the son of Eli [75], the son of Matthat [74], the son of Levi [73], the son of Melchi [72], the son of Jannai [71], the son of Joseph [70], the son of Mattathias [69], the son of Amos [68], the son of Nahum [67], the son of Esli [66], the son of Naggai [65], the son of Maath [64], the son of Mattathias [63], the son of Semein [62], the son of Josech [61], the son of Joda [60], the son of Joanan [59], the son of Rhesa [58], the son of Zerubbabel [57], the son of Shealtiel [56], the son of Neri [55], the son of Melchi [54], the son of Addi [53], the son of Cosam [52], the son of Elmadam [51], the son of Er [50], the son of Joshua [49], the son of Eliezer [48], the son of Jorim [47], the son of Matthat [46], the son of Levi [45], the son of Simeon [44], the son of Judah [43], the son of Joseph [42], the son of Jonam [41], the son of Eliakim [40], the son of Melea [39], the son of Menna [38], the son of Mattatha [37], the son of Nathan [36], the son of David [35], the son of Jesse [34], the son of Obed [33], the son of Boaz [32], the son of Sala [31], the son of Nahshon [30], the son of Amminadab [29], the son of Arni [28], the son of Hezron [27], the son of Perez [26], the son of Judah [25], the son of **Jacob** [24], the son of Isaac [23], the son of **Abraham** [22], the son of Terah [21], the son of Nahor [20], the son of Serug [19], the son of Reu [18], the son of Peleg [17], the son of Eber [16], the son of Shelah [15], the son of **Cainan** [14], the son of Arphaxad [13], the son of Shem [12], the son of Noah [11], the son of Lamech [10], the son of Methuselah [9], the son of Enoch [8], the son of Jared [7], the son of Mahalaleel [6], the son of Cainan [5], the son of Enosh [4], the son of Seth [3], the son of **Adam** [2, the second], the son of **THEOS** [1, the First].

Luk
3:23-38
Greek NT

Genesis 10

Sons of Sem, Elam, and Assur, and **Arphaxad**, and Lud, and Aram, and **Cainan**. And sons of Aram, Uz, and Ul, and Gater, and Mosoch. And **Arphaxad** begot **Cainan**, and **Cainan** begot **Sala**. And **Sala** begot Heber.

Gen 10:22-24
Greek OT

The sons of Shem: Elam, Asshur, **Arphaxad**, Lud, and Aram.
And the sons of Aram: Uz, Hul, Gether, and Mash. And **Arphaxad** fathered **Shelah**, and **Shelah** fathered **Eber**.

Gen 10:22-24
Masoretic OT

Genesis 11

And **Arphaxad** lived **a hundred and thirty-five years**, and begot **Cainan**.
13 And **Arphaxad** lived after he had begotten **Cainan**, four hundred years, and begot sons and daughters, and died. **And Cainan lived a hundred and thirty years and begot Sala; and Cainan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died.**
14 And **Sala** lived **an hundred and thirty years**, and begot Heber.

Gen 11:12-14
Greek OT

When **Arphaxad** had lived **thirty-five years**, he fathered **Shelah**.
13 And **Arphaxad** lived four hundred and three years after he fathered **Shelah**, and he fathered other sons and daughters.

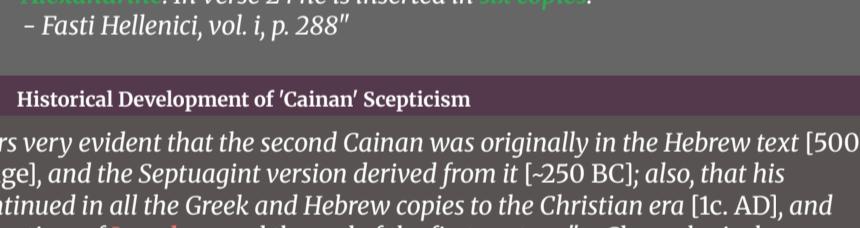
Gen 11:12-14
Masoretic OT

14 When **Shelah** had lived **thirty years**, he fathered **Eber**.

1Chronicles 1

And **Arphaxad** procreated **Cainan**, and **Cainan** procreated **Shelah**, and **Shelah** procreated **Eber**.

1Chr 1:8
Greek OT


18 ΚΑΙ ΑΡΦΑΞΔ ΕΓΕΝΗΣΕ ΤΟΝ ΚΑΙΝΑΝ ΚΑΙ ΚΑΙΝΑΝ ΕΓΕΝΗΣΕ ΤΟΝ ΣΑΛΑ ΚΑΙ ΣΑΛΑ ΕΓΕΝΗΣΕ ΤΟΝ ΕΒΕΡ.
Transliteration: 18 kai arphaxad egenese ton kainan kai kainan egenese ton sala kai sala egenese ton eber.

Codex
Alexandrinus,
page 500

"William Hales asserts that the Septuagint, in 1Chron. i, 24, omits Cainan; which is an incorrect account. Many copies have Cainan in both the passages of 1 Chron. i. In verse 18, Cainan appears in twenty-one copies, collated by Dr. Parsons, including the Alexandrine. In verse 24 he is inserted in six copies."

- Fasti Hellenici, vol. i, p. 288"

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 **Josephus**, and the end of the first century." - Chronological Antiquities, vol. i, p. 79.

The Patriarchal
Age by George
Smith, Page 318

The Patriarchal
Age by George
Smith, Page 318

The Patriarchal
Age by George
Smith, Page 318

"... It is remarkable that despite the omission of Cainan from the Hebrew text, and his later general rejection by historians, there are more traditions surviving about him than about his son, Salah. The Alexandrian Chronicle states [5-6c. AD] that the Samaritans came from Cainan ...".

"Page 319

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.

An Alex-
andrian World
Chronicle,
Apocalypse of
Pseudo-
Methodius,
page 160-161

And **Arphaxad begat Cainan, whence come, from the east, the Samaritans**. Cainan begat Salathee (i.e., Sala), whence come the Salathians." And Salathee begat Heber, whence come the Hebrews. Two sons were born to Heber, Peleg, whence arises the lineage of Abraham, and Joktan his brother.

* discernment
of the book
required

The Samaritan woman, therefore, saith unto him - How dost thou, being a Jew, ask to drink, of me, who am, a Samaritan woman? [for, Jews, have no dealings with Samaritans.]

Joh
4:9

"The point is decided by an unquestioned text of Holy Scripture in the New Testament, Luke, when giving the genealogy Christ, says that Sala "was the son of Cainan, which was the son of Arphaxad." Luke iii, 36. The genuineness of this text has never been disputed; and we are disposed to rest the question entirely upon it. If it be admitted that Luke wrote under the plenary inspiration of the HOLY SPIRIT, it must be believed that the quotations from the Old Testament Scriptures which he has made are strictly true. It can be no answer, that the writer was deceived in quoting from a translation, or a vitiated copy; for if this be allowed, he might by the same rule be mistaken in any other way, and the doctrine of efficient inspiration would be made worthless."

The Patriarchal
Age by George
Smith, Page 318

Further Extra Biblical References

Cainan does not appear in the (Proto-) Masoretic Text and in other texts mainly associated with the interests of certain people groups, but does appear in numerous biblical and extra biblical texts:

C. Robert Fetter 'A Critical Investigation of The Second Cainan' lists the following texts and versions which omit the name of Cainan: (1) all the passages in the (Modern) Hebrew text (Gen 10:24; 11:12-13; 1Chr 1:18, 24; (2) the Samaritan Pentateuch; (3) [...] (5) the Syriac Version; (6) the Latin Vulgate ... But those which do mention Cainan are (1) nearly all Greek manuscripts of Luke 3:6; (2) the Septuagint of Gen 10:24; 11:12-13, and 1Chr 1:18; (3) the Book of Jubilees; and (4) Demetrius, according to Polyhistor and Theophilus of Antioch. [He did not mention that Cainan is included in the Hebrew Midrash (not endorsed) and venerated in the Orthodox Church (not endorsed)]

Source

Source

Source

The Numerical Balance Between Genesis 5 & 11

Genesis 1-2

Genesis 5

Genesis 11

1 - THEOS

(2) 3 - Seth

(12) 13 - Arphaxad

(1) 2 - Adam

(3) 4 - Enosh

(13) 14 - Cainan

(4) 5 - Kenan

(14) 15 - Shelah

(5) 6 - Mahalalel

(15) 16 - Eber

(6) 7 - Jared

(16) 17 - Peleg

(7) 8 - Enoch

(17) 18 - Reu

(8) 9 - Methuselah

(18) 19 - Serug

(9) 10 - Lamech

(19) 20 - Nahor

(10) 11 - Noah

(20) 21 - Terah (Abraham, Nahor, Haran)

(Shem, Ham, Japheth)

(21) 22 - Abraham

(11) 12 - Shem

10



Comments

Scripture / References

#2

Genealogies

Genealogies - Manipulation of Begetting Ages.

When we compare all the begetting ages (see link with overview), it becomes clear that only the Greek OT harmonizes overall and with the respective lifetimes.

▶ see the study 'Genealogies'

Please download the PDF for high resolution images!



We also notice by comparing historical resources, that the **Alexandrian World Chronicle** (5–6c. AD), **Eusebius of Caesarea** (4c. AD), **Flavius Josephus** (1c. AD), **Julius Africanus** (3c. AD; in his *Five Books of Chronology*) and **Theophilus of Antioch** (2c. AD; in his apologetic work to *Autolycus*) **affirm the same pattern of begetting ages as provided in the Greek OT**,

while the manipulated begetting ages are reflected in the **Book of Jasher** (not authentic), **Jubilees**, **Samaritan Pentateuch** and the **Modern Hebrew (Proto-Masoretic) text**, all sources easily accessible and to be manipulated by the second century Jews.

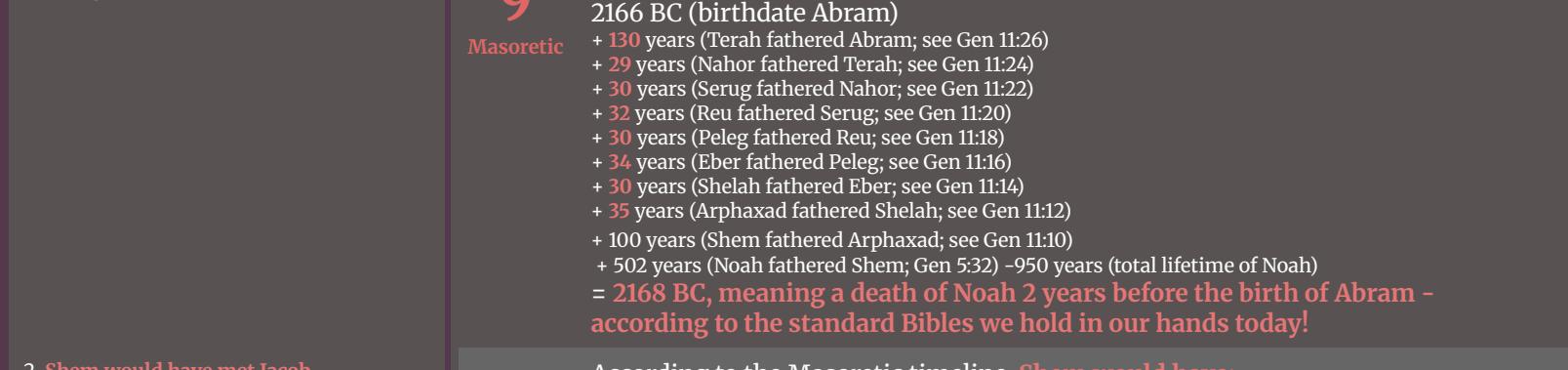
Genealogies - Significant overlap of up to 11 generations in the Masoretic texts vs. 0-1 generations in the Greek Old Testament.

▶ see also the study 'Genealogies'

230 Greek OT	And Adam lived thirty and two hundred years.	Gen 5:3 Greek OT
130 Masoretic	And when Adam had lived one hundred and thirty years, he fathered a child in his likeness, according to his image. And he called his name Seth .	Gen 5:3 Masoretic OT
135 Greek OT	And Arphaxad lived a hundred thirty five years, and he procreated Cainan .	Gen 11:12 Greek OT
35 Masoretic	When Arphaxad had lived thirty-five years, he fathered Shelah .	Gen 11:12 Masoretic OT
79 Greek OT	And Nahor lived seventy nine years, and he procreated Terah .	Gen 11:24 Greek OT
29 Masoretic	When Nahor had lived twenty-nine years, he fathered Terah .	Gen 11:26 Masoretic OT
100 Greek OT	And Abraham was a hundred years old when was born to him Isaac his son.	Gen 21:5 Greek OT
100 Masoretic	And Abraham was one hundred years old when Isaac his son was born to him.	Gen 21:5 Masoretic OT

While the overlap of generations is not visible in the generations from Adam to Shem (due to the very high lifespans), it becomes apparent in the generations from Shem to Terah, where the lifespans after the flood are significantly reduced and therefore reveal the manipulation done in respect to the begetting ages.

GREEK OLD TESTAMENT



Let us run through the scenarios the Masoretic text is painting.

Then we cannot do otherwise but see the incredible damage the Masoretic text has suffered through its botched and heretical manipulation.

1. Noah would have met Terah, his great-great-great-great-great-great-great-great-grandson born 9 generations after him.

2. Shem would have met Jacob, his great-great-great-great-great-great-great-great-grandson born 11 generations after him.

3. Arphaxad would have met Abraham, his great-great-great-great-great-great-great-grandson born 8 generations after him.

4. Shelah would have met Isaac, his great-great-great-great-great-great-grandson born 8 generations after him.

5. Eber would have met Jacob, his great-great-great-great-great-great-grandson born 8 generations after him.

The Bible rather points out the very rare cases a father outlived his son.

In all the genealogies, only Methuselah (29/31 years) outlived his son by 29/31 years (2 out of 76 (77 including THEOS) generations).

It is therefore unsettling to assume that 5 generations outlived their descendants of the 8th to 11th generation!

Another very particular detail is found in Gen 5:23, where it is already deemed 'saw' not outlived) his great-grandson. Job is mentioned to have seen his great-grandsons, but once again there is no mention in the same outlived them - he 'saw' long enough to see their grandsons.

According to the Masoretic timeline, Noah would have:

· fathered Shem [1st generation · son]

· met Arphaxad [2nd generation · grandson]

· met Shelah [3rd generation · great-grandson]

· met Eber [4th generation · great-great-grandson]

· met & outlived Peleg by 10 years [5th generation · great-gt-gt-grandson]

· met Reu [6th generation · great-gt-gt-grandson]

· met Serug [7th generation · great-gt-gt-gt-grandson]

· met & outlived Nahor by 9 years [8th generation · great-gt-gt-gt-gt-grandson]

· met Terah [9th generation · great-gt-gt-gt-gt-gt-grandson]

· and only died 2 years before Abram.

Calculation from Noah to Abraham:

2166 BC (birthdate Abram)

+ 130 years (Terah fathered Abram; see Gen 11:26)

+ 29 years (Nahor fathered Terah; see Gen 11:24)

+ 30 years (Serug fathered Nahor; see Gen 11:22)

+ 32 years (Reu fathered Serug; see Gen 11:20)

+ 30 years (Peleg fathered Reu; see Gen 11:18)

+ 34 years (Eber fathered Peleg; see Gen 11:16)

+ 30 years (Shelah fathered Eber; see Gen 11:14)

+ 35 years (Arphaxad fathered Shelah; see Gen 11:10)

+ 100 years (Shem fathered Arphaxad; see Gen 11:10)

+ 502 years (Noah fathered Shem; Gen 5:32) - 950 years (total lifetime of Noah)

= 2168 BC, meaning a death of Noah 2 years before the birth of Abram - according to the standard Bibles we hold in our hands today!

