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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 septuaginta, seventy; septem, seven, and some word signifying ten.] A Greek version of the Old Testament, so call because it was **the work of seventy, or rather of seventy-two interpreters**. This translation from the Hebrew is supposed have been made in the reign and by the order of Ptolemy Philadelphus, king of Egypt, about **two hundred and seventy or eighty years before the birth of Christ**. SEP'TUAGINT, adjective. Pertaining to the Septuagint; contained in the **Greek copy of the Old Testament**. The Septuagint **chronology makes fifteen hundred years more from the creation to Abraham, than the present Hebrew copies of the Bible**."

[Websters dictionary 1828.com](#)

Greek Language

Greek is the **world's oldest recorded living language**, first spoken in the Balkan peninsula since the 3rd millenium BC or earlier (which can only mean that Greek was most probably one of the languages with the Tower of Babel in ~2841 BC (line of Japeth). The earliest examples of written Paleo-Hebrew date only back to the 10th century BC and the Hebrew of today's Bibles has little to do with Paleo-Hebrew and the Aramaic / Hebrew of the original Bible).

[Wikipedia](#)

[Timeline FitForFaith.ca](#)

Resources

Online Bibles
(Greek Old Testament, translated into English)

Lancelot Brenton Translation (1851; based on Codex Vaticanus; by Lancelot C. Brenton; **extra-biblical Apocrypha included**; some problems e.g. in 1Chr 25:1-2, where he moved the word 'prophet' by one verse and made it plural **implying that David appointed randomly many prophets**; generally a good translation; but the Book of Daniel is not of use because he used the text from Theodotion instead of the 'Old Greek' text.

[Wikipedia BibleStudyTool](#)

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**)

[NETS](#)

Audiobooks

The Septuagint Genesis: Brenton Translation, narrated by Christopher Glyn

[Available on several platforms](#)

The Pentateuch from the Septuagint, narrated by Joseph B. Lumpkin

[Available on several platforms](#)

The Minor Prophets of the Septuagint in English, narrated by Mel Jackson

[Available on several platforms](#)

General Reading

What Is The Septuagint?

[Wikipedia](#)

What is the (Proto-) Masoretic text / Ussher chronology?

[Wikipedia](#)

Reviews, of Books
(by Thomas Lorenz)

Discovering the Septuagint, by David W. Bercot
(5 out of 5 stars ||| Reviewed 07/12/2023)

[Goodreads Review](#)

An Evangelical Appeal for the Septuagint, by C.W. Henry
(2 out of 5 stars ||| Reviewed 27/06/2024)

[Review](#)

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

[Review](#)

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

[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 **O'T resulting in 76 generations**.

And **IESOUS [77]**, when He began His ministry, was Himself about thirty years old, being the son (as it was believed) of Joseph [76] the son of Eli [75], the son of Matthat [74], the son of Levi [73], the son of Melchi [72], the son of Jannai [71], the son of Joseph [70], the son of Mattathias [69], the son of Amos [68], the son of Nahum [67], the son of Esli [66], the son of Naggai [65], the son of Maath [64], the son of Mattathias [63], the son of Semein [62], the son of Josech [61], the son of Joda [60], the son of Joanan [59], the son of Rhesa [58], the son of Zerubbabel [57], the son of Shealtiel [56], the son of Neri [55], the son of Melchi [54], the son of Addi [53], the son of Cosam [52], the son of Elmadam [51], the son of 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

77
Greek NT

Genesis 10

Same verses in Greek OT vs. Masoretic texts:

77 Greek OT: Sons of Sem, Elam, and Assur, and **Arphaxad**, and Lud, and Aram, and **Cainan**. And sons of Aram, Uz, and Ul, and Gether, and Mosoch. And **Arphaxad** begot **Cainan**, and **Cainan** begot **Sala**. And Sala begot Heber.

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

Gen 10:22-38 Greek OT

Gen 10:22-24 Masoretic OT

Genesis 11

Same verses in Greek OT vs. Masoretic texts:

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

76 Masoretic: When **Arphaxad** had lived **thirty-five years**, he fathered **Shelah**. 13 And **Arphaxad** lived four hundred and three years after he fathered **Shelah**, and he fathered other sons and daughters. 14 When **Shelah** had lived **thirty years**, he fathered Eber.

Gen 11:12-14 Greek OT

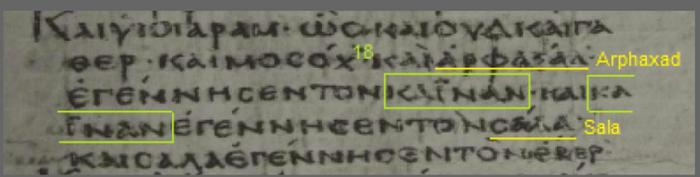
Gen 11:12-14 Masoretic OT

1Chronicles 1

1Chronicles 1:17 also references in the often excluded verses 11 to 16 and verses 18 to 23 the 'missing' Cainan.

77 Greek OT: And Arphaxad procreated **Cainan**, and Cainan procreated Shelah, and Shelah procreated Eber.

1Chr 1:18 Greek OT



18 ΚΑΙ ΑΡΦΑΞΑΔ ΕΓΕΝΝΗCΕ ΤΟΝ ΚΑΙΝΑΝ ΚΑΙ ΚΑΙΝΑΝ ΕΓΕΝΝΗCΕ ΤΟΝ ΣΑΛΑ ΚΑΙ ΣΑΛΑ ΕΓΕΝΝΗCΕ ΤΟΝ ΕΒΕΡ.
Transliteration: 18 kai arphaxad egennese ton **kainan** kai **kainan** egennese ton sala kai sala egennese ton eber.

Codex Alexandrinus, page 300

"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 **Alexandrines**. 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.

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.

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

The Patriarchal Age' by George Smith, Page 318

„, Page 319

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 Alexandrian 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

Conclusion:

"The point is decided by an unquestioned text of Holy Scripture in the New Testament, Luke, when giving the genealogy Christ, says that Sala "was the son of Cainan, which was the son of Arphaxad." Luke iii, 36. The genuineness of this text has never been disputed; and we are disposed to rest the question entirely upon it. If it be admitted that Luke wrote under the **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 3:36, (2) the Septuagint of Gen 10:24, 11:12-13, and 1Chr 1:18; (3) the Book of Jubilees; and (4) Demetrius, according to Polyhistor and Theophilus of Antioch.** [He did not mention that Cainan is included in the Hebrew Midrash (not endorsed) and venerated in the Orthodox Church (not endorsed)]

Source

Source

The Numerical Balance Between Genesis 5 & 11

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



| Comments | Scripture / References |
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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**.

[Gen 15:1-15](#)

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

[Gen 25:8](#)

| | | | |
|--------------|-----|-----|----------------------------|
| 11. Noah | 502 | 448 | 950 years · 3118 - 2168 BC |
| 12. Shem | 100 | 500 | 600 years · 2616 - 2016 BC |
| 13. Arphaxad | 35 | 403 | 438 years · 2516 - 2078 BC |
| 14. Shelah | 30 | 403 | 433 years · 2481 - 2048 BC |
| 15. Eber | 34 | 430 | 464 years · 2451 - 1987 BC |
| 20. Terah | 130 | 75 | 205 years · 2296 - 2091 BC |
| 21. Abraham | 100 | 75 | 175 years · 2166 - 1991 BC |

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

- 464** Eber outlived Abraham and died at age of 464 years - already more than double the age of Abraham. [Gen 11:16](#)
 - 950** Noah died at the age of 950 years - 5 times older than Abraham, [Gen 9:29](#)
 - 600** Shem at the age of 600 years, [Gen 11:11](#)
 - 438** Arphaxad at the age of 438 years and [Gen 11:13](#)
 - 433** Shelah at the age of 433 years, [Gen 11:15](#)
- all within the same generation / lifetime of Abraham.

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

There will be no one suffering miscarriage or infertile in your land. I will make **full the number of your days**. [Exo 23:26](#)

Look, days are coming when I will cut off your strength and the strength of the house of your ancestor so that **no one in your house will live to old age**. You will look at the distress of my dwelling place, despite all the good caused for Israel, but there will **never be an old man in your household** forever! [1Sam 2:31-32](#)

But you, O THEOS, you will bring them down to the pit of corruption. The men of bloodshed and deceit **will not live half their days**, but I will trust you. [Psa 55:23](#)

With **long life** I will satisfy him, and show him my salvation. [Psa 91:16](#)

The **righteous** will flourish like the date palm. They will grow like a cedar in 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**

Flood - 3 Differentiating Dates.