According to the Masoretic timeline, Shem would have:

· fathered & outlived Arphaxad by 62 years [1st generation · son]

· met & outlived Shelah by 32 years [2nd generation · grandson]

· met & outlived Eber by 131 years [3rd generation · great-grandson]

· met & outlived Peleg by 162 years [4th generation · great-gt-grandson]

· met & outlived Reu by 131 years [5th generation · great-gt-gt-grandson]

· met & outlived Serug by 109 years [6th generation · great-gt-gt-gt-grandson]

· met & outlived Nahor by 161 years [7th generation · great-gt-gt-gt-gt-grandson]

· met Abraham [9th generation · great-gt-gt-gt-gt-gt-grandson]

· met Isaac [10th generation · great-gt-gt-gt-gt-gt-gt-grandson]

· met Jacob [11th generation · great-gt-gt-gt-gt-gt-gt-gt-grandson]

According to the Masoretic timeline, Arphaxad would have:

· fathered Shelah [1st generation · son]

↓ ↓ ↓

· met & outlived Terah by 13 years [7th generation · great-gt-gt-gt-gt-grandson]

· met Abraham [8th generation · great-gt-gt-gt-gt-gt-grandson]

According to the Masoretic timeline, Shelah would have:

· fathered Eber [1st generation · son]

↓ ↓ ↓

· met Abraham [7th generation · great-gt-gt-gt-gt-gt-grandson]

· met Isaac [8th generation · great-gt-gt-gt-gt-gt-grandson]

According to the Masoretic timeline, Eber would have:

· fathered & outlived Peleg by 191 years [1st generation · son]

↓ ↓ ↓

· met Isaac [7th generation · great-gt-gt-gt-gt-gt-grandson]

· met Jacob [8th generation · great-gt-gt-gt-gt-gt-grandson]

Eber would have outlived his great-great-great-great-grandson Abraham (6th), but is not even mentioned in the Abrahamic covenant!

What Does the Word of THEOS Actually Teach?

And Haran died in the presence of Terah his father [special mention]

· in the land of his birth, in the presence of relatives [special mention]

· And Nadab and Abihu [strange fire] died before their father, and

· they had no sons, so Eleazar and Ithamar served as priests.

Then he [Jacob] instructed them [...] Bury me among my ancestors in

· the cave that is in the field of Ephron the Hittite [...] in the land of Canaan.

· where Abraham bought the field from Ephron the Hittite. There he buried

· Isaac and Rebekah his wife. [...] When Jacob finished instructing his

· sons he drew his feet up to his bed. Then he took his last breath

· and was gathered to his people.

Now the long of time that we crossed the wadi of Zered was thirty-eight years, until the

· perishing of all of that generation [...] when all the men of war had died

· from among the people, KYRIOS spoke to me, saying, You are about to

· cross over the boundary of Moab today at Ar.

· Now when you, you also will deal kindly with my father's house, and give

· me a sure sign that you will save alive my father and mother, my brothers,

· and sisters, and all who belong to them, and deliver our lives from death.

· [...] you shall gather into your house your father and mother, your

· brothers, and all your father's household.

· And all that generation [conquest of Canaan] also were gathered to

· their fathers. And there arose another generation after them who did

· not know [the limited overlap] KYRIOS or the work that he had done

· for Israel.

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

· [a fact that deserved a special mention in the Bible].

And Job lived after his affliction a hundred and seventy years: and all the years he

· lived were two hundred and forty; and Job saw his sons and his sons' sons, the fourth

· generation. [...] And Job died, an old man, and full of days. [...] and it is written that he

· will rise again with those whom KYRIOS raises up.

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· in the land of his birth, in the presence of relatives [special mention]

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· and sisters, and all who belong to them, and deliver our lives from death.

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· generation. [...] And Job died, an old man, and full of days. [...] and it is written that he

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Comments

Scripture / References

#3
Genealogies

Genealogies - Abraham's 'Golden Age'.

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

Yes, according to the Greek OT.
No, not according to the Masoretic text.

Abraham died at the age of 175.

While he was still alive, 4 of his 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.

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

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

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

Gen 15:1-15

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	39	403	433 years · 2481 - 2048 BC
15. Eber	34	430	464 years · 2451 - 1987 BC
20. Terah	130	75	205 years · 2296 - 2091 BC
21. Abraham	100	75	175 years · 2166 - 1991 BC

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

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

Gen 11:16

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

Gen 9:29

600 Shem at the age of 600 years,

Gen 11:11

438 Arphaxad at the age of 438 years and

Gen 11:13

433 Shelah at the age of 433 years,

Gen 11:15

all within the same generation / lifetime of Abraham.

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

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

Exo 23:26

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

1Sam 2:31-32

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

Psa 55:23

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

Psa 91:16

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

Psa 92:12-14

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

Pro 10:27

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

Pro 11:30

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

Pro 13:23





Comments		Scripture / References	
<p>Noah's father (Lamech) and grandfather (Methuselah) – death before the flood.</p>		<p>Adam – Flood – Reu</p> <p>S 230, 205, 190, 170, 165, 162, 165, 187, 182, 502, 100, 135, 130, 130, 134, 130, 132 M 130, 105, 90, 70, 65, 162, 65, 187, 182, 502, 100, 35, na, 30, 34, 30, 32 D 100, 100, 100, 100, 100, 0, 100, 0, 0, 0, 100, –, 100, 100, 100, 100</p> <p>S = Septuagint Text, M = Masoretic Text, D = Difference</p> <p>— Septuagint (LXX) — Masoretic</p>	<p>Gen 5:11</p>
<p>1. It is clear that either</p> <ul style="list-style-type: none"> A) The Greek OT texts added 100 years or that B) The Masoretic texts deducted 100 years from most of the begetting ages. <p>How can we now prove which text had been manipulated? Precisely through the bottleneck of Noah and the flood.</p>	<p>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.</p> <p>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.</p>	<p>— Septuagint (LXX) — Masoretic</p>	<p>Gen 6:18</p>
<p>3. Both Methuselah and Lamech had -NOT- been on the ark, which clearly implies their deaths (either through the flood or) before the flood.</p>	<p>“Go – you and all your household – into the ark ...</p> <p>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.</p>	<p>Gen 7:1</p>	
<p>4. The flood occurred when Noah had been exactly 600 years old.</p>	<p>Noah was six hundred years old when the flood waters came upon the earth.</p>	<p>Gen 7:6</p>	
<p>5. Consequently, Lamech died 29 years before the flood and Methuselah in the year of (or through) the flood.</p>	<p>Lamech: 3298 BC (Flood) + 600 Years (Noah) + 182 Years (Lamech, Begetting Age) – 753 Years (Lamech, Life Time) = 3327 BC (29 Years Before the Flood)</p> <p>Methuselah: 3298 BC Flood + 600 Years (Noah) + 182 Years (Lamech, Begetting Age) + 187 Years (Methuselah, Begetting Age) – 969 Years (Methuselah, Life Time) = 3298 BC (Year of the Flood)</p>	<p>Gen 7:7</p>	
<p>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?</p>	<p>Lamech: 3298 BC (Flood) + 600 Years (Noah) + 82 Years (Lamech, Begetting Age) – 753 Years (Lamech, Life Time) = 3227 BC (71 years After flood)</p> <p>Methuselah: 3298 BC (Flood) + 600 Years (Noah) + 82 Years (Lamech, Begetting Age) + 87 Years (Methuselah, Begetting Age) – 969 Years (Methuselah, Life Time) = 3098 BC (200 Years After Flood)</p>	<p>Gen 7:6</p>	
<p>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.</p>			



Scripture / References

Comments

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.

One single Bible verse, Isaiah 9:6, provides us with the identity of the Angel of KYRIOS.

The decisive word 'Messenger / Angel' had been removed and 3 other names had been retroactively added. Those words only appear in the Modern Hebrew text and were not quoted by Early Christians until after 325 AD.

It is highly probable that the 2nd-century Jews (specifically Rabbi Akiva) knew very well that the MESSIAH was the Messenger who appeared many times in the Old Testament, and they therefore deleted the clearest reference and added 3 other titles in order to distract from the manipulation.

This addition of 4 anthropomorphisms in one single verse is also a strong argument against scholars who claim that the Greek OT watered down anthropomorphisms such as a 'rock' for 'THEOS' (Psa 18:31, 46).

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.

Mal 3:1 then eliminates any doubts, by stating:

Isa 9:6
Greek OTIsa 9:6
Masoretic OT

Gen 4:16

Mal 3:1

Gen 4:3-7
Greek OTGen 4:3-7
Masoretic OT

1st Letter of Clement Chapter 4, Verse 4

1st Letter of Clement - Greek Original

Deu 14:22-29

Comparison With Gen 4:3-7 Greek OT

Act 5:1-5

▶ See also the 'Divine & Human Beings'

Deu

32:42

Heb

1:6

Cain & Abel

While generations of pastors and theologians have (been) taught that we simply do not know the reason for THEOS having rejected Cain's sacrifice, we always had the precise reason given in the Greek Old Testament. Cain brought a perfect sacrifice, but He did not divide it, either between THEOS and him, or between THEOS, him and others (no priests at that time). In short, he ate the sacrifice while he had the obligation to share it. It was this sin of sacrilege / greediness that led after THEOS' respective rejection to the first murder in history.

It is not hard to imagine why this verse had been manipulated. IESOUS Himself called out the greediness of the Pharisees in Luk 11:39, and Gen 4:7 surely was a thorn in their eyes when it came to the correct handling of sacrifices.

It is surprising (or rather a scandal) that this had not been revealed decades or even centuries earlier, considering how many formal students of the Bible read the Apostolic fathers, where Clement of Rome quotes the precise passage from the Greek Old Testament (the letter being problematic, but this detail is important).

And it was so after some time that Cain brought of the fruits of the earth a sacrifice to KYRIOS. 4 And Abel also brought of the firstborn of his sheep and of his fatlings, and THEOS looked upon Abel and his gifts, 5 but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. 6 And KYRIOS THEOS said to Cain, Why art thou become very sorrowful and why is thy countenance fallen?

7 Hast thou not sinned if thou hast brought it rightly, but not rightly divided [Strong's G1244 ΔΙΕΛΗΣ - dieles, to divide, to distribute] it? be still, to thee shall be his submission, and thou shalt rule over him."

7ΟΥΚ, ΕΑΝ ΟΡΘΩΣ ΠΡΟΣΕΝΕΓΚΗΣ, ΟΡΘΩΣ ΔΕ ΜΗ ΔΙΕΛΗΣ, ΗΜΑΡΤΕΣ? ΗCYXAON. ΠΡΟΣ ΣΕ Η ΑΙΟΣΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ ΣΥ ΑΡΞΕΙΣ ΑΥΤΟΥ.

In the course of time Cain brought to the Lord an offering of the fruit of the ground, 4 and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. 6 The Lord said to Cain, "Why are you angry, and why has your face fallen?

7 If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

And G-d said to Cain, 'Why are you deeply grieved, and why are you downcast? If you offered rightly but did not divide rightly, did you not sin?

1ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΥΤΩΣ: ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΩ ΗΜΕΡΑ, ΗΝΕΓΚΕΝ ΚΑΙ ΑΙΟ ΤΩΝ ΚΑΡΙΘΩΝ ΤΗΣ ΤΗΣ ΘΥΣΙΑΝ ΤΩ ΘΕΩ, ΚΑΙ ΑΒΕΛ ΗΝΕΓΚΕΝ ΚΑΙ ΑΥΤΟΣ ΑΙΟ ΤΩΝ ΗΡΦΕΤΟΤΟΚΩΝ ΤΩΝ ΗΡΟΒΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΑΙΟ ΤΩΝ ΣΤΕΑΤΩΝ ΑΥΤΟΥΝ.

2ΚΑΙ ΕΙΗΕΔΕΝ Ο ΘΕΟΣ ΕΗΙ ΑΒΕΛ ΚΑΙ ΕΙΗ ΤΟΙΣ ΔΦΡΟΙΣ ΑΥΤΟΥ, ΕΗΙ ΔΕ ΚΑΙΝ ΚΑΙ ΕΙΗ ΤΑΙΣ ΘΥΣΙΑΙΣ ΑΥΤΟΥ ΟΥ ΗΡΟΣΕΧΕΝ.

3ΚΑΙ ΕΑΥΓΗΗΣΕΝ ΚΑΙΝ ΔΙΑΝ ΚΑΙ ΣΥΝΕΙΕΣΕΝ ΤΩ ΗΡΟΣΦΗΩ.

4ΚΑΙ ΕΙΗΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΚΑΙΝ: ΙΝΑΙ ΗΕΡΙΑΒΡΟΣ ΕΤΕΝΟΥ, ΚΑΙ ΙΝΑΙ ΣΥΝΕΙΕΣΕΝ ΤΩ ΗΡΟΣΦΗΩΝ ΣΟΥ;

ΟΥΚ, ΕΑΝ ΟΡΘΩΣ ΠΡΟΣΕΝΕΓΚΗΣ, ΟΡΘΩΣ ΔΕ ΜΗ ΔΙΕΛΗΣ, ΗΜΑΡΤΕΣ?

5ΗCYXAON. ΠΡΟΣ ΣΕ Η ΑΙΟΣΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ ΣΥ ΑΡΞΕΙΣ ΑΥΤΟΥ.

6ΚΑΙ ΕΙΗΕΝ ΚΑΙΝ ΠΡΟΣ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ: ΔΙΕΛΩΦΜΕΝ

ΕΙΣ ΤΟ ΗΕΔΙΟΝ. ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥΣ ΕΝ ΤΩ ΗΕΔΙΩ, ΑΝΕΣΤΗ ΚΑΙ ΕΗΙ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΙΕΚΤΕΙΝΕΝ ΑΥΤΟΥΝ.

7ΟΡΑΤΕ, ΑΔΕΛΦΟΙ, ΖΗΛΟΣ ΚΑΙ ΦΘΟΝΟΣ ΑΔΕΛΦΟΚΤΟΝΙΑΝ ΚΑΤΕΙΡΦΑΤΑΤΟ.

3ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΩ ΗΜΕΡΑ ΗΝΕΓΚΕΝ ΚΑΙΝ ΑΙΟ ΤΩΝ ΚΑΡΙΘΩΝ ΤΗΣ ΤΗΣ ΘΥΣΙΑΝ ΤΩ ΚΥΡΙΩ, 4ΚΑΙ ΑΒΕΛ ΗΝΕΓΚΕΝ ΚΑΙ ΑΥΤΟΣ ΑΙΟ ΤΩΝ ΗΡΦΕΤΟΤΟΚΩΝ ΤΩΝ ΗΡΟΒΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΑΙΟ ΤΩΝ ΣΤΕΑΤΩΝ ΑΥΤΟΥΝ.

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6ΚΑΙ ΕΙΗΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩ ΚΑΙΝ ΙΝΑ ΤΙ ΗΕΡΙΑΒΡΟΣ ΕΓΕΝΟΥ, ΚΑΙ ΙΝΑ ΤΙ ΣΥΝΕΙΕΣΕΝ ΤΩ ΗΡΟΣΦΗΩΝ ΣΟΥ?

7ΟΥΚ, ΕΑΝ ΟΡΘΩΣ ΠΡΟΣΕΝΕΓΚΗΣ, ΟΡΘΩΣ ΔΕ ΜΗ ΔΙΕΛΗΣ, ΗΜΑΡΤΕΣ?

5ΗCYXAON. ΠΡΟΣ ΣΕ Η ΑΙΟΣΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ ΣΥ ΑΡΞΕΙΣ ΑΥΤΟΥ.

8ΚΑΙ ΕΙΗΕΝ ΚΑΙΝ ΠΡΟΣ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ: ΔΙΕΛΩΦΜΕΝ

ΕΙΣ ΤΟ ΗΕΔΙΟΝ. ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥΣ ΕΝ ΤΩ ΗΕΔΙΩ ΚΑΙ

ΑΝΕΣΤΗ ΚΑΙ ΕΗΙ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΙΕΚΤΕΙΝΕΝ ΑΥΤΟΥΝ.

9ΚΑΙ ΕΙΗΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΚΑΙΝ ΠΟΥ ΕΚΤΙΝ ΑΒΕΛ Ο ΑΔΕΛΦΟΣ ΣΟΥ?

The obligation to divide the first fruits was codified in ~1406 BC in the book of Deuteronomy:

"You shall tithe all the yield of your seed that comes from the field year by year. And before KYRIOS your THEOS, in the place that He will choose, to make His name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear KYRIOS your THEOS always. [...] And you shall eat there before KYRIOS your THEOS and rejoice, you and your household. And you shall not neglect the Levite who is within your towns, for he has no portion or inheritance with you. At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that KYRIOS your THEOS may bless you in all the work of your hands that you do."

But a man named Ananias, with his wife Sapphira, sold a piece of property, and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the HOLY SPIRIT and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to THEOS." When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it.

Who has not heard of the foolish controversies regarding the interpretation of the 'sons of THEOS'?

If we would have followed in the past centuries the Greek Old Testament, we could have avoided those controversies almost entirely.

▶ See also the 'Divine & Human Beings'

Deu

32:42

Heb

1:6

Act 5:1-5

See also the 'Divine & Human Beings'

Greek OT



Comments	Scripture / References	
<p>Greek Old Testament Quotations</p> <p>The Greek Old Testament is / was the Bible of IESOUS CHRISTOS and His Apostles, of the Early Christians and of the Greek-Speaking Jews.</p> <p>CHRISTOS and the NT writers not only read, but regularly quoted from the Greek OT.</p> <p>It would already be remarkable if the HOLY SPIRIT would have caused just one verse of the Greek Old Testament to be quoted in the Greek New Testament. But it is much more, the -majority- of NT quotations are taken from the GOT. This does not mean that there is not also a great familiarity with the Masoretic text when translated properly into NT Greek, but it means that the familiarity with the GOT is substantially higher, both overall and in the substantive agreement within the quoted verses.</p> <p>The GOT was also the standard issue Bible in synagogues where Greek was spoken. It was the Scripture for both Christians and Jews for several centuries, long before and after the time of IESOUS CHRISTOS.</p>	<p>IESOUS CHRISTOS</p> <p>... Ο ΔΑΟC ΟΥΤΟC ΤΟΙC ΧΕΙΛΕCIN AYTΩN ΤΙΜΩCIN ME, Η ΔΕ ΚΑΡΔΙA AYTΩN ΗΠΡΩD ΑΠΕΧEI AII EMOY, MATHIN ΔE CEBONTAI ME ΔIΔACKONTEC ENTAΔMATA ΑΝΩΡΩDΙΩN KAI ΔIΔACKAΔIAS.</p> <p>Ο ΔΑΟC ΟΥΤΟC ΤΟΙC ΧΕΙΛΕCIN ME ΤIMA, Η ΔE ΚΑΡΔΙA AYTΩN ΗΠΡΩD ΑΠΕΧEI AII EMOY, 9MATHIN ΔE CEBONTAI ME ΔIΔACKONTEC ΔIΔACKAΔIAS ENTAΔMATA ΑΝΩΡΩDΙΩN.</p> <p>ΟΥΤΟC Ο ΔΑΟC ΤΟΙC ΧΕΙΛΕCIN ME ΤIMA, Η ΔE ΚΑΡΔΙA AYTΩN ΗΠΡΩD ΑΠΕΧEI AII EMOY, 7MATHIN ΔE CEBONTAI ME ΔIΔACKONTEC ΔIΔACKAΔIAS ENTAΔMATA ΑΝΩΡΩDΙΩN.</p> <p>Paul</p> <p>ΜΑΚΑΡΙΟC ΩN ΑΙΕΘΗCAN ΑI ANOMIAI KAI ΩN ΕΠΕΚΑΔΥΦΗCAN ΑI AMARTIAL. 2ΜΑΚΑΡΙΟC ΑΝΗP, ΟY ΟY ΜΗ ΑΙΟΙCΗTA KΥPIOC AMARTIAN, 7ΜΑΚΑΡΙΟC ΩN ΑΙΕΘΗCAN ΑI ANOMIAI KAI ΩN ΕΠΕΚΑΔΥΦΗCAN ΑI AMARTIAL. 3ΜΑΚΑΡΙΟC ΑΝΗP ΟY ΟY ΜΗ ΑΙΟΙCΗTA KΥPIOC AMARTIAN.</p> <p>Jacobus (James) and Peter</p> <p>KΥPIOC ΥΠΕΡΗΦΑΝΟIC ANTITACCETAI, ΤΑΙEINOIC ΔE ΔIΔΩCIN XAPIN Ο ΘΕOC ΥΠΕΡΗΦΑΝΟIC ANTITACCETAI, ΤΑΙEINOIC ΔE ΔIΔΩCIN XAPIN. Ο ΘΕOC ΥΠΕΡΗΦΑΝΟIC ANTITACCETAI, ΤΑΙEINOIC ΔE ΔIΔΩCIN XAPIN.</p> <p>The Ethiopian Eunuch (The Hebrew Masoretic Differs Significantly)</p> <p>... ΔΩC ΗΠΟΒΑΤΟN ΕHΙ ΣΦΑΓΗN ΗΧΟH KAI ΔΩC ΑΜΝOC ENANTION ΤΟY KEIPONTOC AYTΩN ΑΙΦΝOC ΟΥΤΟC ΟY ANOPEI TO CTOMA AYTΩY 3ΕN TH ΤΑΙEINOCEI [AYTOY] Η KΡΙCIC AYTΩY ΗΡΩH THN ΤΕNEAN AYTΩY TIC ΔΗΗΓΕΤΑ? ΟT AΙΡΕΤΑI AIO TH TIC Η ZΩH AYTΩY ...</p> <p>ΔΩC ΗΠΟΒΑΤΟN ΕHΙ ΣΦΑGΗN ΗΧΟH KAI ΔΩC ΑΜΝOC ENANTION ΤΟY KEIPONTOC AYTΩN ΑΙΦΝOC, ΟΥΤΟC ΟY ANOPEI TO CTOMA AYTΩY 3ΕN TH ΤΑΙEINOCEI [AYTOY] Η KΡΙCIC AYTΩY ΗΡΩH, THN ΤΕNEAN AYTΩY TIC ΔΗΗΓΕΤΑ? ΟT AΙRΕTΑI AIO TH TIC Η ZΩH AYTΩY.</p> <p>The Longest Coinciding Passage</p> <p>... ECTIN CYNΙΩN H EKZHTΩN TON ΘΕON. 3ΠΑΝΤΕC EΞEΚΛΙNAN, AMA HΧΡΕΩΦΗCAN, ΟYK ECTIN ΗΙΟΙΩN XΡΗCТОTHA, OYK ECTIN EΩC ENOC. ΤAΦOC AΝEΩI MENOc O ΛAΡΥTΞ AYTΩN, TAIC ΓΛΩCCAIC AYTΩN EΔOΛIOYCAN. IOC AСIIΔAΩN YILO TA XEIAH AYTΩN, ΩN TO CTOMA AΡAC KAI ΠIΚRIAC ΓEMEI. ΟΞEIC OI ΠIΔECS AYTΩN EKXEAI AIMA. CYNTPIMMA KAI ΤAΛAIΠHΩRIA EN TAIC OΔOIC AYTΩN, 16CYNTPIMMA KAI ΤAΛAIΠHΩRIA EN TAIC OΔOIC AYTΩN, 17KAI OΔON EIPHNIc OYK EΓNOCAN. 18OYK ECTIN ΦOBOS ΘEOY AΙIENANTI ΩN OΦθAΛMΩN AYTΩN.</p>	<p>Isa 29:13</p> <p>Mat 15:8</p> <p>Mar 7:6-7</p> <p>Psa 31:1-2</p> <p>Rom 4:7-8</p> <p>Pro 3:34</p> <p>Jam 4:6</p> <p>1Pet 5:5</p> <p>Isa 8:32-33</p> <p>Act 8:32-33</p> <p>Psa 13:2-3</p> <p>Rom 3:11-18</p>

Books Named After Greek OT	English Title	Greek Titles Greek Origin	Transliteration	Dictionary
	GENESIS	ΓΕΝΕCIC	genesis	G1078 origin, birth
	EXODUS	ΕΞOΔOC AΙGΥIITOY	exodos aiguptous	G1841 departure
	LEVITICUS	ΛΕYITIKON	leuitikon	G3020 belonging to the tribe of Levi; Levitical.
	NUMBERS	ΑΡΙΘMOI	arithmoi	G706 number
	DEUTERONOMY	ΔEYTEPONOMION	deuteronomion	G1208 second
	JOSHUA	ΙΗCOYC	iesous	G2424 Jesus or Joshua
	JUDGES	KPITEC	krites	G2923 judge, magistrate, ruler
	RUTH	POYΘ	routh	G4503 Ruth (Hebrew origin)
	SAMUEL	BACIAEIΩN	basileion	G935 king
	KINGS	BACIAEIΩN	basileion	G935 king
	CHRONICLES	ΠAΡAΛEIPOMENΩN	paraleipomenon	G3844, G3007 things cast aside, omitted, forgotten
	EZRA	ECΔPAC	esdras	-
	NEHEMIAH	NEEMIAC	neemias	-
	ESTHER	ECΘHP	esther	-
	JOB	ΙΩB	iob	G2492 Iob (Hebrew org.)
	PSALMS	ΨAΛMOI	psalmoi	G5568 psalm
	PROVERBS	ΠAΡOIMIAI	paroimiai	G3942 byword, a parable, an allegory
	ECCLESIASTES	ΕKKΛHCIACTHC	ekklesiastes	G1577 assembly, congregation
	SONG OF SONGS	ACMA ACMATΩN	asma asmaton	-
	ISAIAH	HCAIAC	esaias	G2268 Esaias (Hebrew org.)
	JEREMIAH	IEPEMIAC	ieremias	-
	LAMENTATIONS	ΘPHNOI	threnoi	G2355 lamentation
	EZEKIEL	IEZEKIHΛ	iezekiel	-
	DANIEL	ΔANIHΛ	daniel	G1158 Daniel (Hebrew org.)
	HOSEA	ΩCHΕ	hosee	-
	JOEL	ΙΩHΛ	ioel	-
	AMOS	ΑΜΩC	amos	-
	OBADIAH	ΑΒΔΙOY	abdiou	-
	JONAH	ΙΩNAC	ionas	-
	MICAH	ΜIXAIAc	michaias	-
	NAHUM	ΝAOYM	naoum	G3486. Naoum (Hebrew org.)
	HABAKKUK	ΑMBAKOYM	ambakoum	-
	ZEPHANIAH	COFONIAC	sophonias	-