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

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

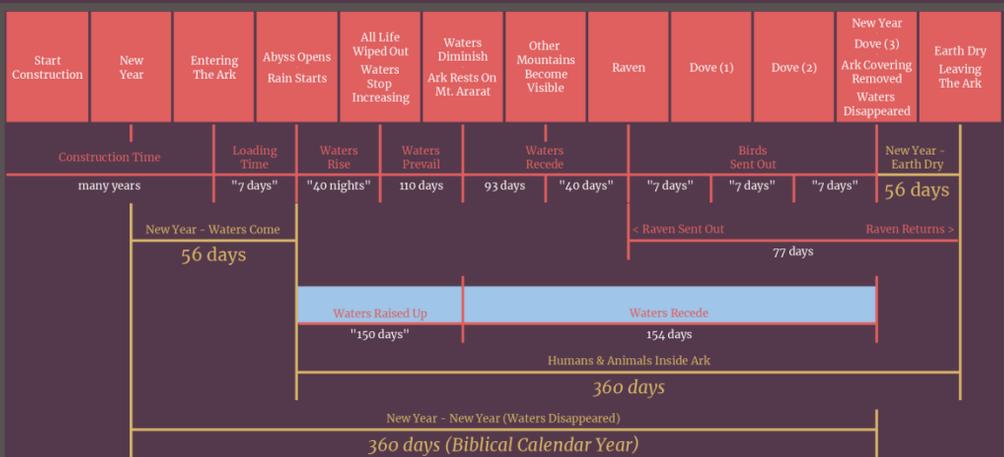
Discrepancy of 1 month (see also below the '30-Day Gap').

| | | |
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| 27 <i>Greek OT</i> | "In the six hundredth year in the life of Noah, during the second month, on the twenty-seventh of the month, on this day all the springs of the deeps burst forth, and the waterfalls of the heaven were opened." | Gen 7:11 Greek OT |
| 17 <i>Masoretic</i> | "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened." | Gen 7:11 Masoretic OT |
| 27 <i>Greek OT</i> | "The ark ran aground in the seventh month on the twenty-seventh day of the month on the Ararat mountains." | Gen 8:4 Greek OT |
| 17 <i>Masoretic</i> | "In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat." | Gen 8:4 Masoretic OT |
| 27 <i>Greek OT</i> | "And in the second month, on the twenty-seventh day of the month, the land was dried." | Gen 8:14 Greek OT |
| 27 <i>Masoretic</i> | "In the second month, on the twenty-seventh day of the month, the earth was dry." | Gen 8:14 Masoretic OT |
| 11 <i>Greek OT</i> | Now the water, as it was proceeding, was diminishing until the tenth month, then in the eleventh month , on the first of the month, the tops of the mountains appeared. | Gen 8:5 Greek OT |
| 10 <i>Masoretic</i> | And the waters continued to recede to the tenth month; in the tenth month , on the first of the month, the tops of the mountains appeared ... | Gen 8:5 Masoretic OT |

Flood - Length of 360 Days.

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

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

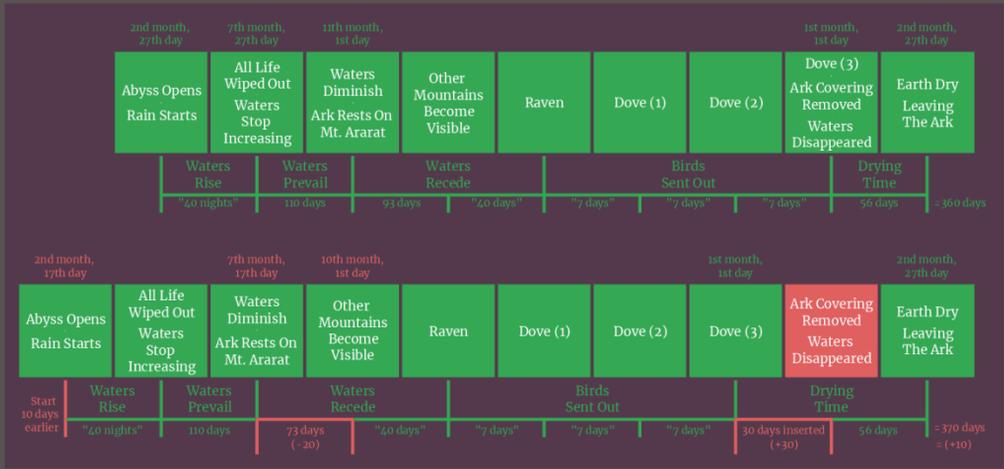


| | | |
|--------------------------------|---|--|
| 360 <i>Greek OT</i> | In the six hundredth year of the life of Noah, in the second month , on the twenty-seventh day of the month - on that day all the springs of the great deep were split open, and the windows of heaven were opened ... | Gen 7:11 Greek OT |
| | And in the second month, on the twenty-seventh day of the month, the earth was dry. | Gen 8:14 Greek OT |
| 370 <i>Masoretic</i> | In the six hundredth year of the life of Noah, in the second month , on the seventeenth day of the month - on that day all the springs of the great deep were split open, and the windows of heaven were opened. | Gen 7:11 Masoretic OT |
| | And in the second month, on the twenty-seventh day of the month, the earth was dry. | Gen 8:14 Masoretic |
| | ... my two witnesses, and they will prophesy for one thousand two hundred sixty days [1260 / 3.5 years = 360 days] , dressed in sackcloth." | Rev 11:3 |
| | ... speaking great things and blasphemies, and authority to act was given to him for forty-two months [42 x 30 =1260 days (3.5 years)] . | Rev 13:5 |
| | ... a tree of life, yielding twelve fruits, in each several month rendering its fruits ... | Rev 22:2 |

Flood - The 30-Day Gap.

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

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



Origin of 30-day gap:

'until 10th month, then in the 11th month' vs. 'until 10th month, then in the 10th month'.

Verses coincide once again:

The misinterpretation of Genesis 8:5 (**10th** instead of **11th** month) is the origin of this additional waiting time. After this verse, other dates are simply added by counting days (40 days, 7+7+7 days).

Now the water, as it was proceeding, was diminishing until the **tenth month**, then in the **eleventh month**, on the first of the month, the tops of the mountains appeared.

ΤΟ ΔΕ ΥΔΩΡ ΠΟΡΕΥΟΜΕΝΟΝ ΗΛΑΤΤΟΝΟΥΤΟ ΕΩΣ ΤΟΥ ΔΕΚΑΤΟΥ ΜΗΝΟΣ . ΕΝ ΔΕ ΤΩ ΕΝΔΕΚΑΤΩ ΜΗΝΙ , ΤΗ ΠΡΩΤΗ ΤΟΥ ΜΗΝΟΣ , ΩΦΘΗΚΑΝ ΑΙ ΚΕΦΑΛΑΙ ΤΩΝ ΟΡΕΩΝ .

And the waters continued to recede to the **tenth month**; in the **tenth month**, on the first of the month, the tops of the mountains appeared ... [the tenth month is now repeated while the Bible text expresses one action until month x, with the subsequent action in a "then" distinct month. The Masoretic text jams both actions into the same month, effectively even overlapping the first of the 10th month!].

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

And when he had waited yet another seven days, again he sent forth the dove, and it did not continue to turn back to him any more. And it came about in the six hundred first year in the life of Noe, **the first month, on the first of the month [same day than previous verse 12, not 1 month later!!!]**, that the water disappeared from the earth, and Noe uncovered the roof of the ark that he made, and he saw that the water had disappeared from the face of the earth.

... And it happened that, in the six hundred and first year, **in the first month, on the first day of the month**, the waters dried up from upon the earth ...

To make it plain to the reader - this means that the inspection through the dove harmonizes with the removal of the covering of the ark and is not torn apart - with 29 or 30 uncommented days in between and Noah having waited for nothing to happen. This is a very strong evidence for the divine inspiration of the Greek Old Testament text.



| Comments | Scripture / References |
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Noah's father (Lamech) and grandfather (Methuselah) - death before the flood.