Comments	Scripture / References																																		
<p>Age of Humanity</p> <p>Genealogies - leading to the Age of Humanity.</p> <p>The following sources affirm the Greek OT in regards of the age of humanity - approx. 5500 BC.</p> <p>► See also the study 'Genealogies', where I precise this date with the year 5508 BC (Biblical 360-Day Calendar) / 5554 BC (Gregorian Calendar).</p> <p>Most notably, the Byzantine calendar, also called the Roman calendar and used by the Eastern Orthodox Church at least until the 18c. AD, placed the date of creation at 5509 years (Julian Calendar) before the incarnation of IESOUS CHRISTOS.</p>	<p>Demetrius the Chronographer (225 BC) approx. He computed the date of the flood and the birth of Abraham exactly as in the Greek Old Testament.</p> <p>Eupolemus (158 BC) 5307 He wrote a chronological summary indicating 5149 years from Adam to the 5th year of Demetrius (= 5307 years).</p> <p>Flavius Josephus (1c. AD) 5467 "Those Antiquities contain the history of five thousand years, and are taken out of our sacred books, but are translated by me into the Greek tongue."</p> <p>Hippolytus of Rome (2c. AD) 5502 "...from Adam to the flood 2242 years, thence to Abraham 1141 years, thence to the Exodus 430 years, thence to the passover of Joshua 41 years, thence to the passover of Hezekiah 864 years, thence to the passover of Josiah 114 years, thence to the passover of Ezra 107 years, and thence to the birth of CHRISTOS 563 years." [total of 5502 years]</p> <p>Theophilus of Antioch (2c. AD) 5559 "Until Abraham, therefore, there are 3278 years [...] they spent 40 years in the wilderness, as it is called. All these years, therefore, amount to 3938 [...] Until the sojourning in the land of Babylon, there are therefore, in all, 4954 years 6 months and 10 days." [~605 BC + 4954 years = 5559 BC]</p> <p>Clement of Alexandria (198 AD) 5627 "From Adam to the Flood comprises 2148 years 4 days; from Shem to Abraham, 1250 years; from Isaac to the grant of the promised inheritance, 616 years. Then from Judges to Samuel, 463 years seven months. After the Judges 572 years 6 months 10 days of monarchy. After this period, 235 years of Persian monarchy, and then 312 years 18 days of Macedonian monarchy up to the removal of Antony. After that period, the Roman empire to the death of Commodus, 222 years." [31/DEC/0192]. [= 5627 BC]</p> <p>Julius Africanus (221 AD) 5500 "... and from their remaining Hebrew histories, they [the Jews] have handed down a period of 5500 years up to the advent of the Word of salvation [CHRISTOS]"</p> <p>John Chrysostom (4c. AD) 4967 "CHRISTOS opened for us today Paradise, which had remained closed for some 5000 years."</p> <p>Augustine of Hippo (5c. AD; strong discernment required) approx. 5580 "Let us omit the conjectures of men who know not what they say when they speak of the nature and origin of the human race ... They are deceived by those highly mendacious documents which profess to give the history of many thousands of years, though reckoning by the sacred writings we find that not 6,000 years have passed [written in 413-426 AD, minus 6000 = -5580]."</p> <p>Alexandrian World Chronicle (-5-6c. AD) 5462 "Altogether this makes from Adam to the death of Cleopatra 5,432 years." [30 BC + 5432 = 5462 BC]</p> <p>Isaac the Syrian (7c. AD) 5500 "... before CHRISTOS for five thousand years five hundred and some years G-d left Adam to labor on the earth."</p> <p>Quinisext Council (691 AD) 5500 "... as of the fifteenth day of the month of January last past, in the last fourth Indiction, in the year six thousand one hundred and ninety" [= 5500 BC]</p> <p>Doukas (-1460 AD) 5500 "The first, which was from G-d, was that of Adam. The second, after 230 years, was that of Seth begotten of Adam. The third, 205 years after Seth, was that of Enos begotten of Seth. The fourth, 190 years after Enos, was that of Kainan begotten of Enos. The fifth, 170 years after Kainan, was that of Mahaleel begotten of Kainan. The sixth, 165 years after Mahaleel, was that of Jared begotten of Mahaleel. The seventh, 162 years after Jared, was that of Enoch begotten of Jared. The eighth, 165 years after Enoch, was that of Methuselah begotten of Enoch. The ninth, 167 years after Methuselah, was that of Lamech begotten of Methuselah. The tenth, 188 years after Lamech, was that of Noah. Noah was 600 years old when the flood of water came upon the earth. Thus 2242 years may be counted from Adam to the flood. There are also ten generations from the flood to Abraham numbering 1121 years. [...] From the Babylonian Captivity to CHRIST there are fourteen generations totaling 504 years." [total of -5500 years]</p> <p style="text-align: center;">average of 5455 years</p>																																		
<p>The 'Last Days'</p> <p>The 'Last Days' / This Age / This Generation = The New Covenant.</p> <p>The Bible states that the First - Century Christians were already living in the 'last days' (time between IESOUS' first -, and second coming). If creation would have occurred only in ~4000 BC, then those 'last days' would only relate to approx. 1/3 of the time humanity exists (~4000 Old Days vs. 2000 Last Days), which can hardly serve as a reference for the 'last days'.</p> <p>When we take the correct creation date of approx. 5500 BC, then those 'last days' (up to date) only account for 1/4 of the time of humanity, which appears much more feasible as reference for the 'last days' (~5500 Old Days versus 2000 Last Days).</p>	<p>... go and make disciples of all the nations, baptizing them in the name of the FATHER and of the SON and of the HOLY SPIRIT, teaching them to observe everything I have commanded you, and behold, I am with you [through the HOLY SPIRIT] all the days until the end of the [present] age."</p> <p>'And it will be in the last days [already implying Pentecost],' THEOS says, 'I will pour out my SPIRIT on all flesh, and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams.'</p> <p>Over-above all principality, authority, and power, and lordship, and every name that is named, not only in this age [New Covenant], but also in the coming one [eternity] ...</p> <p>But know this, that in the last days [-current time] difficult times will come, for people will be lovers of themselves, lovers of money, boasters, arrogant, slanderers, disobedient to parents, ungrateful, unholy, hardhearted, irreconcilable, slanderous, without self-control ...</p> <p>... in these last days [reference to the First Coming of IESOUS CHRISTOS] He has spoken to us by a SON, whom He appointed heir of all things ...</p> <p>... who [CHRIST] was foreknown before the foundation of the world, but has been revealed in these last times [Age 2; He did not state to be THEOS until His trial] ...</p>																																		
<p>Insufficient Time Spans</p> <p>Insufficient time span from a flood in ~2350-2460 BC until Abram's birth in 2166 BC.</p> <p>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.</p> <p>Less than 300 years for the creation of nations with their kings and princes are rather not feasible.</p>	<p>From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations. [...] These are the sons of Ham, by their clans, their languages, their lands, and their nations. [...] These are the sons of Shem, by their clans, their languages, their lands, and their nations.</p> <p>On that day KYRIOS made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."</p> <p>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.</p>																																		
<p>Nimrod -the mighty hunter-built several cities.</p> <p>There would not have been nearly enough people for Nimrod to build several cities, if Nimrod would have been born 37 years after the flood (or some years after Cainan, his relative of the same generation), instead of at least 157 years after the flood, when the descendants of Noah would have multiplied significantly (up to 9 generations including Noah and his children).</p> <p>Only the Greek OT dates lead to a reasonable manpower for building, and a reasonable clan size for filling the (initially small) cities.</p> <p>Pyramids of Egypt - Overlap with Flood.</p>	<table border="1" data-bbox="691 4163 1785 4475"> <thead> <tr> <th rowspan="2">Noah</th> <th colspan="2">Ham</th> <th colspan="2">Cush</th> <th colspan="2">Nimrod</th> </tr> <tr> <th>Shem</th> <th></th> <th>Arphaxad</th> <th>Cainan</th> <th>Shelah</th> <th></th> </tr> </thead> <tbody> <tr> <td>Masoretic:</td> <td></td> <td>Flood</td> <td>+2 years</td> <td>-</td> <td>+35</td> <td>= 37 years</td> </tr> <tr> <td>Greek OT without Cainan:</td> <td></td> <td>Flood</td> <td>+2 years</td> <td>-</td> <td>+130</td> <td>= 132 years</td> </tr> <tr> <td>Greek OT including Cainan:</td> <td></td> <td>Flood</td> <td>+2 years</td> <td>+135</td> <td>+130</td> <td>= 137 years</td> </tr> </tbody> </table> <p>These are the generations of the sons of Noah - Shem, Ham, and Japheth. Children were born to them after the flood.</p> <p>Line of Shem</p> <p>These are the generations of Shem. When Shem was one hundred years old, he fathered Arphaxad, two years after the flood.</p> <p>And Arphaxad lived a hundred and thirty-five years, and begot Cainan.</p> <p>When Arphaxad had lived thirty-five years, he fathered Sheth.</p> <p>And Cainan lived a hundred and thirty years and procreated Sheth.</p> <p>And the sons of Ham: Cush, Egypt, Put, and Canaan.</p> <p>Line of Ham</p> <p>And Cush fathered Nimrod. He was the first on earth to be a mighty warrior. He was a mighty hunter before KYRIOS. Therefore it was said, "Like Nimrod a mighty hunter before KYRIOS." Now, the beginning of his kingdom was Babel, Erech, Akkad, and Calneh, in the land of Shinar. From that land he went out to Assyria, and he built Nineveh, Rehoboth-Ir, Calah, Resen between Nineveh and Calah; that is the great city.</p> <p>I generally do not focus on extra biblical events and leave their interpretation to experts in this field, while I focus on my expertise - the study of the Word itself. But it is surely worth to mention that the pyramids (e.g. Pyramid of Djoser) are generally accepted to have been built ~2620-2350 BC, while the Proto- Masoretic texts clearly date the flood (~2350-2460 BC). After this date, the Greek OT text shows a perfect harmony (the flood in ~2350 BC) and sufficient time for the growth of the population, and therefore manpower for the construction of the tower of Babel and the pyramids.</p> <p>see the study Timeline</p>	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
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Letter 11 will exalt

in the Modern Hebrew text, but not in the Greek Old Testament, nor in the Dead Sea Scrolls in

3	גָּדוֹל יְהֹוָה וְמַהְלָל מָאֹד לֹא-לְגָלְתָּה אֵין חָאֵר	Gimel	3 KYRIOS is great, and greatly to be praised; and there is no end of His greatness.
4	לֹא-לְדוֹר יִשְׁבַּח מְעֹשָׂר וְגַבּוּתְךָ נִגְדוּ	Dalet	4 Generation after generation shall praise thy works, and tell of Thy power.
5	לֹא-לְדוֹר כְּבוֹד הָזֵק וְדִבְרֵי נְפָלָאָתְךָ אֲשֶׁר-יָחָה	He	5 And they shall speak of the glorious majesty of Thy holiness, and recount Thy wonders.
6	לֹא-לְדוֹר נָזְרָאָתְךָ יִמְפְּרוּ וְגַדְלָתְךָ (כְּתִיב וְגַדְלָתְךָ אֲסְפָרָגָה)	Vav	6 And they shall speak of the power of thy terrible acts; and recount Thy greatness.
7	לֹא-לְדוֹר רְבִ-צִוְּקָה יִגְבְּעַו וְצִדְקָתְךָ יִרְבְּנָנוּ	Zayin	7 They shall utter the memory of the abundance of Thy goodness, and shall exult in Thy righteousness.
8	לֹא-לְדוֹר וּרְחִים יִתְגַּהָּה אָלָךְ אֲפִים וְגַדְלָתְךָ	Chet	8 KYRIOS is compassionate, and merciful; long-suffering, and abundant in mercy.
9	לֹא-לְדוֹר כְּבוֹד הָזֵק עַל-כָּל-מְעֹשָׂיךְ	Tet	9 KYRIOS is good to those that wait on Him; and His compassions are over all His works.
10	לֹא-לְדוֹר יִזְהָה כָּל-מְעֹשָׂיךְ תְּחִסְיָרֵךְ יִבְרְכִיכָּה	Yod	10 Let all thy works, O KYRIOS, give thanks to Thee; and let thy saints bless Thee.
11	לֹא-לְדוֹר מְלֹכוֹתְךָ יִמְפְּרוּ וְגַבּוּתְךָ יִדְבְּרוּ	Kaph	11 They shall speak of the glory of Thy kingdom, and talk of Thy dominion;
12	לֹא-לְדוֹר מְלֹכוֹתְךָ ?לְבָנֵי הָאָקָם גְּבּוּרָתְךָ ?לְבָנָךְ בָּנָרָךְ	Lamed	12 to make known to the sons of men Thy power, and the glorious majesty of Thy kingdom.
13	לֹא-לְדוֹר מְלֹכוֹתְךָ ?לְכָל-עַלְמִים וְגַדְלָתְךָ ?בָּכְלִלְךָ וְךָ	Mem	13 Thy kingdom is an everlasting kingdom, and Thy dominion endures through all generations.
13a (14)	- missing verse - נָנָה	Nun	13a KYRIOS is faithful in His words, and holy in all His works
14 (15)	וְמַהְלָל נָנָה ?לְכָל-הַפְּלִגִּים ?וְזָהָר ?לְכָל-הַפְּוּקִים	Samekh	14 KYRIOS supports all that are falling, and sets up all that are broken down.
15 (16)	לֹא-לְדוֹר אַלְיָךְ ?יִשְׁבְּרוּ אַתָּה נָוֹתֵרְךָ אַתָּה ?אַכְּלָם ?בְּעַתָּה	Ayin	15 The eyes of all wait upon thee; and thou givest them their food in due season.
16 (17)	פָּתַח אַתָּה ?יְהֹוָה ?וְפִשְׁעֵךְ ?לְכָל-חַיִּים רְצָוָן	Pe	16 Thou openest thine hands, and fillest every living thing with pleasure.
17 (18)	צָדִיק ?יְהֹוָה ?בְּכָל-דָּגָב ?וְתָפִיד ?בְּכָל-מְעֹשָׂיךְ	Tsade	17 KYRIOS is righteous in all His ways, and holy in all His works.
18 (19)	קָדוֹב ?יְהֹוָה ?בְּכָל-קָרְאֵי ?לְכָל אֲשֶׁר ?יִקְרָאָה	Qoph	18 KYRIOS is near to all that call upon Him, to all that call upon Him in truth.
19 (20)	צָוָעָר ?יְהֹוָה ?עַשְׂתָּה ?וְאַתָּה ?שׁוֹעֲבָתָם ?שְׁמָעָם ?וְיִשְׁעָם	Resh	19 He will perform the desire of them that fear Him: and He will hear their supplication, and save them.
20 (21)	שְׁזֹמְר ?יְהֹוָה ?אַתָּה ?כָּל-אֲבָבִי ?וְאַתָּה ?כָּל-הַרְשָׁעָם ?וְיִשְׁמַר	Shin	20 KYRIOS preserves all that love Him: but all sinners He will utterly destroy.
21 (22)	קְהַלְת ?יְהֹוָה ?זָבֵר ?פִּי ?וַיְבָרֵךְ ?כָּל-בָּשָׂר ?שָׁם ?קְדָשָׁו ?לְזֹלְם ?זָאֵר	Tav	21 My mouth shall speak the praise of KYRIOS: and let all flesh bless His holy name for ever and ever.

1. Active Scripture manipulation and removal of all 3 remaining references to 'KYRIOS' / 'THEOS', which are not part of the sections A-F (see #2.)

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 Mardochæus 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.**

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.

*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.*

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 Masoretic
A comparison of Gen 46:27 and Act 7:14 clearly proves the manipulation of the Masoretic texts.	75 Greek OT	And the sons of Joseph who were born to him in the land of Egypt were nine persons. And the persons of Jacob's house who came into Egypt were seventy-five .	Gen 46 Greek
Once again, even the Masoretic text contradicts itself - when we compare the NT with -75- and the OT with -70- house-	70 KJV	And all those who descended from Jacob were seventy individuals, and Joseph was in Egypt.	Exo 1 Masoretic

10

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



Comments

Scripture / References

Joshua 12

Joshua 12 suffered significant manipulations, which are found in the Masoretic text including the Complutensian Polyglot (initiated and financed by Francisco Jiménez de Cisneros, a Franciscan friar, Cardinal of the RCC, and 'Grand Inquisitor' which was the highest-ranked official of the Spanish Inquisition) and the Aldine Bible (Masoretic text translated back into Greek). We find in the Masoretic text precisely 2 additions to the list of kings (31 instead of the original 29 kings eliminated by Joshua), and a total of 7 modifications. The nature and motive of those manipulations is unclear, but it is apparent that most manipulations occurred with respect to northern kingdoms.