#5
Flood

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|---|--|-------|---|----------|---|-----|---|--|--|--|----------|---|--|--|--|--|--|--|--|--|--|
| <p>1. It is clear that either</p> <p>A) The Greek OT texts added 100 years or that</p> <p>B) The Masoretic texts deducted 100 years from most of the begetting ages.</p> <p>How can we now prove which text had been manipulated? Precisely through the bottle-neck of Noah and the flood.</p> | <table style="width:100%; border-collapse: collapse;"> <tr> <td style="text-align: center;">Adam</td> <td style="text-align: center;">-</td> <td style="text-align: center;">Flood</td> <td style="text-align: center;">-</td> <td style="text-align: center;">Reu</td> </tr> <tr> <td style="color: green;">S 230, 205, 190, 170, 165, 162, 165, 187, 182, 502, 100, 135, 130, 130, 134, 130, 132</td> <td></td> <td></td> <td></td> <td style="text-align: right;">Gen 5,11</td> </tr> <tr> <td style="color: red;">M 130, 105, 90, 70, 65, 162, 65, 187, 182, 502, 100, 35, na, 30, 34, 30, 32</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td style="color: blue;">D 100, 100, 100, 100, 100, 0, 100, 0, 0, 0, 100, -, 100, 100, 100, 100</td> <td></td> <td></td> <td></td> <td></td> </tr> </table> <p style="text-align: center; font-size: small;">S = Septuagint Text, M = Masoretic Text, D = Difference</p> | Adam | - | Flood | - | Reu | S 230, 205, 190, 170, 165, 162, 165, 187, 182, 502, 100, 135, 130, 130, 134, 130, 132 | | | | Gen 5,11 | 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 | | | | |
| Adam | - | Flood | - | Reu | | | | | | | | | | | | | | | | | |
| S 230, 205, 190, 170, 165, 162, 165, 187, 182, 502, 100, 135, 130, 130, 134, 130, 132 | | | | Gen 5,11 | | | | | | | | | | | | | | | | | |
| 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>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 style="color: green; font-size: small;">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>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>... my covenant with you, and you must go into the ark - you, and your sons, and your wife, and the wives of your sons with you.</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>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>5. Consequently, Lamech died 29 years before the flood and Methuselah in the year of (or through) the flood.</p> | <p style="text-align: center;">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> <hr/> <p style="text-align: center;">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>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 style="text-align: center;">Lamech: 3298 BC (Flood) + 600 Years (Noah) + 82 Years (Lamech, Begetting Age) - 753 Years (Lamech, Life Time) = 3227 BC (71 years After flood)</p> <hr/> <p style="text-align: center;">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> | | | | | | | | | | | | | | | | | | | | |

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



| | Comments | Scripture / References |
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| <p>Angel of KYRIOS</p> | <p>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.</p> | <p>5 For a CHILD is born to us, and a SON is given to us, whose government is upon His shoulder: and His name is called the MESSENGER OF GREAT COUNSEL. [ΑΓΓΕΛΟC ΜΕΤΑΛΗC ΒΟΥΛΗC · Aggelos Megales Boules · Messenger of Great Counsel], for I will bring peace upon the princes, and health to Him.</p> <p>6 His government shall be great, and of His peace there is no end: it shall be upon the throne of David, and upon His kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and for ever. The zeal of KYRIOS OF HOSTS shall perform this.</p> |
| | <p>One single Bible verse, Isaiah 9:6, provides us with the identity of the Angel of KYRIOS.</p> <p>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.</p> <p>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.</p> <p>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).</p> | <p>6 For a child has been born for us; a son has been given to us. And the dominion will be on his shoulder, and his name is called Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace.</p> <p>7 His dominion will grow continually, and to peace there will be no end on the throne of David and over his kingdom, to establish it and sustain it with justice and righteousness now and forever. The zeal of Y-hw-h of hosts will do this.</p> |
| | <p>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.</p> | <p>And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him. 14 But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, guiding his hands crosswise. 15 And he blessed them and said, The THEOS in whose sight my fathers were well pleasing, even Abraam and Isaac, the THEOS who continues to feed me from my youth until this day. Is the Angel (Ο ΑΓΓΕΛΟC) who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the earth.</p> |
| | <p>Mal 3:1 then eliminates any doubts, by stating:</p> | <p>1 Behold, I send forth my messenger [John the Baptist], and he shall survey the way before me: and KYRIOS, whom ye seek, shall suddenly come into His temple, even the Angel of the Covenant [ΑΓΓΕΛΟC ΤΗC ΔΙΑΘΗΚΗC · Aggelos Tes Diathekes · Angel / Messenger of the Covenant / Testament], whom ye take pleasure in: behold, He is coming, saith KYRIOS ALMIGHTY. 2 And who will abide the day of His coming? or who will withstand at his appearing?</p> |
| <p>Cain & Abel</p> | <p>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.</p> <p>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.</p> | <p>And it was so after some time that Cain brought of the fruits of the earth a sacrifice to KYRIOS. 4 And Abel also brought of the firstborn of his sheep and of his fatlings, and THEOS looked upon Abel and his gifts, 5 but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. 6 And KYRIOS THEOS said to Cain, Why art thou become very sorrowful and why is thy countenance fallen? 7 Hast thou not sinned if thou hast brought it rightly, but not rightly divided [Strong's G1244 ΔΙΕΛΗC – dieles, to divide, to distribute] it? be still, to thee shall be his submission, and thou shalt rule over him."</p> <p>7ΟΥΚ, ΕΑΝ ΟΡΘΩC ΠΡΟCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕC? ΗCΥΧΑCΟΝ. ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΞΕΙC ΑΥΤΟΥ.</p> <p>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."</p> |
| | <p>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).</p> | <p>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?</p> <p>1Γ'ΕΓΡΑΠΤΑΙ ΓΑΡ ΟΥΤΩC: ΚΑΙ ΕΤΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑC, ΗΝΕΙΚΕΝ ΚΑΙΝ ΑΒΟ ΤΩΝ ΚΑΡΠΩΝ ΤΗC ΤΗC ΘΥCΙΑC ΤΩ ΘΕΩ, ΚΑΙ ΑΒΕΛ ΗΝΕΙΚΕΝ ΚΑΙ ΑΥΤΩC ΑΒΟ ΤΩΝ ΗΡΩΤΩΤΟΚΩΝ ΤΩΝ ΗΡΩΒΑΙΩΝ ΑΥΤΟΥ ΚΑΙ ΑΒΟ ΤΩΝ CΤΕΑΙΩΝ ΑΥΤΩΝ. 2 ΚΑΙ ΕΒΕΒΑΙΕΝ Ο ΘΕΟC ΕΠΙ ΑΒΕΛ ΚΑΙ ΕΠΙ ΤΟΙC ΑΓΡΟΙC ΑΥΤΟΥ, ΕΠΙ ΔΕ ΚΑΙΝ ΚΑΙ ΕΠΙ ΤΑΙC ΘΥCΙΑΙC ΑΥΤΟΥ ΟΥ ΗΡΩCΕΧΕΝ. 3 ΚΑΙ ΕΑΥΘΙΒΕΝ ΚΑΙΝ ΑΝ ΚΑΙ CΥΝΕΒΕCΕΝ ΤΩ ΗΡΩCΩ. 4 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ΠΡΟC ΚΑΙΝ: ΙΝΑ ΤΙ ΒΕΒΛΑΥΘΟC ΕΤΕΝΟC, ΚΑΙ ΙΝΑ ΤΙ CΥΝΕΒΕCΕΝ ΤΩ ΗΡΩCΩΙC ΟΥ; ΟΥΚ, ΕΑΝ ΟΡΘΩC ΗΡΩCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕC; ΗCΥΧΑCΟΝ: ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΞΕΙC ΑΥΤΟΥ. 6 ΚΑΙ ΕΙΠΕΝ ΚΑΙΝ ΗΡΩC ΑΒΕΛ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ: ΔΙΕΛΩΘΜΕΝ ΕΙC ΤΩ ΒΕΛΩC. ΚΑΙ ΕΤΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥC ΕΝ ΤΩ ΒΕΛΩ, ΚΑΙ ΑΝΕCΤΗ ΚΑΙΝ ΕΠΙ ΑΒΕΛ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΚΤΙΝΕΝ ΑΥΤΩΝ. 7 ΟΡΑΤΕ, ΑΔΕΛΦΟΙ, ΖΗΛΟC ΚΑΙ ΦΘΟΝΟC ΑΔΕΛΦΟΚΤΟΝΙΑΝ ΚΑΤΕΙΡΓΑCΑΤΟ.</p> |
| | <p>The obligation to divide the first fruits was codified in -1406 BC in the book of Deuteronomy:</p> | <p>3 ΚΑΙ ΕΤΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑC ΗΝΕΙΚΕΝ ΚΑΙΝ ΑΒΟ ΤΩΝ ΚΑΡΠΩΝ ΤΗC ΤΗC ΘΥCΙΑC ΤΩ ΚΥΡΙΩ, 4 ΚΑΙ ΑΒΕΛ ΗΝΕΙΚΕΝ ΚΑΙ ΑΥΤΩC ΑΒΟ ΤΩΝ ΗΡΩΤΩΤΟΚΩΝ ΤΩΝ ΗΡΩΒΑΙΩΝ ΑΥΤΟΥ ΚΑΙ ΑΒΟ ΤΩΝ CΤΕΑΙΩΝ ΑΥΤΩΝ. ΚΑΙ ΕΒΕΒΑΙΕΝ Ο ΘΕΟC ΕΠΙ ΑΒΕΛ ΚΑΙ ΕΠΙ ΤΟΙC ΑΓΡΟΙC ΑΥΤΟΥ, 5 ΕΠΙ ΔΕ ΚΑΙΝ ΚΑΙ ΕΠΙ ΤΑΙC ΘΥCΙΑΙC ΑΥΤΟΥ ΟΥ ΗΡΩCΕΧΕΝ. ΚΑΙ ΕΑΥΘΙΒΕΝ ΤΩΝ ΚΑΙΝ ΑΝ, ΚΑΙ CΥΝΕΒΕCΕΝ ΤΩ ΗΡΩCΩ. 6 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟC Ο ΘΕΟC ΤΩ ΚΑΙΝ ΙΝΑ ΤΙ ΒΕΒΛΑΥΘΟC ΕΤΕΝΟC, ΚΑΙ ΙΝΑ ΤΙ CΥΝΕΒΕCΕΝ ΤΩ ΗΡΩCΩΙC ΟΥ? 7 ΟΥΚ, ΕΑΝ ΟΡΘΩC ΗΡΩCΕΝΕΓΚΗC, ΟΡΘΩC ΔΕ ΜΗ ΔΙΕΛΗC, ΗΜΑΡΤΕC? ΗCΥΧΑCΟΝ. ΠΡΟC CΕ Η ΑΠΟCΤΡΟΦΗ ΑΥΤΟΥ, ΚΑΙ CΥ ΑΡΞΕΙC ΑΥΤΟΥ. 8 ΚΑΙ ΕΙΠΕΝ ΚΑΙΝ ΗΡΩC ΑΒΕΛ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΔΙΕΛΩΘΜΕΝ ΕΙC ΤΩ ΒΕΛΩC. ΚΑΙ ΕΤΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥC ΕΝ ΤΩ ΒΕΛΩ ΚΑΙ ΑΝΕCΤΗ ΚΑΙΝ ΕΠΙ ΑΒΕΛ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΚΤΙΝΕΝ ΑΥΤΩΝ 9 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ΠΡΟC ΚΑΙΝ ΠΟΥ ΕCΤΙΝ ΑΒΕΛ Ο ΑΔΕΛΦΟC ΟΥ?</p> |
| | <p>The Sin of Sacrilege in the biblical context:</p> <p>The sin of Ananias and Sapphira is now also much easier to comprehend, when referring back to Cain & Abel. THEOS made such a dramatic (one-time) example precisely because of the historical reference and in first instance for stealing of the sacred = touching His holiness.</p> | <p>"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.</p> |
| <p>Sons of THEOS</p> | <p>Who has not heard of the foolish controversies regarding the interpretation of the 'Sons of THEOS'?</p> <p>If we would have followed in the past centuries the Greek Old Testament, we could have avoided those controversies almost entirely.</p> | <p>Hebrews 1:6 is a quotation of Deuteronomy 32:43, where the word 'sons' is exchanged for 'angels'. This clearly proves the identity of the 'sons'.</p> <p>► See also the separate study 'Divine, Spiritual & Human Beings'</p> |
| | <p>... let all the sons of THEOS worship Him;</p> <p>ΚΑΙ ΗΡΩC ΚΥΝΗCΑΤΩCΑΝ ΑΥΤΩ ΗΑΝΤΕC ΥΙΟΙ ΘΕΟΥ.</p> | <p>Deu 32:43</p> |
| | <p>"Let all angels of THEOS worship him."</p> <p>ΚΑΙ ΗΡΩC ΚΥΝΗCΑΤΩCΑΝ ΑΥΤΩ ΗΑΝΤΕC ΑΓΓΕΛΟΙ ΘΕΟΥ.</p> | <p>Heb 1:6</p> |