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 translated back into Greek)	
<i>Kings from the Southern Alliance (Joshua 12:9-18)</i>							
1 ΤΟΝ ΒΑΣΙΛΕΑ ΙΕΡΙΧΩ ΚΑΙ	Jericho (King of)	ΙΕΡΙΧΩ	Jericho	ΙΕΡΙΧΩ	Jericho	Ιεριχό	Jericho
2 ΤΟΝ ΒΑΣΙΛΕΑ ΤΗΙ ΓΑΙ, ...	Gai	ΓΑΙ	Gai	ΓΑΙ	Gai	Γαι	Gezer
3 ΒΑΣΙΛΕΑ ΙΕΡΟΥΣΑΛΗΜ,	Jerusalem	ΙΕΡΟΥΣΑΛΗΜ	Jerusalem	ΙΕΡΟΥΣΑΛΗΜ	Jerusalem	Ιερουσαλήμ	Jerusalem
4 ΒΑΣΙΛΕΑ ΧΕΒΡΩΝ,	Chebron	ΧΕΒΡΩΝ	Chebron	ΧΕΒΡΩΝ	Chebron	Χεβρόν	Hebron
5 ΒΑΣΙΛΕΑ ΙΕΡΙΜΟΥΘ,	Jerimuth	ΙΕΡΙΜΟΥΘ	Jerimuth	ΙΕΡΙΜΟΥΘ	Jerimuth	Ιεριμούθ	Jarmuth
6 ΒΑΣΙΛΕΑ ΛΑΧΙΣ,	Lachis	ΛΑΧΙΣ	Lachis	ΛΑΧΙΣ	Lachis	Λαχίς	Lachish
7 ΒΑΣΙΛΕΑ ΑΙΑΔΑΜ	Aialam	ΑΙΑΔΑΜ	Aialam	ΑΙΑΔΑΜ	Aialam	Αιαδάμ	Egdon
8 ΒΑΣΙΛΕΑ ΓΑΖΕΡ,	Gazer	ΓΑΖΕΡ	Gazer	ΓΑΖΕΡ	Gazer	Γαζέρ	Gezer
9 ΒΑΣΙΛΕΑ ΔΑΒΙΡ,	Dabir	ΔΑΒΙΡ	Dabir	ΔΑΒΙΡ	Dabir	Δαβίρ	Debir
10 ΒΑΣΙΛΕΑ ΓΑΔΕΡ,	Gader	ΓΑΙΣΕΡ	Gader	ΓΑΔΕΡ	Gader	Γαδέρ	Geder
11 ΒΑΣΙΛΕΑ ΕΡΜΑΘ,	Hermath	ΕΡΜΑΘ	Hermath	ΕΡΜΑΘ	Hermath	Ερμήθ	Hormah
12 ΒΑΣΙΛΕΑ ΑΡΑΘ,	Arad	ΑΡΑΘ	Arad	ΑΡΑΘ	Arad	Αράθ	Arad
13 ΒΑΣΙΛΕΑ ΛΕΒΝΑ,	Lebna	ΛΕΒΝΑ	Lebna	ΛΕΒΝΑ	Lebna	Λεβνά	Libnah
14 ΒΑΣΙΛΕΑ ΟΔΟΛΑΜ,	Odollam	ΟΔΟΛΑΜ	Odollam	ΟΔΟΛΑΜ	Odollam	Οδολάμ	Adullam
15 ΒΑΣΙΛΕΑ ΜΑΚΗΔΑ,	Makkedah	ΜΑΚΗΔΑ	Makkedah	ΜΑΚΗΔΑ	Makkedah	Μακκέδα	Makkedah
add						Βανιθάρ	Bethel
16 ΒΑΣΙΛΕΑ ΤΑΦΟΥΤ,	Taphut					Ταφούτ	Tappuah
17 ΒΑΣΙΛΕΑ ΟΦΕΡ,	Opher					Οφέρ	Hepher
18 ΒΑΣΙΛΕΑ ΑΦΕΚ ΤΗΙ ΣΑΡΩΝ,	Ophec of Aroc	ΟΦΕΚ	Ophec	ΑΦΕΚ ΤΗΙ ΣΑΡΩΝ	Aphek	Αφέκ	Aphek
<i>Kings from the Northern Alliance (Joshua 12:19-24)</i>							
19 ΒΑΣΙΛΕΑ ΑΣΩΡ,	Asom	ΑΣΩΡ	Asom	ΑΣΩΡ	Asom	Λεσπαρίν	Lasharon
20 ΒΑΣΙΛΕΑ ΣΥΜΩΩΝ,	Symoön	ΣΥΜΩΩΝ	Symoön	ΣΥΜΩΝ	Samron	Μαδόν	Madon
21 ΒΑΣΙΛΕΑ ΜΑΡΡΩΝ,	Mambroth			ΜΑΡΩ	Mambroth	Αστόρ	Hazor
22 ΒΑΣΙΛΕΑ ΑΖΙΦ,	Aziph			ΑΖΙΧΑΦ	Achshaph	Αιασόρ	Meron
23 ΒΑΣΙΛΕΑ ΚΑΛΗΣ,	Cades			ΘΑΝΑΧ,	Taanach	Αθανάχ	Taanach
24 ΒΑΣΙΛΕΑ ΤΑΝΑΧ,	Taanach			ΜΑΙΕΔΑΩΝ	Megiddo	Μεγίδδο	Megiddo
25 ΒΑΣΙΛΕΑ ΜΑΓΕΔΩΝ,	Megiddo			ΚΕΑΕΚ	Kedesh	Κεδέζ	Kedes
add				ΙΕΡΟΝΑΜ	Jokneam	Ιεκναίμ του Χεριέλ	Jokneam
26 ΒΑΣΙΛΕΑ ΙΕΚΟΝΑΜ ΤΟΥ ΧΕΡΜΕΑ,	Jokneam of Carmel			ΑΔΔΩΡ	Dor	Αδώρ του Ναφθιθόρ	Dor
27 ΒΑΣΙΛΕΑ ΑΩΡ ΤΟΥ ΝΑΦΗ ΑΔΩΡ,	Dor of Nephedor			ΓΩΕΙΜ	Goim	Γοιμ	Gosim
28 ΒΑΣΙΛΕΑ ΓΩΙΜ ΤΗΙ ΓΑΛΙΔΑΙΑΣ,	Goim			ΘΕΡΠΑ	Thersa	Θερρά	Tizrah
29 ΒΑΣΙΛΕΑ ΘΑΡΠΑ.	Thersa						
Total number specifically provided in Joshua 12:24:	29		29		29		31
Rahlfs	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)	Source						

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.

Prophecies

In Deuteronomy 32:43, CHRISTOS is the object of angelic worship. 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."	Deu 32:43 Masoretic OT
The word XPICTOY (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 horn of His anointed." ... 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 horn of his Christ.	1Sam 2:10 Masoretic 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 'XPICTOY' (CHRISTOS) is repeated, but is further described as " <i>Your holy child IESOUS</i> ". It is therefore a mistake to translate the word in Psalm 2:2 with 'Anointed', instead of relying on the plain reading 'XPICTOY' (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 his Anointed ... 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 his Christos.	Psa 2:1-2 Masoretic OT
In Psalm 8:2, CHRISTOS is praised. Not so in the Masoretic text.	1INA TI ΕΦΡΥΑΞΑΝ ΕΘΝΗ ΚΑΙ ΛΑΟΙ ΕΜΕΑΕΘCAN KENA? 2ΠΙΑΡΕΣΤΗCAN OI ΒΑΣΙΑΕΙC ΤΗC ΓΗC, ΚΑΙ OI ΑΡΧΟΝΤΕC ΚΥΝΗΧΩΗCAN EIII TO AYTO KATA TOY KYPIYOY KAI KATA TOY XPICTOY XAI TOY	Psa 2:2 Greek NT
In Isaiah 61:1, CHRISTOS is announced to heal blindnesses.	INATI ΕΦΡΥΑΞΑΝ ΕΘΝΗ ΚΑΙ ΛΑΟΙ ΕΜΕΑΕΘCAN KENA? 2ΠΙΑΡΕΣΤΗCAN OI ΒΑΣΙΑΕΙC ΤΗC ΓΗC ΚΑΙ OI ΑΡΧΟΝΤΕC ΚΥΝΗΧΩΗCAN EIII TO AYTO KATA TOY KYPIYOY KAI KATA TOY XPICTOY XAI TOY	Isa 61:1 Masoretic OT
Amos 4:13 is a very clear Messianic prophecy. Not so in the Masoretic text.	... "KYRIOS, You [are] THEOS, who made the heaven, and the earth, and the sea, and all that [are] in them, who, through the mouth of Your servant David, said, 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 against His CHRISTOS; for gathered together of a truth against Your holy child IESOUS, 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 through the Name of Your holy child IESOUS."	Amo 4:13 Masoretic OT
Crucifixion of CHRISTOS.	Dogs are all around me, a pack of villains <i>closes in on me like a lion my hands and feet</i> . [watered down]	Psa 2:1-2 Masoretic OT
Virgin Birth of CHRISTOS.	For many dogs have compassed me: the assembly of the wicked doers has beset me round: <i>they pierced my hands and my feet</i> . And again another Scripture says, "They will look on the one whom <i>they have pierced</i> ."	Psa 21:17 Greek OT
Discrepancies related to the Weekly Sabbath and the Sabbaths of Sabbath.	It is a Sabbath of solemn rest to you, and you shall afflict yourselves, it is a statute forever. A Sabbath of Sabbath it shall be to you, and you shall humble your souls - it is an eternal statute. On the ninth day of the month beginning at evening, from evening to evening, shall you keep your Sabbath." A Sabbath of Sabbath it will be to you. And you shall humble your souls from the ninth of Sabbath.	Lev 16:31 Masoretic OT
Did Saul really loose his memory?	You that put off the day of disaster and bring near a reign of violence! Ye who are approaching the evil day, who are drawing near and adopting false Sabbath...	Lev 23:32 Masoretic OT
And David	One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skilful in playing, a man of valor, a man of war, prudent in messages, and a man who said, 'Send me David your son, who is with the Shephelah.' 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.' Comparison of the Following Chapter	1Sam 16:1-16 Masoretic OT

The Sabbath

While the concept of the Sabbath of Sabbath (Ceremonial Sabbath) is clearly defined in the Greek OT, this very important definition is lacking in the Hebrew OT. This has caused a lot of confusion in the text only and many Christians today have a fundamental lack of understanding about the difference in understanding about the Sabbath.	It is a Sabbath of solemn rest to you, and you shall afflict yourselves, it is a statute forever. A Sabbath of Sabbath it shall be to you, and you shall humble your souls - it is an eternal statute. On the ninth day of the month beginning at evening, from evening to evening, shall you keep your Sabbath." A Sabbath of Sabbath it will be to you. And you shall humble your souls from the ninth of Sabbath.	Lev 16:31 Masoretic OT
While Amos 6:3 warns us to not follow false Sabbath, this is not the case in the Greek OT.	One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skilful in playing, a man of valor, a man of war, prudent in messages, and a man who said, 'Send me David your son, who is with the Shephelah.' 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 16:1-16 Masoretic OT
Meanwhile, that entire passage is not even found in the Greek OT, and a contradiction does therefore not exist.	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 put David in his tent, he said to him, "Whose son is this youth?" And Abner said, "As your son lives, O king, I do not know whose son this youth is." And Abner 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 is this young man?" And Abner said, "The son of your servant Jesse the Bethlehemite."	1Sam 17:52-58 Greek OT

Saul and David

Did Saul really loose his memory?	One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skilful in playing, a man of valor, a man of war, prudent in messages, and a man who said, 'Send me David your son, who is with the Shephelah.' 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 16:1-16 Masoretic OT
And David	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 put David in his tent, he said to him, "Whose son is this youth?" And Abner said, "As your son lives, O king, I do not know whose son this youth is." And Abner 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 is this young man?" And Abner said, "The son of your servant Jesse the Bethlehemite."	1Sam 17:52-58 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) ΞΕΟΥΔΕΝΩΣΑΚ ΤΟ ΦΗΜΑ ΚΥΠΙΟΥ *	1Sam 15:26
2	IEBOSTHE (ISHBOSHETH) SON OF SAOUL ΙΕΡΙΕΔΕΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ	2Sam 3:10
3	DAVID ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ *	1Kin 15:5
4	SOLOMON ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ *	1Kin 11:8 < missing in the Proto-Masoretic

Kingdom of Israel (North; Samaria)

5	JEROBOAM ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΚΑΙ ΕΙΠΟΡΕΥΘΕΝ ΕΝ ΟΔΩ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ	1Kin 15:26 1Kin 16:2
6	NADAB SON OF IEROBOAM ΙΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	1Kin 15:26
7	BAASA (BAASHA) SON OF ACHIA ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	1Kin 15:34
8	ELA (ELAH) SON OF BAASA ΑΜΑΡΤΙΩΝ ΒΑΑΚΑ ΚΑΙ ΗΑΑ	1Kin 16:13
9	ZAMBRI (ZIMRI) ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	1Kin 16:19

Kingdom of Judah (South; Jerusalem)

1	ROBOAM (REHOBOAM) SON OF SOLOMON ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΕΠΙΟΗΣΕΝ ΤΟ ΠΙΟΝΗΡΟΝ	1Kin 14:22 2Chr 12:13
2	ABIOU (ABIJAH) SON OF ROBOAM ΤΑΙC ΑΜΑΡΤΙΑΙC ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ	1Kin 15:3
3	ASA SON OF ANA ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	1Kin 15:11 2Chr 14:1
4	IOSAPHAT (JOSAPHAT) SON OF ASA ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	1Kin 16:28 2Chr 20:32
5	IORAM (JEHORAM) SON OF IOSAPHAT ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	2Kin 8:18 2Chr 21:6

10	AMBRI (OMRI) ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	1Kin 16:25
11	ACHAAB (AHAB) SON OF AMBRI ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	1Kin 16:30
12	OCHOZIAS (AHAZIAH) SON OF ACHAAB ΠΙΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	1Kin 22:53
13	IORAM (JEHORAM) SON OF ACHAAB ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 1:8 2Kin 3:2
14	IOU (JEHU) ΟΥΚ ΑΠΙΣΤΗ ΕΠΑΝΩΘΕΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ	2Kin 10:31

2	IOAS (JEHOASH) SON OF ABIA ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 12:3 2Chr 24:2
3	AMESSIAS (AMAZIAH) SON OF IOAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 14:3 2Chr 25:2
4	AZARIAS (UZZIAH) SON OF AMESSIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 15:3 2Chr 26:4
5	IOATHAM (JOTHAM) SON OF AZARIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 15:34 2Chr 27:2
6	ACHAZ (AHAZ) SON OF IOATHAM ΟΥΚ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΟΥΚ ΕΠΙΟΗΣΕΝ ΤΟ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 16:2 2Chr 28:1

15	IOACHAS (JEHOAHAZ) SON OF IOU ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 13:2
16	IOAS (JEHOASH) SON OF IOACHAS ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 13:11
17	IEROBOAM (JEROBOAM) SON OF IOAS ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 14:24
18	ZACHARIAS SON OF IEROBOAM ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 15:9
19	SELLOUM (SHALLUM) SON OF IABIS ΣΥCΤΡΟΦΗ ΑΥΤΟΥ	2Kin 15:15

7	MANASSES (MANASSEH) SON OF HOPSIBA ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	2Kin 21:2 2Chr 33:2
8	AMON SON OF MESOLLAM ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 21:2 2Chr 33:2
9	IOSIAS (JOSIAH) SON OF IEDIDA ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	2Kin 22:2 2Chr 34:2
10	IOACHAS (JEHOAHAZ) SON OF HAMILAT ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 23:32 2Chr 36:2
11	IOAKIM (JEHOIAKIM) SON OF IELDAPH ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	2Kin 23:37 2Chr 36:5
12	IOAKIM (JEHOIACHIN) SON OF NESTHA ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 24:9 2Chr 36:9
13	SEDEKIAS (ZEDEKIAH) SON OF HAMILAT ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΘΕΟΥ ΑΥΤΟΥ	2Kin 24:19 2Chr 36:12

96% Evil (22 out of 23 kings)

41% Good (9 out of 22 kings)

20	MANAEM (MENAHEM) SON OF GADDI ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 15:18
21	PHAKEIAS (PEKAHIAH) SON OF MANAEM ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 15:24
22	PHAKEE (PEKAH) SON OF ROMELIAS ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 15:28
23	HOSEE (HOSHEA) SON OF ELA ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ	2Kin 17:2

1	HEZEKIAS (HEZEKIAH) SON OF ACHAZ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 18:3 2Chr 29:2
2	MANASSES (MANASSEH) SON OF HOPSIBA ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	2Kin 21:2 2Chr 33:2
3	AMON SON OF MESOLLAM ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 21:2 2Chr 33:2
4	IOSIAS (JOSIAH) SON OF IEDIDA ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΕΥΘΕC ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	2Kin 22:2 2Chr 34:2
5	IOACHAS (JEHOAHAZ) SON OF HAMILAT ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 23:32 2Chr 36:2
6	IOAKIM (JEHOIAKIM) SON OF IELDAPH ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΠΙΟΥ	2Kin 23:37 2Chr 36:5
7	IOAKIM (JEHOIACHIN) SON OF NESTHA ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ	2Kin 24:9 2Chr 36:9
8	SEDEKIAS (ZEDEKIAH) SON OF HAMILAT ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ ΘΕΟΥ ΑΥΤΟΥ	2Kin 24:19 2Chr 36:12

* Legend

ΕΥΘΕC ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ

Right before KYRIOS

ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ

Right in (the) eyes of KYRIOS

ΠΙΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΠΙΟΥ

Evil before KYRIOS

ΠΙΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΠΙΟΥ

Evil in (the) eyes of KYRIOS

ΞΕΟΥΔΕΝΩ



Comments

Scripture / References

Biblical Definition of Languages

The following 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 occurrence and rough sequence of those biblical languages.



Aramaic / Syrian

Jewish / Judean
Greek
Hebrew
(Latin)

Aramaic / Syrian (3x, OT only)

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

CYPICTI: no word included in Strong's, but the same meaning 'Syrian' as G4948.

No appearance of the word 'Aramaic' in the NT! Aramaic was the common language of much of the ancient Near East from ~600 BC to the first centuries AD. Some parts of the Bible were written in Aramaic (Ezra and Daniel, both connected to the Babylonian exile in Syria).

Old Testament Passages Mentioning A Biblical Language

1430 BC	And Laban called it, the Heap of Testimony [Jegar-Sahadutha in the Masoretic text; which is genuine Aramaic both in form and use]; and Jacob called it, the Witness Heap [Galeed in Masoretic].	Gen 31:47 Greek OT Hebrew OT
690 BC	Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in Syrian [G4948, CYPICTI, suristi: Aramaic, Syrian]; for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on the wall.	Isa 36:11
550 BC	26 ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟC ΧΕΛΚΙΟΥ ΚΑΙ ΚΟΜΝΑC ΚΑΙ ΙΩΔΑΣ ΠΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΡΟC ΤΟΥC ΠΑΙΔΑC ΣΟΥ CYPICHTI [Syrian / Aramaic], ΟΤΙ ΑΚΟΥΟΜΕΝ HΜΕΙC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ HΜΩΝ ΙΟΥΔΑΙCΤI ... 26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rabshakeh, Speak now to thy servants in Syrian [G4948, CYPICTI, suristi: Aramaic, Syrian], for we understand it; and speak not with us in Jewish: and why dost thou speak in the ears of the people that are on the wall [here it appears that the educated Jews understood Aramaic, but that the common people did not]?	2Kin 18:26
450 BC	And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in Syrian [G4948, CYPICTI, suristi: Aramaic, Syrian], and interpreted in the Syrian tongue.	Ezr 4:7

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

G2451, ΙΟΥΔΑΙCΤI, ioudaisti: **Jewish**, from Ioudaios; **Judaic**, i.e. resembling a **Judaean** - **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

26 ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟC ΧΕΛΚΙΟΥ ΚΑΙ ΚΟΜΝΑC ΚΑΙ ΙΩΔΑΣ ΠΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΡΟC ΤΟΥC ΠΑΙΔΑC ΣΟΥ CYPICHTI [**Aramaic**], ΟΤΙ ΑΚΟΥΟΜΕΝ HMEIC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ HΜΩΝ ΙΟΥΔΑΙCΤI [**Judean, Jewish**], ΚΑΙ ΙΝΑ ΤΙ ΛΑΛΕΙC EN TOIC ΩCIN TOY ΛΑΟΥ TOY ΕΠΙ TOY TEIXOYC?

26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rabshakeh, 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].

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.

2Kin 18:26

Neh 13:24

2Chr 32:18

Greek (3x, NT only)

G1676, ΕΛΑHNICTI, 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 today (at least since 800 BC) and is the first writing system to have included vowels.

33 AD

20 ΤΟΥΤΟΝ ΟΥΝ ΤΩΝ ΠΟΛΛΑΙ ΑΝΕΓΝΩCΑΝ ΤΩΝ ΙΟΥΔΑΙΩΝ, ΟΤΙ ΕΓΓΥC HN Ο ΤΟΠΟC ΤΗC ΠΟΛΕΩC ΟΠΟΥ ΕCΤΑΥΡΩΘΗ O ΗCΟΥC. ΚΑΙ ΗN ΓΕΓΡΑΜΜΕΝΟΝ EBPAICTI, ΡΩMAICTI, ΕΛAHNICTI.

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, ΕΛAHNICTI, 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, ΕΛAHNICTI, hellenisti]?

95 AD

They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek [G1676, ΕΛAHNICTI, hellenisti] he is called Apollyon.

Joh 19:20

Act 21:37

Rev 9:11

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

G1447, EBPAICTI, hebraisti: in the **Hebrew tongue**, adverb from Hebrews, **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, dia-lektos]:

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

2ECTIN ΔΕ EN TOIC ΙΕΡΟCΟΥΜΟΙC ΕΠΙ TH ΠΡΟΒΑΤΙKH ΚΟΛΥM-ΒΗΩPA H ΕΠΙΛΕΓΟΜΕΝH EBPAICTI [**Hebrew**] ΒΗΩΖΑΘΑ ΠΕΝΤE CTOAC EXOYCA.

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

57 AD

... he brought IESOUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the **Hebrew** [G1447, EBPAICTI, hebraisti] Gabbatha.

95 AD

And he bearing his cross went forth into a place called the place of a skull, which is called in the **Hebrew** [G1447, EBPAICTI, hebraisti] Golgotha.

Joh 19:20

Act 21:40

Rev 9:11

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

G4515, PΩMAICTI, rhomaisti: **Latin**, Adverb from a presumed derivative of **Rhomē**; **Romanistically**, i.e. In the **Latin** language -- **Latin**.

33 AD

20 ΤΟΥΤΟΝ ΟΥΝ ΤΩΝ ΠΟΛΛΑΙ ΑΝΕΓΝΩCΑΝ ΤΩΝ ΙΟΥΔΑΙΩΝ, ΟΤΙ ΕΓΓΥC HN Ο ΤΟΠΟC ΤΗC ΠΟΛΕΩC ΟΠΟΥ ΕCΤΑΥΡΩΘΗ O ΗCΟΥC. ΚΑΙ ΗN ΓΕΓΡΑΜΜΕΝΟΝ EBPAICTI, PΩMAICTI, ΕΛAHNICTI.

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, PΩMAICTI, rhomaisti] and Greek.

Joh 19:20

Rev 9:11

Rev 16:16

see next page



Scripture / References

Comments

Usage of Biblical Languages

NT Era

At the time of the incarnation of CHRISTOS, the majority of Jews were unfamiliar with their original language they had spoken before the Babylonian Captivity (6c. BC). Meanwhile, Alexander the Great had entered Jerusalem in 330 BC and Greek spread widely in the 4c. BC, the time the Greek Pentateuch was 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:

It is also deemed exceptional and specifically pointed out when Paul spoke Hebrew instead of Greek.

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.

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

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!](#)

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

Taking her by the hand he said to her, "Talitha cumi," [probably Aramaic] which means [in Greek], "little girl, I say to you, arise." [IESOUS articulates during most other miracles and He constantly speaks Greek, which is obvious by the fact that the meaning of His words is not explained as in this example. Unfortunately, some scholars extrapolate those few exceptions of explicit Aramaic speech to be the general rule]

And looking up to heaven, he sighed and said to him, "Ephphatha," [probably Aramaic] that is [in Greek], "Be opened." [same principle as in previous verse; an occasion where IESOUS spoke specific Aramaic words or short phrases, explicitly translated into Greek]

"Brothers and fathers, hear the defense that I now make before you." And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet ...

And when we had all fallen to the ground, I heard a voice [CHRIST] saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting me? ...

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

Spoken languages.	Language of Worship
Most people were bilingual or trilingual.	
IESOUS CHRISTOS	Aramaic / Hebrew, Greek
Jews, in Canaan	Aramaic / Hebrew, Greek
Jews, outside of Canaan	Greek, Aramaic / Hebrew
Romans	Greek, Latin
Temple Servants	Aramaic / Hebrew, Greek

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

ΙΔΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΓΑΣΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕΣΕΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ. **[no explanation]**

ΙΔΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΓΑΣΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕΣΟΥΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ, **Ο ΕΛΚΤΙΝ ΜΕΘΕΦΗΜΕΝΟΝ ΜΕΘ ΗΜΩΝ Ο ΘΕΟΣ.** (which means, **THEOS with us**).

Mar 5:41-42

Mar 7:34

Act 22:12

Act 26:14

Joh 20:15-17

The Canon of Scripture, by F.F. Bruce, page 60

Isa 7:14

Mat 1:23

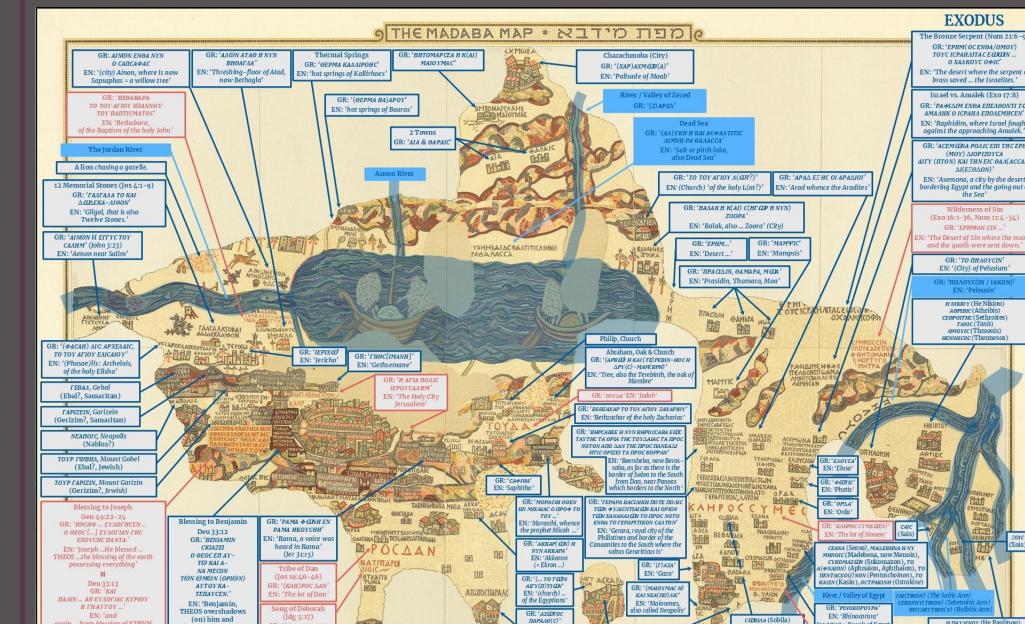
(which quotes Isa 7:14)

Kiryat Gath Mosaic

~5-6c. AD
In Greek!

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].

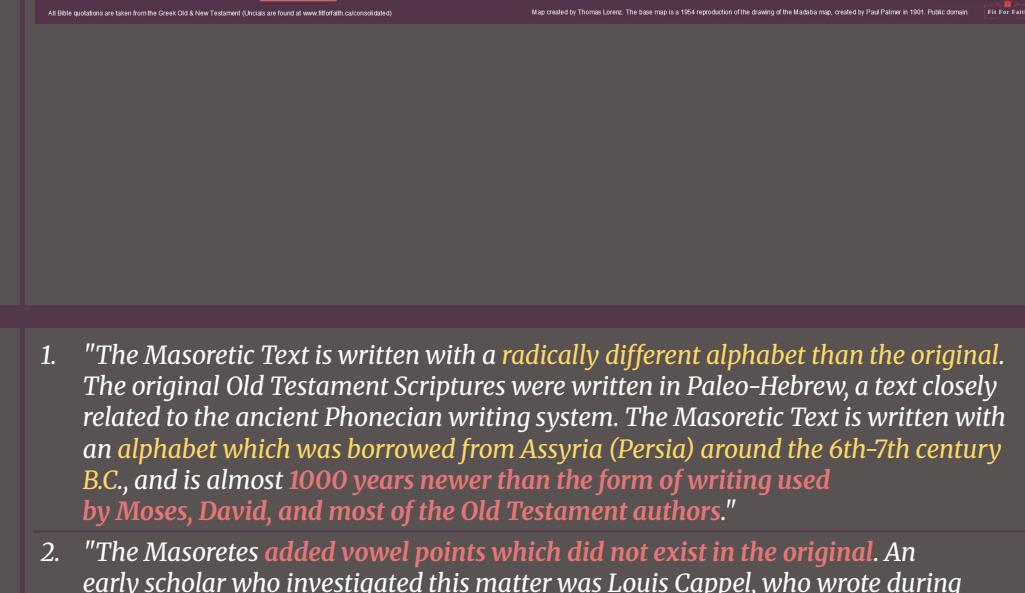
▶ Find the map at www.fitforfaith.ca/maps

Madaba Map

~550 AD
In Greek!

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, 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.

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

Proto-Masoretic / Mishnaic Hebrew

2nd - 7th c. AD

We have now seen on the previous pages many significant differences between the inspired text and the (Proto-) Masoretic Text. We clearly notice that the language had little to do with the original language, and that not even Moses would have been able to read a single word from what we commonly consider the 'original Hebrew'.

Let us have a look 'beyond the horizon' - at what Orthodox (Christians), who are rather impartial in this matter, conclude in their research:

1. "The Masoretic Text is written with a radically different alphabet than the original. The original Old Testament Scriptures were written in Paleo-Hebrew, a text closely related to the ancient Phoenician writing system. The Masoretic Text is written with an alphabet which was borrowed from Assyria (Persia) around the 6th-7th century BC, and is almost 1000 years newer than the form of writing used by Moses, David, and most of the Old Testament authors."

2. "The Masoretes added vowel points which did not exist in the original. An early scholar who investigated this matter was Louis Cappel, who wrote during the early 17th century. An article in the 1948 edition of the Encyclopedia Britannica includes the following information regarding his research of the Masoretic Text: 'As a Hebrew scholar, he concluded that the vowel points and accents were not an original part of Hebrew, but were inserted by the Masorete Jews of Tiberias, not earlier than the 5th Century AD, and that the primitive Hebrew characters are Aramaic and were substituted for the more ancient at the time of the captivity ... The various readings in the Old Testament Text and the differences between the ancient versions and the Masoretic Text convinced him that the integrity of the Hebrew text as held by Protestants, was untenable.'

3. The Masoretes admitted that they received corrupted texts. They were not working with the original Hebrew manuscripts of the Bible and significant corruptions had already crept into the versions they copied.