| Comments | Scripture / References | |
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| <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>► See also the Addendum, with a more comprehensive list of Old Testament quotations.</p> | <p><i>IESOUS CHRISTOS</i></p> <p>... Ο ΛΑΟΣ ΟΥΤΟΣ ΤΟΙΣ ΧΕΙΛΕCΙΝ ΑΥΤΩΝ ΠΙΜΩCΙΝ ΜΕ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ ΕΜΟΥ, ΜΑΤΗΝ ΔΕ CΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ ΚΑΙ ΔΙΔΑCΚΑΛΙΑC.</p> | <p><i>Isa 29:13</i></p> |
| | <p>Ο ΛΑΟΣ ΟΥΤΟΣ ΤΟΙΣ ΧΕΙΛΕCΙΝ ΜΕ ΤΙΜΑ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ ΕΜΟΥ. 9ΜΑΤΗΝ ΔΕ CΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΔΙΔΑCΚΑΛΙΑC ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ.</p> | <p><i>Mat 15:8</i></p> |
| | <p>ΟΥΤΟΣ Ο ΛΑΟΣ ΤΟΙC ΧΕΙΛΕCΙΝ ΜΕ ΤΙΜΑ, Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ ΕΜΟΥ. 7ΜΑΤΗΝ ΔΕ CΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑCΚΟΝΤΕC ΔΙΔΑCΚΑΛΙΑC ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ.</p> | <p><i>Mar 7:6-7</i></p> |
| | <p><i>Paul</i></p> <p>ΜΑΚΑΡΙΟΙ ΟΙΝ ΑΒΕΘΗC ΑΝ ΑΙ ΑΝΘΡΩΠΟΙ ΚΑΙ ΟΙΝ ΕΠΕΚΑΛΥΨΘΗC ΑΝ ΑΙ ΑΜΑΡΤΙΑΙ. 2ΜΑΚΑΡΙΟC ΑΝΗΡ ΟΥ ΟΥ ΜΗ ΔΟΥCΗΤΑΙ ΚΥΡΙΟC ΑΜΑΡΤΙΑΝ,</p> | <p><i>Psa 31:1-2</i></p> |
| | <p>7ΜΑΚΑΡΙΟΙ ΟΙΝ ΑΒΕΘΗC ΑΝ ΑΙ ΑΝΘΡΩΠΟΙ ΚΑΙ ΟΙΝ ΕΠΕΚΑΛΥΨΘΗC ΑΝ ΑΙ ΑΜΑΡΤΙΑΙ. 8ΜΑΚΑΡΙΟC ΑΝΗΡ ΟΥ ΟΥ ΜΗ ΔΟΥCΗΤΑΙ ΚΥΡΙΟC ΑΜΑΡΤΙΑΝ.</p> | <p><i>Rom 4:7-8</i></p> |
| | <p><i>Jacobus (James) and Peter</i></p> <p>ΚΥΡΙΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCΕΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ</p> | <p><i>Pro 3:34</i></p> |
| | <p>Ο ΘΕΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCΕΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ.</p> | <p><i>Jam 4:6</i></p> |
| | <p>Ο ΘΕΟC ΥΠΕΡΗΦΑΝΟΙC ΑΝΤΙΤΑCΕΤΑΙ, ΤΑΠΕΙΝΟΙC ΔΕ ΔΙΔΩCΙΝ ΧΑΡΙΝ.</p> | <p><i>1Pet 5:5</i></p> |
| | <p><i>The Ethiopian Eunuch (The Hebrew Masoretic Differs Significantly)</i></p> <p>... ΩC ΠΙPΩΤΟΝ ΕΠΙCΤΑΤΗC ΗΧΘΗ ΚΑΙ ΩC ΑΜΝΟC ΕΝΑΝΤΙΟΝ ΤΟΥ ΚΕΙPΑΝΤΟC ΑΥΤΟΝ ΑΜΩΝΟC ΟΥΤΩC ΟΥΚ ΑΝΘΡΩΠΟΙC ΤΟ CΤΟΜΑ ΑΥΤΟΥ. 8ΕΝ ΤΗ ΤΑΠΕΙΝΩCΕΙ Η ΚΡΙCΙC ΑΥΤΟΥ ΠΡΩΗ. ΤΗΝ ΓΕΝΕΑΝ ΑΥΤΟΥ ΩC ΔΗΗΘΕΤΑΙ? ΟΤΙ ΑΡΕΤΑΙ ΑΙΩ ΤΩC Η ΖΩΗ ΑΥΤΟΥ ...</p> | <p><i>Isa 53:7-8</i></p> |
| | <p>ΩC ΠΙPΩΤΟΝ ΕΠΙCΤΑΤΗC ΗΧΘΗ ΚΑΙ ΩC ΑΜΝΟC ΕΝΑΝΤΙΟΝ ΤΟΥ ΚΕΙPΑΝΤΟC ΑΥΤΟΝ ΑΜΩΝΟC, ΟΥΤΩC ΟΥΚ ΑΝΘΡΩΠΟΙC ΤΟ CΤΟΜΑ ΑΥΤΟΥ. 9ΕΝ ΤΗ ΤΑΠΕΙΝΩCΕΙ [ΑΥΤΟΥ] Η ΚΡΙCΙC ΑΥΤΟΥ ΠΡΩΗ. ΤΗΝ ΓΕΝΕΑΝ ΑΥΤΟΥ ΩC ΔΗΗΘΕΤΑΙ? ΟΤΙ ΑΡΕΤΑΙ ΑΙΩ ΤΩC Η ΖΩΗ ΑΥΤΟΥ</p> | <p><i>Act 8:32-33</i></p> |
| <p><i>The Longest Coinciding Passage</i></p> <p>... ΕCΤΙΝ CΥΝΙΩΝ Η ΕΚΖΗΤΩΝ ΤΟΝ ΘΕΟΝ. 3ΠΑΝΤΕC ΕΞΕΚΛΙΝΑΝ, ΑΜΑ ΗΧΡΕΩΘΗCΑΝ, ΟΥΚ ΕCΤΙΝ ΠΟΙΩΝ ΧΡΗCΤΟΤΗΤΑ, ΟΥΚ ΕCΤΙΝ ΕΩC ΕΝΟC. ΤΑΦΟC ΑΝΕΩΓΜΕΝΟC Ο ΔΑΡΥΞ ΑΥΤΩΝ, ΤΑΙC ΓΛΩCCΑΙC ΑΥΤΩΝ ΕΔΟΔΙΟΥCΑΝ. ΙΟC ΑCΠΙΔΩΝ ΥΠΟ ΤΑ ΧΕΙΡΑ Η ΑΥΤΩΝ, ΩΝ ΤΟ CΤΟΜΑ ΑΡΑC ΚΑΙ ΠΙΚΡΙΑC ΓΕΜΕΙ. ΘΞΕΙC ΟΙ ΠΟΔΕC ΑΥΤΩΝ ΕΚΧΕΑΙ ΑΙΜΑ. CΥΝΤΡΙΜΜΑ ΚΑΙ ΤΑΛΑΠΙΦΡΙΑ ΕΝ ΤΑΙC ΟΔΟΙC ΑΥΤΩΝ, ΚΑΙ ΟΔΟΝ ΕΙΡΗΝΗC ΟΥΚ ΕΓΝΩCΑΝ. ΟΥΚ ΕCΤΙΝ ΦΟΒΟC ΘΕΟΥ ΑΠΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ.</p> | <p><i>Psa 132-3</i></p> | |
| <p>... ΕCΤΙΝ Ο CΥΝΙΩΝ, ΟΥΚ ΕCΤΙΝ Ο ΕΚΖΗΤΩΝ ΤΟΝ ΘΕΟΝ. 12ΠΑΝΤΕC ΕΞΕΚΛΙΝΑΝ ΑΜΑ ΗΧΡΕΩΘΗCΑΝ. ΟΥΚ ΕCΤΙΝ Ο ΠΟΙΩΝ ΧΡΗCΤΟΤΗΤΑ, ΟΥΚ ΕCΤΙΝ ΕΩC ΕΝΟC. 13ΤΑΦΟC ΑΝΕΩΓΜΕΝΟC Ο ΔΑΡΥΞ ΑΥΤΩΝ, ΤΑΙC ΓΛΩCCΑΙC ΑΥΤΩΝ ΕΔΟΔΙΟΥCΑΝ, ΙΟC ΑCΠΙΔΩΝ ΥΠΟ ΤΑ ΧΕΙΡΑ Η ΑΥΤΩΝ. 14ΩΝ ΤΟ CΤΟΜΑ ΑΡΑC ΚΑΙ ΠΙΚΡΙΑC ΓΕΜΕΙ, 15ΘΞΕΙC ΟΙ ΠΟΔΕC ΑΥΤΩΝ ΕΚΧΕΑΙ ΑΙΜΑ, 16CΥΝΤΡΙΜΜΑ ΚΑΙ ΤΑΛΑΠΙΦΡΙΑ ΕΝ ΤΑΙC ΟΔΟΙC ΑΥΤΩΝ, 17ΚΑΙ ΟΔΟΝ ΕΙΡΗΝΗC ΟΥΚ ΕΓΝΩCΑΝ. 18ΟΥΚ ΕCΤΙΝ ΦΟΒΟC ΘΕΟΥ ΑΠΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ.</p> | <p><i>Rom 3:11-18</i></p> | |