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

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

Biblical Archaeology Society

Christianity Stackexchange

Modern Hebrew Language

1881 AD - today

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.



see next page



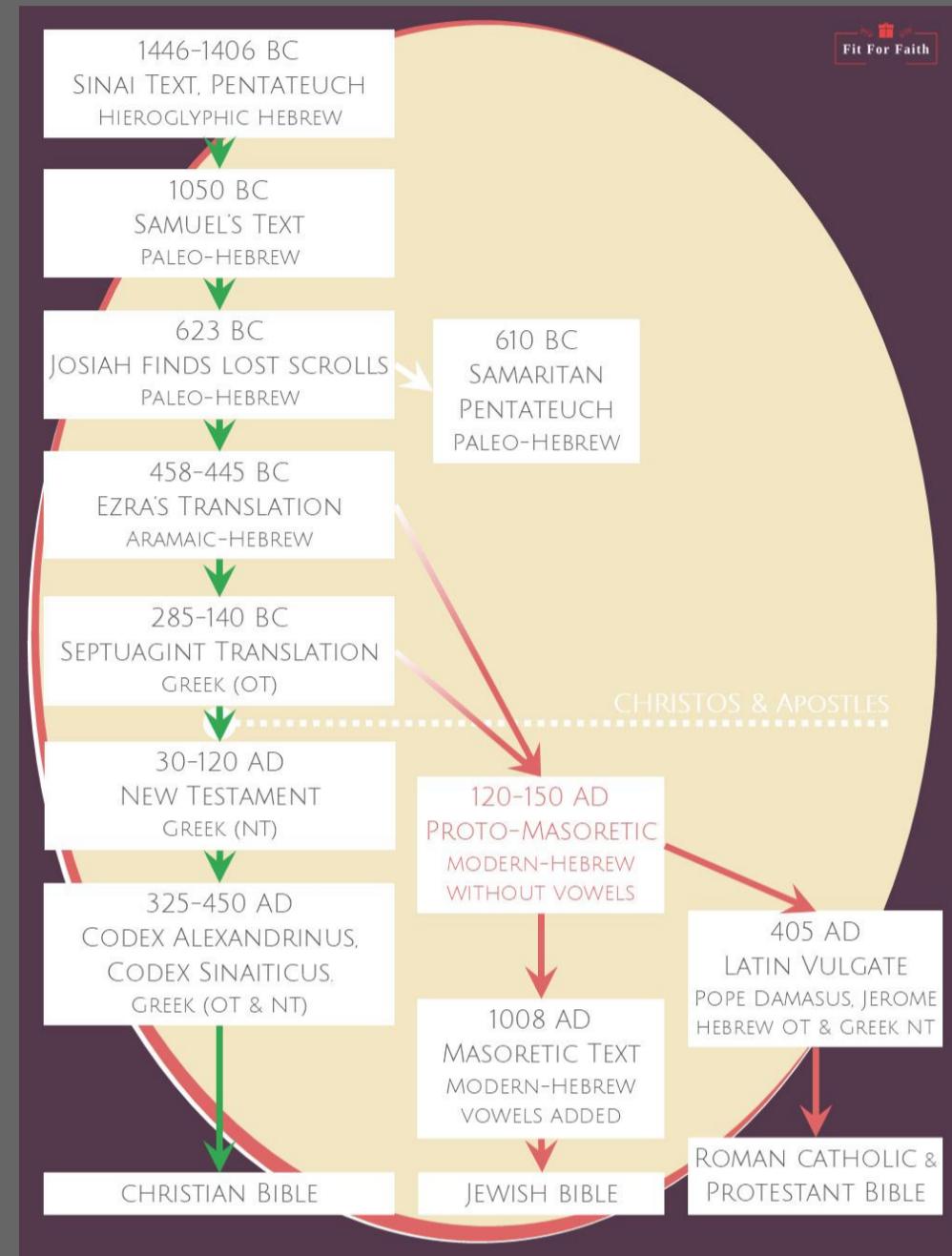
Comments

Scripture / References

Translation History

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

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



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)

Aramaic Alphabet (800 BC - 600 AD; derived from Phoenician)

22 Letter

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

24 Lett

Modern Hebrew Alphabet (2-1st c. BC - today;

22 Letter

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

Historical Evaluation

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

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

2nd Century AD (Immediately After Akiva's Proto-Masoretic Text)

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

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

Dialogue with Trypho, Ante-Nicene Christian Library Vol 2, Page 187-188 Wikisource.org

" Page 218-219

5th Century AD (Immediately After Jerome's Vulgate in 405 AD)

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

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

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

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

Important to know is that the Roman Catholic church is responsible for the departure from the Greek Old Testament, and that this historical transgression even caused audible opposition within their own rows.

CCEL, Christian Classics Ethereal Library Letter Suppressed

The Journal of English and Germanic Philology, probably a Jesuit site, but including the full letter, although with derogatory comments against Sunnias and Fretela

Discernment on Augustine

17th Century AD

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

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

King James Version, 1611 / Prologue 'Translators to the Reader' Wikisource.org

Rabbi Akiva, Wikipedia.com

Conclusion & Epilogue

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

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

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

Wikipedia

FitForFaith.ca

Aquila of Sinope (fl. 130 AD)

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

Wikipedia

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

FitForFaith.ca

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

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 'almāh need not. (Aquila, who provided a new Greek version of the Old Testament for Jewish use to replace the Septuagint, took care to employ the less specific Greek word neanis, 'girl' or 'young woman', to blunt the point of a Christian 'argument from prophecy').

The Canon of Scripture, by F.F. Bruce, page 66

Yose ben Halafta (2c. AD; 'Rabbi Jose') then standardized the Proto-Masoretic text in ~160 - 180 AD.

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

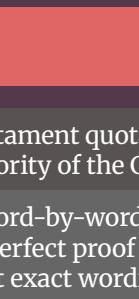
Steven Rudd, Bible.ca

Wikipedia

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

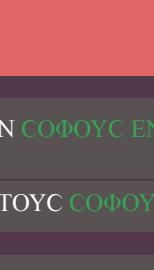
Fortunately, they botched their own work as we have seen in this study - but unfortunately the damage is immense because the vast majority of Christians still believe today (1900 years later!) in the manipulated passages and Christianity continually suffers the loss of credibility. Possibly hundreds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

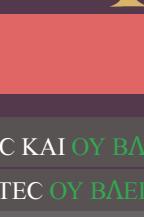
Thomas Lorenz, Greater Vancouver, November 2021
(Updated 12/2025)





Book	Scripture / References
History 6 Quoted Verses	<p>JOSHUA ΙΗΣΟΥΣ iesous</p> <p>JUDGES ΚΡΙΤΕΣ krites</p> <p>RUTH ΡΟΥΘ routh</p>
<p>SAMUEL (3x) ΒΑΣΙΛΕΙΩΝ basileion</p> <p>Quoted 2 times.</p>	<p>... ΑΝΘΡΩΠΙΟΝ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ... ΑΝΔΡΑ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ... ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΥΝ ... ΚΑΙ ΕΣΟΜΑΙ ΥΜΙΝ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΥΜΕΙΣ ΕΣΕΣ ΟΙ ΜΟΙ ΕΙΣ ΥΙΟΥΝ ... ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΥΝ? ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΥ, ΚΥΡΙΕ, ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ ... ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΥ ΕΝ ΕΘΝΕΣΙΝ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ.</p>
<p>KINGS (2x) ΒΑΣΙΛΕΙΩΝ basileion</p>	<p>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 ΚΑΘΕΙΔΑΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟΣ, ΚΑΙ ΖΗΤΟΥΣΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ.</p> <p>ΚΥΡΙΕ, ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ, ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΤΕΣΚΑΨΑΝ, ΚΑΓΩ ΥΠΕΛΕΙΦΘΗΝ ΜΟΝΟΣ ΚΑΙ ΖΗΤΟΥΣΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ.</p> <p>... ΚΑΤΑ ΔΕΙΨΕΙΣ ΕΝ ΙΣΡΑΗΛ ΕΙΣΤΑ ΧΙΛΙΑ ΔΑΣ ΑΝΔΡΩΝ, ΠΑΝΤΑ ΓΟΝΑΤΑ, Α ΟΥΚ ΩΚΛΑΣΑΝ ΓΟΝΥ ΤΩ ΒΑΛΛ ...</p> <p>ΚΑΤΕΛΙΠΤΟΝ ΕΜΑΥΤΩ ΕΙΣ ΤΑ ΧΙΛΙΟΥΣ ΑΝΔΡΑΣ, ΟΙ ΙΝΕΣ ΟΥΚ ΕΚΑΜΨΑΝ ΓΟΝΥ ΤΗ ΒΑΛΛ.</p>
CHRONICLES ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ paraleipomenon	-
EZRA ΕΣΔΡΑΣ esdras	-
NEHEMIAH (1x) ΝΕΗΜΙΑΚ Neemias	<p>ΚΑΙ ΑΠΤΟΝ ΕΞ ΟΥΠΑΝΟΥ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ... ΑΠΤΟΝ ΕΚ ΤΟΥ ΟΥΠΑΝΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ.</p>
ESTHER ΕΣΘΗΡ esther	-







Book / Comments

Scripture / References

The
Evangelia
3 Quoted Verses

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 ΔΙΩΣΕΤΕ 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 ΕΦΟΝΕΥCATE ΜΕΤΑΞΥ ΤΟΥ ΝΑΟΥ ΚΑΙ ΤΟΥ ΘΥCIΑCTHΡΙΟΥ. 36ΑΜHN ΛΕΓΩ ΥΜΙΝ: ΗΞΕΙ ΤΑΥΤΑ ΠΑΝΤΑ ΕΠΙ ΤΗΝ ΓΕΝΕΑΝ ΤΑΥΤΗΝ.

[Mat 23:34-36](#)

LUKE (2x)
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ
euaggelion kata loukan

ΑΞΙΟΣ ΓΑΡ Ο ΕΡΓΑΤΗΣ ΤΟΥ ΜΙΘΟΥ ΑΥΤΟΥ.
ΑΞΙΟΣ Ο ΕΡΓΑΤΗΣ ΤΟΥ ΜΙΘΟΥ ΑΥΤΟΥ.
ΤΟΥΤΟ ΕCΤΙΝ ΤΟ ΣΩΜΑ ΜΟΥ ΤΟ ΥΠΕΡ ΥΜΩΝ ΔΙΔΟΜΕΝΟΝ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗCIN. [...] ΤΟΥΤΟ ΤΟ ΠΙΘΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΝ ΤΩ ΑΙΜΑΤΙ ΜΟΥ ΤΟ ΥΠΕΡ ΥΜΩΝ ΕΚΧΥΝΝΟΜΕΝΟΝ.

[Luk 10:7](#)

[1Tim 5:18](#)

[Luk 22:19-20](#)

ΤΟΥΤΟ ΜΟΥ ΕCΤΙΝ ΤΟ ΣΩΜΑ, ΤΟ ΥΠΕΡ ΥΜΩΝ, ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗCIN. [...] ΤΟΥΤΟ ΤΟ ΠΙΘΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕCΤΙΝ ΕΝ ΤΩ ΕΜΩ ΑΙΜΑΤΙ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ, ΟCΑΚΙC ΕΑΝ ΠΙΝΗΤΕ, ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗCIN.

[1Cor 11:24-25](#)

Acts
1 Quoted /
Repeated Verse

ACTS OF THE APOSTLES (1x)
ΠΡΑΕΕΙC ΑΠΟΣΤΟΛΩΝ
praxeis apostolon

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](#).

ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΣΚΕΙC?

[Act 9:4-6](#)

5ΕΙΠΕΝ ΔΕ: ΤΙC ΕΙ, ΚΥΡΙΕ?

Ο ΔΕ: ΕΓΩ ΕΙΜΙ ΙΗΣΟΥC ΟΝ ΣΥ ΔΙΩΣΚΕΙC.

6ΑΛΛΑ ΑΝΑΣΤΗΘΙ ΚΑΙ ΕΙCΕΛΘΕ ΕΙC ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΛΑΛΗΘΗCETAI COI Ο ΤΙ ΣΕ ΔΕΙ ΠΟΙΕΙN.

[Act 22:7-10](#)

ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΣΚΕΙC?

8ΕΓΩ ΔΕ ΑΠΕΚΡΙΘΗN: ΤΙC ΕΙ, ΚΥΡΙΕ?

ΕΙΠΕΝ ΤΕ ΠΡΟC ΜE: ΕΓΩ ΕΙΜΙ ΙΗΣΟUYC Ο ΝΑΖΩΡΑΙΟC, ΟΝ ΣΥ ΔΙΩΣΚΕΙC.

[...] 10ΕΙΠΟΝ ΔΕ: ΤΙ ΠΟΙΗCΩ, ΚΥΡΙΕ?

Ο ΔΕ ΚΥΡΙΟC ΕΙΠΕΝ ΠΡΟC ΜE: ΑΝΑCTAC ΠΟΡΕΥΟY ΕΙC ΔΑMACKON KAKEI COI ΛΑΛΗΘΗCETAI ΠΕΡΙ ΠΑΝΤΩN ΩN ΤΕΤAKTAI COI ΠΟΙΗCAI.

[Act 26:14-18](#)

ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΣΚΕΙC?

ΣΚΛΗΡΟN COI ΠΡΟC ΚΕΝΤΡΑ ΛΑΚΤΙZEIN.

15ΕΓΩ ΔΕ ΕΙPΑ. ΤΙC ΕΙ, ΚΥΡΙΕ?

Ο ΔΕ ΚΥΡΙΟC ΕΙΠΕΝ: ΕΓΩ ΕΙΜΙ ΙΗΣΟUYC ΟΝ ΣΥ ΔΙΩΣΚΕΙC.

16ΑΛΛΑ ΑΝΑΣΤΗΘΙ ΚΑΙ ΣΤΗΘΙ ΕΠΙ ΤΟΥC ΠΟΔΑC COY. ΕΙC ΤΟΥΤΟ ΓΑΡ ΩΦΘΗN COI, ΠΡΟΧΕΙΡΙCACΘAI ΣE ΥΠΗΡΕΤΗN ΚΑΙ ΜΑΡΤΥΡΑ ΩN ΤE ΕΙΔΕC [ME] ΩN ΤE ΟΦΘΗCOMAI COI, 17ΕΞΑIPOYΜENOC ΣE ΕK ΤΟΥ ΛΑΟΥ ΚΑI ΕK ΤΩN ΕΘΝΩN ΕΙC ΟΥC ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΣE 18ΑΝΟΙΞΑI ΟΦΘΑΛΜΟYC ΑΥΤΩN, ΤΟΥ ΕΠΙCΤΡΕΨΑI ΑΠΙ ΣΚΟΤΟΥC ΕΙC ΦΩC ΚΑI ΤΗC ΕΞΟΥCIAc ΤΟΥ ΣΑΤΑΝΑ ΕΠΙ ΤΟΝ ΘΕΟN, ΤΟΥ ΛΑΒΕΙN ΑΥΤΟΥC ΑΦΕCIN ΑΜΑΡΤΙΩN ΚΑI ΚΛΗΡΟN EN ΤΟΙC ΗΓΙACMENOIc ΠΙCΤΕI ΤH ΕΙC ΕΜE.



Comments

Scripture / References

Ecclesiastical Books

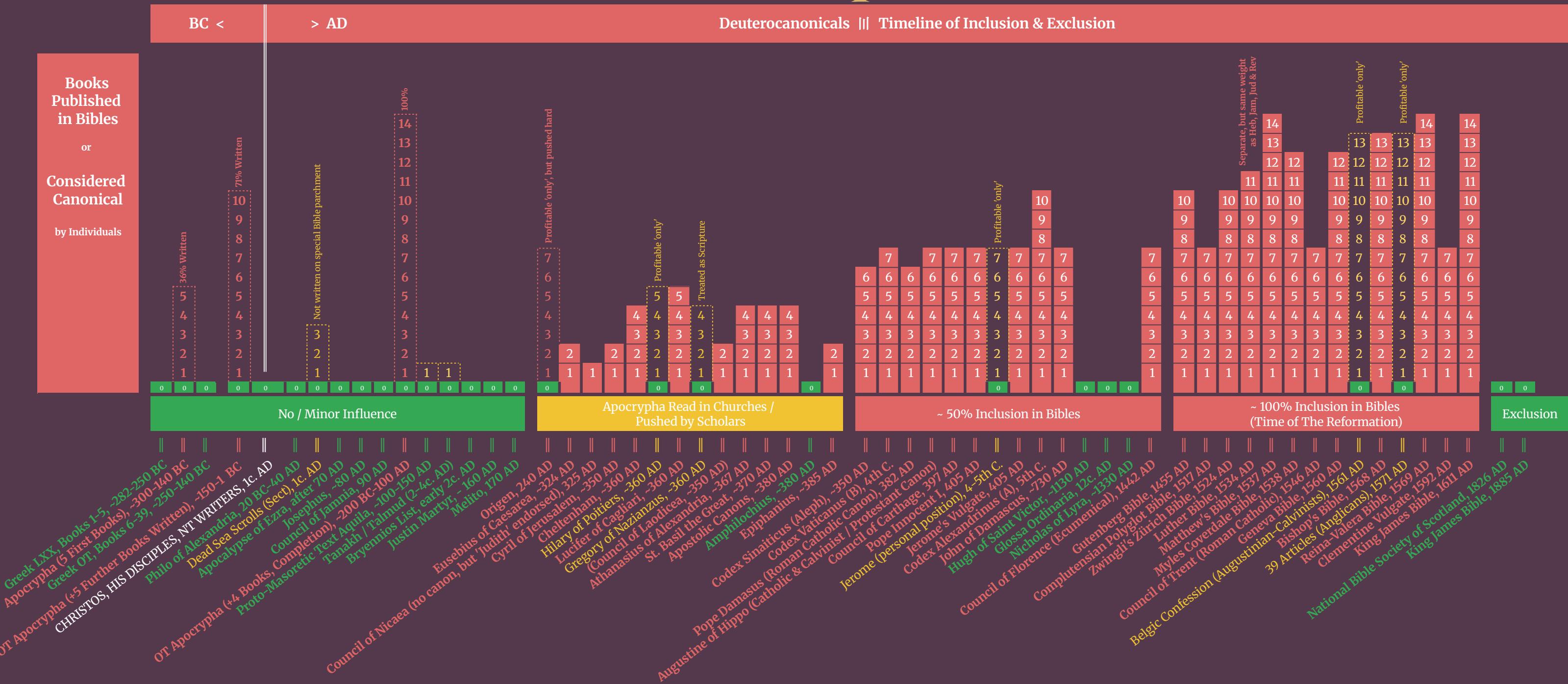
(also called
Apocrypha /
Deuterocanonical
Books)