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

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



| 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> | Demetrius the Chronographer (225 BC) | — | He computed the date of the flood and the birth of Abraham exactly as in the Greek Old Testament. | Wikipedia 'Byzantine Calendar' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Eupolemus (158 BC) | 5307 | He wrote a chronological summary indicating 5149 years from Adam to the 5th year of Demetrius (≈ 5307 years). | Wikipedia | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Flavius Josephus (1c. AD) | 5467 | "Those Antiquities contain the history of five thousand years , and are taken out of our sacred books, but are translated by me into the Greek tongue." | Wikisource 'Josephus, Against Apion 1.1' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Hippolytus of Rome (2c. AD) | 5502 | "...from Adam to the flood 2242 years, thence to Abraham 1141 years, thence to the Exodus 430 years, thence to the passover of Joshua 41 years, thence to the passover of Hezekiah 864 years, thence to the passover of Josiah 114 years, thence to the passover of Ezra 107 years, and thence to the birth of CHRISTOS 563 years." [total of 5502 years] | Wikipedia 'Byzantine Calendar' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Theophilus of Antioch (2c. AD) | 5559 | "Until Abraham, therefore, there are 3278 years [...] they spent 40 years in the wilderness, as it is called. All these years, therefore, amount to 3938 [...] Until the sojourning in the land of Babylon, there are therefore, in all, 4954 years 6 months and 10 days." [≈605 BC + 4954 years = 5559 BC] | To Autolyucus Ad Autolycum | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Clement of Alexandria (198 AD) | 5627 | "From Adam to the Flood comprises 2148 years 4 days; from Shem to Abraham, 1250 years; from Isaac to the grant of the promised inheritance, 616 years. Then from Judges to Samuel, 463 years seven months. After the Judges 572 years 6 months 10 days of monarchy. After this period, 235 years of Persian monarchy, and then 312 years 18 days of Macedonian monarchy up to the removal of Antony. After that period, the Roman empire to the death of Commodus, 222 years." [31/DEC/0192]. [≈ 5627 BC] | Stromateis, Book 1, Ch. 21, Page 127 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Julius Africanus (221 AD) | 5500 | "... and from their remaining Hebrew histories, they [the Jews] have handed down a period of 5500 years up to the advent of the Word of salvation [CHRISTOS]" | Bible.ca | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | John Chrysostom (4c. AD) | 4967 | "CHRISTOS opened for us today Paradise, which had remained closed for some 5000 years ." | Wikipedia 'Byzantine Calendar' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Augustine of Hippo (5c. AD; strong discernment required) | approx. 5580 | "Let us omit the conjectures of men who know not what they say when they speak of the nature and origin of the human race ... They are deceived by those highly mendacious documents which profess to give the history of many thousands of years, though reckoning by the sacred writings we find that not 6,000 years have passed [written in 413-426 AD, minus 6000 = ~5580]." | Wikipedia 'Byzantine Calendar' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Alexandrian World Chronicle (~5-6c. AD) | 5462 | "Altogether this makes from Adam to the death of Cleopatra 5,432 years." [30 BC + 5432 = 5462 BC] | Page 225 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Isaac the Syrian (7c. AD) | 5500 | "... before CHRISTOS for five thousand years five hundred and some years G-d left Adam to labor on the earth." | Wikipedia 'Byzantine Calendar' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Quinisext Council (691 AD) | 5500 | "... as of the fifteenth day of the month of January last past, in the last fourth Indiction, in the year six thousand one hundred and ninety" [≈ 5500 BC] | Wikipedia 'Byzantine Calendar' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Doukas (~1460 AD) | 5500 | "The first, which was from G-d, was that of Adam. The second, after 230 years, was that of Seth begotten of Adam. The third, 205 years after Seth, was that of Enos begotten of Seth. The fourth, 190 years after Enos, was that of Kainan begotten of Enos. The fifth, 170 years after Kainan , was that of Mahaleel begotten of Kainan. The sixth, 165 years after Mahaleel, was that of Jared begotten of Mahaleel. The seventh, 162 years after Jared, was that of Enoch begotten of Jared. The eighth, 165 years after Enoch, was that of Methuselah begotten of Enoch. The ninth, 167 years after Methuselah, was that of Lamech begotten of Methuselah. The tenth, 188 years after Lamech, was that of Noah. Noah was 600 years old when the flood of water came upon the earth. Thus 2242 years may be counted from Adam to the flood. There are also ten generations from the flood to Abraham numbering 1121 years. [...] From the Babylonian Captivity to CHRIST there are fourteen generations totaling 504 years." [total of ~5500 years] | Wikipedia 'Byzantine Calendar' | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| average ≈ 5455 years | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <p>The 'Last Days'</p> <p>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. 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>Mat 28:20</p> <p>Act 2:17</p> <p>Eph 1:21</p> <p>2Tim 3:1</p> <p>Heb 1:2</p> <p>1Pet 1:20</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>Gen 10:5-31</p> <p>Gen 15:18-21</p> <p>Gen 14:1-16</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 117 years after the flood, when the descendents 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> | <table border="1" style="width: 100%; border-collapse: collapse; text-align: center;"> <thead> <tr> <th style="width: 15%;"></th> <th style="width: 15%;">Noah</th> <th style="width: 15%;">Ham</th> <th style="width: 15%;">Cush</th> <th style="width: 15%;">Nimrod</th> <th style="width: 15%;"></th> </tr> </thead> <tbody> <tr> <td></td> <td><</td> <td>Shem</td> <td>Arphaxad</td> <td>Cainan</td> <td>Shelah</td> </tr> <tr> <td style="text-align: left;">Masoretic:</td> <td></td> <td>Flood</td> <td>+2 years</td> <td>-</td> <td>+35 = 37 years</td> </tr> <tr> <td style="text-align: left;">Greek OT without Cainan:</td> <td></td> <td>Flood</td> <td>+2 years</td> <td>-</td> <td>+130 = 132 years</td> </tr> <tr> <td style="text-align: left;">Greek OT including Cainan:</td> <td></td> <td>Flood</td> <td>+2 years</td> <td>+135</td> <td>+130 = 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 Shelah.</p> <p>And Cainan lived 137 years and procreated Salah ...</p> <p>Line of Ham</p> <p>And the sons of Ham: Cush, Egypt, Put, and Canaan.</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> | | | | 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 | <p>Gen 10:1</p> <p>Gen 11:10</p> <p>Gen 11:12 Greek OT</p> <p>Gen 11:12 Masoretic OT</p> <p>Gen 11:13 Greek OT</p> <p>Gen 10:6</p> <p>Gen 10:8-12</p> |
| | Noah | Ham | Cush | Nimrod | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | < | Shem | Arphaxad | Cainan | Shelah | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Masoretic: | | Flood | +2 years | - | +35 = 37 years | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| Greek OT including Cainan: | | Flood | +2 years | +135 | +130 = 137 years | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <p>Pyramids of Egypt – Overlap with Flood.</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 –2550 BC.</p> <p>of the (Proto-) Masoretic texts clearly date the flood (~2350-2460 BC) after this date, the Greek OT text shows a perfect harmony (Flood in ~3300 BC) and sufficient time for the growth of the population, and therefore manpower for the construction of the tower of Babel and the pyramids.</p> | | | <p>Wikipedia</p> <p>► see the study 'Timeline'</p> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |