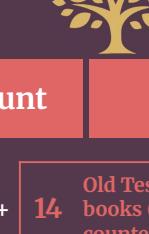
Some critics do not recognize the Greek Old Testament because some translations such as Brenton, the LXX 2012 and the NETS still include the Ecclesiastical Books (commonly called Apocrypha or today rather Deuterocanonicals). The following points demonstrate why this argument is not valid, and is rather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

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



Deuterocanonicals ||| Timeline of Inclusion & Exclusion





Timeline	Bible / Actor	Count	Survey	
Old Testament Canon (22, modern count 39 books)	22 + 14	Old Testament Apocrypha, only counted if part of the 14 deuterocanonical books (&2 Clement added). It is not always clear if Nehemiah & Ezra are counted as 1 or 2 books called Esdras.	Source	
-282-250 BC	· Greek Pentateuch (Septuagint, LXX)	5 + 0	Apocrypha not yet written . The 70 or 72 elders translated only the Pentateuch (five books of the Torah / Law).	Source
-300-140 BC	· Apocrypha (Part I / III)	- 5	5 Books written during the completion of the Greek OT: (Letter of Jeremiah ~300 BC, 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 'Septuagint Plus' (=Apocrypha) and many still erroneously consider integral part of the Septuagint, would not even be finished until 240 years after (!) the Greek OT had been fully translated in 140 BC.	Source
1c. BC	· Jews of Alexandria and of Palestine	- 0	All groups except the Samaritans (and naturally certain sects) had the same canon , although not specified as such.	Source
150-1 BC	· Apocrypha (Part II / III)	- 10	5 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).	Source
1c. AD	· CHRISTOS, His disciples and NT writers	- 0	CHRISTOS and His disciples read and quoted from one canon, from the Greek and Aramaic / Hebrew OT. IESOUS and the NT writers not even once quoted the Apocrypha, although there are hundreds of quotes and references to almost all of the canonical books of the OT.	Source
20 BC-40 AD	· Philo of Alexandria (Hellenistic Jewish Phil.)	- 0	He quoted the OT extensively, but he never quoted from the Apocrypha as being inspired .	Source
1c. AD	· Dead Sea Scrolls (Written 3c. BC - 1c. AD)	21 + 3	Apocrypha included in the collection of biblical and extra biblical books (3 books), but not written on the special parchment reserved for the Bible.	Source
after 70 AD	· Apocalypse of Ezra	24 + 0	Considered dozens of other books, but excluded those upon a 'special revelation' from THEOS to consider only the 24 books (22 books + ?).	Source
~80 AD	· Josephus (Roman-Jewish historian)	22 + 0	Apocrypha thoroughly rejected. He frequently used the Greek OT. He specifically mentioned 22 OT books and also used the Greek OT 5500 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)	- 14	4 Books finished after CHRISTOS (completing 14 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 + 0 (39)	Apocrypha not included . Rabbi Akiva (died 135 AD; the mastermind behind the OT manipulation and the heretical Talmud; hater of the Good Message; he proclaimed Bar Kochba as 'messiah') was instrumental in drawing up the canon of the Tanakh. He condemned the public-, but favored a private reading of the Apocrypha; he even made frequent use Sirach.	Source
2-4c. AD	· Tanakh / Talmud	24 + 0 (39)	Wisdom of Sirach (Ben Sira) was now quoted several times in the Talmud and was closest to an inclusion in the canon. Considered as 'historically valuable': 1-2 Maccabees and Judith. Considered 'heretical': 3-4 Maccabees, Susanna, plus Enoch and Jubilees.	Source
(early 2c. AD)	· Bryennios List	22 -	Apocrypha not included .	Source
- 160 AD	· Justin Martyr (Apologist & Philosopher)	- -	Apocrypha never mentioned in any of his works .	Source
170 AD	· Melito (Bishop of Sardis)	21 -	Apocrypha not mentioned in his OT canon list .	Source
1-3c. AD	· The Christian Church	- ?	Many Christians accepted Apocrypha / Ecclesiastical Books as 'profitable for reading'. It also became a part of the liturgy in some churches.	The Canon of Scripture by F.F. Bruce Jerome
240 AD	· Origen Adamantius (Scholar, Ascetic, Theologian, Problematic doctrines: Universalism 'Satan might be reconciled', first hints of Catholic Mariology, Purgatory, Preexistence of souls, attacks on the Pentateuch, tampered manuscripts, questioned Hebrews, misplaced the Mount of Transfiguration, practice of Lectio Divina, Ransom-Theorist, heavenly bodies are living creatures ...)	22 + 0 (7)	He saw the Christian canon as consisting of '22 books of the Hebrews' (he included the <i>Epistle of Jeremiah</i>), plus the Ecclesiastical books. He also used those apocryphal books indiscriminately with those of Scripture as sources for dogmatic proof texts, and cited as inspired / Scripture: Baruch, Judith, <i>Maccabees</i> (plural), Tobit, Wisdom (of Solomon). He also defended Bel and the Dragon, Sirach and Susanna. He only discriminated the Pseudepigrapha, which he called in fact 'Apocrypha' in the sense of being hidden / secret. He excluded the books of James, 2 Peter, and 2 & 3 John from his canon.	Ernst Redepenning, page 237-238 ► see also the study 'Canon' Source
-324 AD	· Eusebius of Caesarea (Historian, Exegete)	- 2	Apocrypha considered as 'profitable for reading', and 2 books considered as canonical .	► see also the study 'Canon' Source
325 AD	· Council of Nicaea (Ecumenical Council)	- 1	No definition of the biblical canon, but the book of Judith was considered inspired .	► see also the study 'Canon' Source
-350 AD	· Cyril of Jerusalem (Theologian, Bishop)	22 + 2	Apocrypha considered as 'profitable for reading', and 2 books considered as canonical .	► see also the study 'Canon'
-360 AD	· Cheltenham	22 + 4 (37)	Apocrypha considered canonical (4 books). The list specifically mentions 22 OT books.	► see also the study 'Canon'
-360 AD	· Hilary of Poitiers (Bishop, Catholic Doctor of the Church, Philosopher)	22 + 0 (5)	Apocrypha considered as 'profitable for reading'. Judith, Tobit considered canonical by some. He quoted Baruch in one breath with Moses and Isaiah, quoted Wisdom and called Susanna 'blessed'.	► see also the study 'Canon'
-360 AD	· Lucifer of Cagliari (Catholic Bishop)	- 5	5 books considered as canonical .	► see also the study 'Canon'
-360 AD	· Gregory of Nazianzus (Archbishop, Theologian)	22 + 0 (4)	Apocrypha rejected . He counted 22 OT books. But he taught from Baruch, Judith, Sirach and from <i>Wisdom of Solomon</i> , and treated it rather as Scripture.	► see also the study 'Canon' (Catholic)
-363 AD	· Council of Laodicea	22 + 2	Apocrypha considered as 'profitable for reading', and 2 books considered as canonical . 22 OT books.	► see also the study 'Canon'
-367 AD	· Athanasius of Alexandria (Pope of Coptic Church)	22 + 4	Apocrypha considered as 'profitable for reading', and 4 books considered as canonical . 22 OT books.	► see also the study 'Canon'
-370 AD	· Basil the Great (Catholic Doctor, Bishop, Theologian)	- 4	He quoted 4 books as Scripture : Baruch, Judith, Sirach, <i>Wisdom of Solomon</i> .	► see also the study 'Canon' (Catholic)
-380 AD	· Apostolic Canons (Syrian Church Order)	22 + 4 (39)	Apocrypha considered as 'profitable for reading', and 4 books considered as canonical . 22 OT books.	► see also the study 'Canon'
-380 AD	· Amphilius (Bishop)	21 + 0	Apocrypha thoroughly rejected .	► see also the study 'Canon'
-385 AD	· Epiphanius (Bishop)	22 + 2 (27)	Apocrypha considered as 'profitable for reading', and 2 books considered as canonical .	► see also the study 'Canon'
-350 AD	· Sinaiticus (Aleph) Greek Old Testament (Alexandrian text-type)	- 6	Apocrypha included (6 books) , only part of the manuscript survived.	► see also the study 'Canon'
4th C.	· Vaticanus (B) Greek Old Testament (Alexandrian text-type)	39 + 7	Apocrypha included (7 books) .	► see also the study 'Canon'
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, but removed the previously included sections A-F of the Book of Esther and the auto(bio)graphical Psalm of David.	► see also the study 'Canon'
393 AD	· Augustine of Hippo (3rd Catholic Doctor & Patriarch of Calvinism = significant conflict of interest; Problematic doctrines: Former Manichean, Amillennialist, followed the 7 Catholic sacraments, Genesis only myth, Infant Baptism, Purgatory, Ransom-Theorist ...)	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.	► see also the study 'Canon'
397 AD (and 419 AD)	· Council of Carthage	39 + 7	Summary of the Council of Hippo, reconfirmed 419 AD, therefore Apocrypha formalized as canonical.	► see also the study 'Canon'
405 AD	· Pope Innocent I	39 + 7	Re-confirmation of the council of Hippo & Carthage, therefore Apocrypha formalized as canonical.	► see also the study 'Canon'
4-5th C.	· Jerome (of Stridon) (Confessor, Historian, Catholic Priest, Secretary to Pope Damasus, Theologian)	0 (7)	Apocrypha rejected (personal position). But he called Baruch a prophet, quoted from Bel and the Dragon, 2 Maccabees, Sirach, Susannah, Tobit and Wisdom. He encouraged churches to read <i>Wisdom of Solomon</i> and Ecclesiasticus for their edification.	► see also the study 'Canon'
405 AD	· Jerome's Vulgate (Latin Old Testament / Masoretic Text (Western text-type))	39 + 7	Jerome had now submitted to the decree of the Rome, of Pope Damasus who had commissioned the Vulgate. He included 7 books as canonical .	► see also the study 'Canon'
5th C.	· Alexandrinus (A) Greek Old Testament (Alexandrian text-type)	39 + 10	Apocrypha included (10 books) , merged.	The Canon of Scripture by F.F. Bruce
-590 AD	· Pope Gregory the Great	39 + 3-7	Considered Sirach, Tobit and Wisdom explicitly as Scripture . He probably accepted 7 books, with reservations on 1 Maccabees. He refers to the Apocrypha 37-40 times in the same way from the codices. He did clearly NOT remove it from the canon.	► see also the study 'Canon'
-730 AD	· John of Damascus (Apologist, Monk, Priest)	22 + 7	Apocrypha considered as canonical (7 books) , disguised as content of the 'Apostolic Canons'.	► see also the study 'Canon'
-1130 AD	· Hugh of Saint Victor (Hugh of Saint Victor)	22 + 0	Apocrypha considered as 'profitable for reading'.	► see also the study 'Canon'
12c. AD	· Glossa Ordinaria (Medieval Scholarly Bible)	22 + 0	Apocrypha considered as 'profitable for reading'.	► see also the study 'Canon'
-1330 AD	· Nicholas of Lyra (Franciscan, former Jew)	22 + 0	Apocrypha thoroughly rejected .	► see also the study 'Canon'
1442 AD	· Council of Florence (Council of Florence)	39 + 7	Apocrypha included (7 books) , merged.	► see also the study 'Canon'
-1450 AD	· Antoninus of Florence (Dominican Friar, Archbishop)	22 + 0	Apocrypha thoroughly rejected .	► see also the study 'Canon'
1450 AD	· Guttenberg Bible (First Mass-produced Bible)	39 + 10	Apocrypha included (10 books) , fully merged.	► see also the study 'Canon'
-1510 AD	· Erasmus (Theologian, Philosopher)	22 + ?	Apocrypha considered as 'profitable for reading'. He indicated an acceptance of a wide Christian canon.	► see also the study 'Canon'
-1517 AD	· Complutensian Polyglot (Complutensian Polyglot)	- 7	Apocrypha included (7 books) , separate section.	► see also the study 'Canon'
1524 AD	· Zwingli's Zürich Bible (Reformed)	39 + 10	Apocrypha included, fully merged (some say separate section, but the original clearly shows it to be included in between, not at the end of the OT books).	► see also the study 'Canon'
1534 AD	· Luther Bible (Lutherian)	39 + 11	Apocrypha included (11 books) , same weight as the books of Hebrews, James and Revelation. He rejected the Apocrypha.	► see also the study 'Canon'
1537 AD	· Matthew's Bible	39 + 14	Apocrypha included (14 books) , separate section.	► see also the study 'Canon'
1538 AD	· Myles Coverdale Bible (Reformer, Englishman)	39 + 12	Apocrypha included (12 books) , separate section.	► see also the study 'Canon'
1546 AD	· Council of Trent (Roman Catholic)	39 + 7	Apocrypha included (7 books) , merged.	► see also the study 'Canon'
1560 AD	· Geneva Bible (Reformation Bible)	39 + 12	Apocrypha included (12 books) , separate section.	► see also the study 'Canon'
1561 AD	· Beigcius Confession (Augustinian)	39 + 13	Rejected, but 13 books considered 'profitable for reading' .	► see also the study 'Canon'
1568 AD	· Bishop's Bible (Anglican)	39 + 13	Apocrypha included (13 books) , separate section.	► see also the study 'Canon'
1571 AD	· Reina-Valera Bible (Spanish Bible)	39 + 14	Rejected, but 13 books considered 'profitable for reading'.	► see also the study 'Canon'
1572 AD	· 39 Articles (Anglican)	39 + 13	Apocrypha included (13 books) , reading and read in their churches until today.	► see also the study 'Canon'
1592 AD	· Clementine Vulgate	39 + 7	Apocrypha included (7 books) , separate section.	► see also the study 'Canon'
1611 AD	· King James Bible	39 + 14	Apocrypha included (14 books) , separate section.	► see also the study 'Canon'
1647 AD	· Westminster Confession (Augustinian)	39 + 0	Apocrypha thoroughly rejected .	► see also the study 'Canon'
1851 AD	· Lancelot Brenton LXX (Greek Old Testament)	39 + 15	Apocrypha included (15 books) , separate section.	► see also the study 'Canon'
1885 AD	· King James Bible (Revised)	39 + 0	Apocrypha excluded for reasons related to costs . The National Bible Society of Scotland had successfully petitioned in 1826 to not print less costly to the Apocrypha. If it would not have proven less costly to produce the Apocrypha without it, we would most probably (!) still have the Apocrypha in our common Bibles today.	► see also the study 'Canon'
1979 AD	· Good News Bible (Reformed)	39 + 14	Apocrypha included (14 books) , separate section.	► see also the study 'Canon'