| Comments | Scripture / References | | | | |
|---|--|---|--|--|------------------------|
| Alphabetic Acrostic Psalms (Psa 9, 10, 25, 34, 37, 111, 112, 119 and 145). | | | | | |
| Acrostic Psalms In Psalm 145 (144), each verse starts consecutively arranged with one of the 22 letters of the Hebrew alphabet. The letter 'Nun' is missing in the Modern Hebrew text, but not in the Greek Old Testament, nor in the Dead Sea Scrolls in Hebrew. | Verse | Hebrew | Letter | Greek | Wikipedia |
| | 1 | אֶלֶף יְהוָה לְדוֹר אֶרְמוֹנָה אֵלֹהֵינוּ הַמְלֵאךָ וְאֶבְרָהָה שְׂמֵיךְ לְעוֹלָם וָעֶד | Alef | 1 I will exalt thee, my THEOS, my king; and I will bless Thy name for ever and ever. | Psalm 145 Masoretic OT |
| | 2 | בֵּת יְהוָה אֶבְרָהָה וְאֶמְלֵאךָ שְׂמֵיךְ לְעוֹלָם וָעֶד | Bet | 2 Every day will I bless Thee, and I will praise thy name for ever and ever. | Psalm 145 Greek OT |
| | 3 | גִּמֵּל יְהוָה וְיִתְהַלַּל כִּימָרָה לְעוֹלָם וָעֶד | Gimel | 3 KYRIOS is great, and greatly to be praised; and there is no end of His greatness. | |
| | 4 | דָּלִיִּת לְדוֹר וָדוֹר מִעֲשֵׂיֶיךָ וּמִבְרִיתֶיךָ יְהוָה | Dalet | 4 Generation after generation shall praise thy works, and tell of Thy power. | |
| | 5 | הֵן כְּבוֹד הַגְּבוּרָה וּמְגִלֹתֶיךָ אֵשֶׁר־הֵן | He | 5 And they shall speak of the glorious majesty of Thy holiness, and recount Thy wonders. | |
| | 6 | וָעֲזֵרָה מִיָּדְךָ יְהוָה וּמִיָּדְךָ יְהוָה וּמִיָּדְךָ יְהוָה | Vav | 6 And they shall speak of the power of thy terrible acts; and recount Thy greatness. | |
| | 7 | זָכַר רַב־יְבוֹסֶת יְבוֹסֶת וּבְרִיתֶיךָ יְהוָה | Zayin | 7 They shall utter the memory of the abundance of Thy goodness, and shall exult in Thy righteousness. | |
| | 8 | חַסְדֵי יְהוָה וְרַחֲמֵי יְהוָה אֶרְבֵּי אֶלֶף וּמִגְדֹּל מִלְּוָד | Chet | 8 KYRIOS is compassionate, and merciful; long-suffering, and abundant in mercy. | |
| | 9 | יְבוֹסֶת יְהוָה לְדָל וְרַחֲמֵי יְהוָה עַל־כָּל־מַעֲשָׂיו | Tet | 9 KYRIOS is good to those that wait on Him; and His compassions are over all His works. | |
| | 10 | יָדוּךָ יְהוָה כִּי־אֵשֶׁר־הֵן הַמְּבֹרָכִים | Yod | 10 Let all thy works, O KYRIOS, give thanks to Thee; and let thy saints bless Thee. | |
| | 11 | כִּי־יִדְבַר מְלִכֻתְךָ יְהוָה וּמִגְדֹּל מִלְּוָד | Kaph | 11 They shall speak of the glory of Thy kingdom, and talk of Thy dominion; | |
| | 12 | לְעוֹלָם יְהוָה לְעוֹלָם יְהוָה וְרַחֲמֵי יְהוָה מִלְּוָד | Lamed | 12 to make known to the sons of men Thy power, and the glorious majesty of Thy kingdom. | |
| | 13 | מִלְּוָד יְהוָה מִלְּוָד יְהוָה מִלְּוָד יְהוָה מִלְּוָד יְהוָה | Mem | 13 Thy kingdom is an everlasting kingdom, and Thy dominion endures through all generations. | |
| | 13a (14) | - missing verse - נ | Nun | The KYRIOS is missing in the Masch, and both in all His works | |
| | 14 (15) | סָמַךְ יְהוָה לְעוֹלָם יְהוָה לְעוֹלָם יְהוָה | Samekh | 14 KYRIOS supports all that are falling, and sets up all that are broken down. | |
| | 15 (16) | עֵינֵי יְהוָה לְעוֹלָם יְהוָה וְרַחֲמֵי יְהוָה | Ayin | 15 The eyes of all wait upon thee; and thou gvest them their food in due season. | |
| | 16 (17) | פִּי יְהוָה אֶת־מַעֲשָׂיו וְרַחֲמֵי יְהוָה | Pe | 16 Thou openest thine hands, and fillest every living thing with pleasure. | |
| | 17 (18) | צְדִיקֵי יְהוָה בְּכָל־דְּרָגוֹת וְרַחֲמֵי יְהוָה | Tsade | 17 KYRIOS is righteous in all His ways, and holy in all His works. | |
| | 18 (19) | קוֹפֵה יְהוָה לְעוֹלָם יְהוָה לְעוֹלָם יְהוָה | Qoph | 18 KYRIOS is near to all that call upon Him, to all that call upon Him in truth. | |
| | 19 (20) | רִשָּׁעִים יְהוָה יִשְׁמָע וְרַחֲמֵי יְהוָה | Resh | 19 He will perform the desire of them that fear Him: and He will hear their supplication, and save them. | |
| 20 (21) | שִׁין יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה | Shin | 20 KYRIOS preserves all that love Him: but all sinners He will utterly destroy. | | |
| 21 (22) | תָּבִיב יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה | Tav | 21 My mouth shall speak the praise of KYRIOS; and let all flesh bless His holy name for ever and ever. | | |

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| Book of Daniel | <p>The Book of Daniel lacks in our standard Bibles a major section with 65 (l) verses.</p> <p>In chapter 3, this implies verses 24-45 (Azariah's prayer), verses 46-50 (Firing of the oven and the Angel of KYRIOS) and verses 51-90 (Praise of Shadrach, Meshach, and Abednego).</p> <p>Yet this missing passage is not apocryphal in nature nor does it constitute one of the 14 (or 15) apocryphal books. In contrast, both 'Bel and the Dragon' and 'Susanna' constitute separate short books which are not direct part of the narrative of the Book of Daniel, and are clearly apocryphal in nature.</p> | <p>21Then these men have been bound in their coats, their tunics, and their turbans, and their clothing, and have been cast into the midst of the burning fiery furnace. 22Therefore, because that the word of the king is urgent, and the furnace heated exceedingly, those men who have taken up Shadrach, Meshach, and Abed-Nego – the spark of the fire has killed them [added information, borrowed vaguely from verse 48 of the Greek text]. 23And these three men, Shadrach, Meshach, and Abed-Nego, have fallen down in the midst of the burning fiery furnace, bound.</p> <p style="text-align: center;">----- [entire passage with 65 verses cut out, passage continues with verse 91 (verse 24 in the new count)] -----</p> <p>24Then Nebuchadnezzar the king has been astonished, and has risen in haste; he has answered and said to his counselors: "Have we not cast three men into the midst of the fire-bound?" They have answered and are saying to the king: "Certainly, O king."</p> <p style="text-align: center;"><small>Daniel 3:24-90 including Azariah's prayer, the Interlude and the Praise of Shadrach, Meshach, and Abednego</small></p> | <p>Dan 3:19-24 Masoretic OT</p> |
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| <p>What was the probable motivation behind this exclusion?</p> <p>Anyone who has read those passages and who knows the basic history of the 70AD Fall of Jerusalem and the events leading to the (final) destruction of the physical Israel during the -135AD Bar Kokhba revolt (also instigated through Rabbi Akiva), will instantly understand that this praise and especially the initial prayer must have burned like a refiner's fire on Rabbi Akiva and Ben Halafat, because of the astounding parallelism between the first removal from Jerusalem described here, and their situation after the 70AD Fall of Jerusalem, were all Jews had been removed from Jerusalem and their major religious center was improvised in the city of Zippori.</p> <p>Their Proto-Masoretic text manually redacted in Zippori had no authority to exclude those passages – certainly motivated by their personal dilemma.</p> <p>It is surprising that such an obvious and primitive manipulation based on a personal dilemma has not been recognized earlier by scholars.</p> <p>Instead, we encounter more confusion, through the unnecessarily formalized title 'Prayer of Azariah' and a mystic-sounding 'Song of the Three Holy Children', which suggests to the reader two separate books and plainly ignores that both passages are connected within the very same chapter through the interlude of verses 46-50. This is no scholarship, this is simply a cover-up and maximum confusion under the stubborn pretext that Scripture was never altered at any given moment.</p> <p>If Scripture would have indeed never been attacked or altered during thousands of years, then this should rather give us food for thought.</p> | <p>21 Then these men were tied with their sandals on and their hats on their heads in their clothing, and they were thrown into the furnace of fire. 22 Because the king's command was insistent, the furnace was also heated sevenfold more than before, and the men who had been selected, after they had tied and brought them to the furnace, threw them into it. 23 Then the flame coming out from the furnace burned and killed the men who tied those with Azarias, but they were preserved.</p> <p>24 So, therefore, Hananias and Azarias and Misael prayed and sang hymns to KYRIOS, when the king ordered them to be thrown into the furnace. 25 Then Azarias stood and prayed in this way. And he opened his mouth, and he acknowledged KYRIOS together with his companions in the middle of the fire, while the furnace was being heated exceedingly by the Chaldeans, and he said:</p> <p>26 Blessed are you, O KYRIOS, THEOS of our ancestors, and praiseworthy and glorified is your name forever! 27 For you are just in all you have done for us, and all your works are genuine and your ways right, and all your judgments are genuine.</p> <p>28 And you have executed true judgments in all you have brought upon us and upon Jerusalem, your holy city of our ancestors, because in truth and judgment you have done all these things because of our sins. 29 For we have sinned in everything and broken your law in turning away from you, and in all matters we have sinned grievously. 30 And we have not heeded the commandments of your law, and we have not kept them or done as you have commanded us so that it might go well for us. 31 And now all that you have brought upon us you have done by a true judgment.</p> <p>32 And you have handed us over into the power of our enemies, lawless and hateful rebels, and to an unjust king, the most wicked in the world. 33 And now we cannot open our mouth: it has become a shame and a reproach for your slaves and those who worship you. 34 For your name's sake do not give us up completely, and do not annul your covenant. 35 And do not withdraw your mercy from us, for the sake of Abraam beloved by you and your slave Isaac and Israel your holy one, 36 as you spoke to them saying:</p> <p style="text-align: center;">Multiplied be their offspring like the stars of heaven and like the sand on the shore of the sea.</p> <p>37 For we, o MASTER, have become fewer than any other nation and are brought low this day in all the earth because of our sins. 38 And in this time there is no ruler and prophet and leader, no whole burnt offering or sacrifice or oblation or incense, no place to make an offering before you and to find mercy.</p> <p>[...]</p> <p>43 And deliver us in accordance with your marvelous works, and bring glory to your name, o KYRIOS. 44 And may all who display evil to your slaves also be put to shame, and may they be disgraced by all dominance and their strength be broken. 45 Let them know that you alone are KYRIOS and glorious over the whole world.</p> <p>46 And when they cast the three in all at once into the furnace, the furnace was red hot, sevenfold in its heat. And when they threw them in, those who threw them in were over them, and those below them kept on stoking from underneath with naphtha and pitch and tow and brushwood. 47 And the flame poured out above the furnace forty-nine cubits 48 and flared out and burned those of the Chaldeans who were caught near the furnace.</p> <p>49 But an Angel of KYRIOS came down into the furnace to be with Azarias and his companions and shook the flame of the fire out of the furnace 50 and made the inside of the furnace as if a moist breeze were whistling through. And the fire did not touch them at all and caused them no pain or distress.</p> <p>51 Now, the three resuming, as though from one mouth, were singing hymns and glorifying and blessing and exalting THEOS in the furnace, saying:</p> <p>52 Blessed are you, o KYRIOS, THEOS of our ancestors, and to be praised and highly exalted forever. And blessed is your glorious holy name, and to be highly praised and highly exalted forever and ever.</p> <p>[...]</p> <p>88 Bless KYRIOS, Hananias, Azarias, Misael; sing hymns, and highly exalt Him forever. For He has rescued us from Hades and saved us from the hand of death and delivered us from the midst of the burning flame and released us from the fire. 89 Acknowledge KYRIOS, for He is kind, for His mercy is forever.</p> <p>90 All who worship KYRIOS, bless the THEOS of THEOS; sing hymns, and acknowledge Him, for His mercy is forever and ever and ever.</p> <p>91 (24) And it happened that when the king heard them singing hymns and when he stood, he saw them alive. Then Nabuchodonosor the king was astonished. And he rose quickly and said to his friends, 92 (25) "Lo, I see four men unbound and walking in the fire, and no ruin has come to them, and the appearance of the fourth is the likeness of a divine angel."</p> | <p>Dan 3:21-91 Greek OT</p> |
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| <p>While the Masoretic text in Daniel 11:30 contains the vague and ambiguous terminology "ships of Kittim" (often interpreted as Cyprus / Westerners), the Greek OT correctly uses Βασιλειαν Ῥωμαίων, to specifically denote Roman power. There is a strong suspicion that "Theodotion", whose version of the Book of Daniel supplanted the ancient Greek version in Christian usage and was advanced by the highly controversial Origen and Jerome, intended to obscure the true extent of Roman power and specifically the dimension of its involvement in biblical prophecy. There is no other mention of the 'Romans' in the OT and it is therefore no surprise that the Book of Daniel suffered a substantial manipulation in this and other passages.</p> | <p>At the appointed time he turns back, and has come against the south, and it is not as the former, and as the latter. And ships of Chittim [Historically, "Kittim" refers to Cyprus or more generally to western coastlands] have come in against him, and he has been pained, and has turned back, and has been insolent toward the holy covenant, and has worked, and turned back, and he understands concerning those forsaking the holy covenant.</p> <p>At a set time he will enter into Egypt, and as the first so the last will not be. 30 And the south will come and will expel him and rebuke him. And he will turn back [and will be angered] against the covenant of the Holy One. And he will take action and will turn back and will be minded against them, because they abandoned the covenant of the Holy One. 31 And arms from him will rise and will defile the sanctuary of fear. And they will remove the sacrifice and will give an abomination of desolation.</p> | <p>Dan 11:29-30 Masoretic OT</p> |
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Theodotion's modified version was not only inspired by the Masoretic text as his work was primarily intended for the Jewish community, but became not surprisingly more popular among Greek-speaking Jews (who were moving away from the Christian-associated Septuagint). In a historical irony, his translation later became widely adopted by Christians, especially after Origen and Jerome championed it.

Theodotion's version also proved problematic because it integrated (more) organically the apocryphal additions (Prayer of Azariah, Bel and the Dragon, Susanna), while it even placed Susanna before chapter 1 of Daniel as a supposed introduction to Daniel's youth. While the Greek OT represents the older Hebrew Vorlage, Theodotion used the later Hebrew text, essentially revising the Greek OT to fully align with Akiva's and Aquila's Masoretic tradition which Jerome also erroneously considered superior to the Greek OT.

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| <p>Division of The Nations</p> | <p>Division of the nations at the tower of Babel.</p> <p>When the MOST HIGH apportioned the nations, at his dividing up of the sons of humankind, he fixed the boundaries of the peoples, according to the number of the children of Israel. For KYRIOS' portion was His people, Jacob the share of His inheritance.</p> <p>When the MOST HIGH was apportioning nations, as he scattered Adam's sons, he fixed boundaries of nations according to a number of living sons. And His people Jakob became the portion of KYRIOS, Israel a measured part of His inheritance.</p> <p style="text-align: center;"><small>Faithful Study Bible states the following:</small></p> <p>"The traditional Masoretic Text uses "sons of Israel," while the Dead Sea Scrolls – in agreement with the Septuagint, the ancient Greek translation of the Old Testament – reads "sons of G-d." The textual evidence seems to favor "sons of G-d": not only does the readings make more sense chronologically with respect to the Babel event and the subsequent call of Abraham (from whom Israel comes) – its has ample ancient textual support. [...] The manuscript tradition was likely changed sometime after the Jewish religious community "standardized" the Hebrew text in the second century (after 100 AD) in response to the new Christian Church and its use of the Septuagint. Furthermore, the MT has no inherent textual priority over other manuscripts. In Qumran – where the Dead Sea Scrolls were discovered – manuscript material for three known versions of the Hebrew Bible (LXX, MT, and the Samaritan Pentateuch)" was recovered. All three date to the same period, and are witnessed back to the third century BC. [...] The situation regarding this material was one of "textual plurality;" a variety of texts were available to both Jewish and Christian communities, similar to the modern day proliferation of English translations of the Bible. Hence, appeal to the MT ("sons of Israel") in the case of Deut 32:8 cannot be sustained.</p> | <p>Deu 32:8-9 Masoretic OT</p> <p>Deu 32:8-9 Greek OT</p> <p>John D. Barry et al., Faithful Study Bible (Bellingham, WA: Leeham Press, 2012, 2016)</p> |
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| <p>Book of Esther</p> | <p>1. The name of KYRIOS appears 23 times, and the name of THEOS appears 21 times in the book of Esther, mostly in the 6 major section (A-F) which do not appear in the Masoretic text, apart from the 3 following references which had been filtered out from the remaining text. The ancient and still prevalent legend, that the book of Esther does not contain any mention of the name of KYRIOS and / or THEOS, is therefore highly misleading and simply ridiculous. It is very clear that the divine name was both systematically removed and filtered out so as to remove credibility to the book.</p> <p>2. Active Scripture manipulation and removal of the 3 remaining references to 'KYRIOS' / 'THEOS', which are not part of the sections A-F.</p> <p>3. Manipulation of Esther 8:9, the letter announcing the liberty of the Jews (which in itself is entirely removed from the Masoretic text).</p> | <p>Esther is not declaring her family and her people, as Mordecai has laid a charge on her, ----- [entire reference to THEOS cut out] ----- and the saying of Mordecai Esther is doing as when she was truly with him. Now Esther had not discovered her kindred; for so Mardocheus commanded her, as when she was with him: and Esther changed not her manner of life.</p> <p>On that night the sleep of the king has fled away [elimination of the cause of his lack of sleep, which was KYRIOS Himself], and he commands to bring in the scroll of memorials of the chronicles, and they are read before the king</p> <p>But KYRIOS removed sleep from the king that night: and he told his servant to bring in the books, the registers of the daily events, to read to him.</p> <p>And Haman recounts to his wife Zeresh, and to all his friends, all that has met him, and his wife Zeresh say to him, "If Mordecai [is] of the seed of the Jews, before whom you have begun to fall, you are not able for him ----- [entire reference to THEOS cut out] -----, but certainly fall before him."</p> <p>And Aman related the events that had befallen to Zerarsa his wife, and to his friends: and his friends and his wife said to him, If Mardocheus be of the race of the Jews, and thou hast begun to be humbled before him, thou wilt assuredly fall, and thou wilt not be able to withstand him, for the living THEOS is with him.</p> <p>And the scribes of the king are called, at that time, in the third month – it [is] the month of Sivan – in the twenty-third [day] of it, and it is written, according to all that Mordecai has commanded to the Jews, and to the lieutenants, and the governors, and the heads of the provinces, that [are] from Hodu even to Cush, one hundred twenty-seven provinces—province and province according to its writing, and people and people according to its tongue, and to the Jews according to their writing, and according to their tongue.</p> <p>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.</p> | <p>Est 2:30 Masoretic OT</p> <p>Est 2:30 Greek OT</p> <p>Est 6:1 Masoretic OT</p> <p>Est 6:1 Greek OT</p> <p>Est 6:13 Masoretic OT</p> <p>Est 8:9 Greek OT</p> <p>Est 8:9 Masoretic OT</p> <p>Est 8:9 Greek OT</p> <p>Est 8:9 Masoretic OT</p> <p>Est 8:9 Greek OT</p> <p>Act 7:16</p> |
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> This last manipulation reveals the most probable motivation of those who removed the divine name and entire sections from the Book of Esther, and why some scholars / sources such as Amphilochius, Athanasius of Alexandria, Dead Sea Scrolls, Melito, Nazianus boycotted / removed the book from their canonical list. Luther also strongly disliked it and argued that the book "Judalized too much" (he generally disliked the Jews) and lacked any mention of G-d, calling it "less worthy of being held canonical" than other OT books (he also boycotted and partly even insulted the books of Hebrews, James, Jude and Revelation).

What was the main motivation behind the change?

The 23rd of Nisan / Abib is precisely the day our KYRIOS and SAVIOR resurrected, and the day of First Fruits (as also affirmed by Beta Israel who never lost sight of Ancient Judaism). The Book of Esther and specifically the letter of liberty to the Jews was a strong pointer and allusion to the Resurrection of IESOUS CHRISTOS. In the same way liberation from the consequences of sin was granted to those who repented in IESOU (their death sentence was literally annulled), so also all those who repent today and trust in IESOUS CHRISTOS as SAVIOR have annulled their spiritual death sentence and have been reactively liberated on the precisely same day, on Abib 23rd.

Through the removal of this very important date, those evil men both concealed the death & resurrection at the end of the Passover Week, and removed the main essence of the book of Esther – being a precursor to the most important of all the Passover Weeks. This is probably the main reason why the book was and is still being – mutilated –.

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| <p>Jacob in Egypt</p> | <p>Jacob entered Egypt with 75 or 70 persons?</p> <p>A comparison of Gen 46:27 and Act 7:16 clearly proves the manipulation of the Masoretic texts.</p> <p>Text against, even the Masoretic text contradicts itself – when we compare the MT with ~75~ and the OT with ~70~ household members.</p> | <p>70 Masoretic</p> <p>And the sons of Joseph who were born to him to come to Egypt were seventy persons.</p> <p>75 Greek OT</p> <p>And the sons of Joseph who were born to him in the land of Egypt were ninety persons. And the persons of Jacob's house who came into Egypt were seventy-five.</p> <p>70 Masoretic</p> <p>And all those who descended from Jacob were seventy individuals, and Joseph was in Egypt.</p> <p>75 DSS</p> <p>And it came to pass that all the persons who were descended from Jacob were seventy-five souls, – but, Joseph, was already in Egypt.</p> <p>75 Greek OT</p> <p>But Joseph was in Egypt. And all the souls of Jacob were seventy-five.</p> <p>75 Masoretic</p> <p>So Joseph sent and summoned his father Jacob and all his relatives, seventy-five persons in all.</p> | <p>Gen 46:27 Masoretic OT</p> <p>Gen 46:27 Greek OT</p> <p>Exo 1:5 Masoretic OT</p> <p>Exo 1:5 Dead Sea Scrolls</p> <p>Exo 1:5 Greek OT</p> <p>Act 7:16</p> |
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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) |
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| <i>Kings from the Southern Alliance (Joshua 12:9-18)</i> | | | |
| 1 ΤΟΝ ΒΑCΙΛΕΑ ΙΕΡΙΧΩ ΚΑΙ 2 ΤΟΝ ΒΑCΙΛΕΑ ΤΗΣ ΓΑΙ, ... 3 ΒΑCΙΛΕΑ ΙΕΡΟΥCΑΛΗΜ, 4 ΒΑCΙΛΕΑ ΧΕΒΡΩΝ, 5 ΒΑCΙΛΕΑ ΙΕΡΙΜΟΥΘ, 6 ΒΑCΙΛΕΑ ΛΑΧΙC, 7 ΒΑCΙΛΕΑ ΑΙΛΑΜ 8 ΒΑCΙΛΕΑ ΓΑΖΕΡ, 9 ΒΑCΙΛΕΑ ΔΑΒΙΡ, 10 ΒΑCΙΛΕΑ ΓΑΔΕΡ, 11 ΒΑCΙΛΕΑ ΕΡΜΑΘ, 12 ΒΑCΙΛΕΑ ΑΡΑΘ, 13 ΒΑCΙΛΕΑ ΛΕΒΝΑ, 14 ΒΑCΙΛΕΑ ΟΔΟΛΛΑΜ, 15 ΒΑCΙΛΕΑ ΜΑΚΚΕΔΑ, | Jericho (King of) Gai Jerusalem Chebron Jerimuth Lachis Ailam Gazer Dabir Gader Hermath Arad Lebna Odollam Makkedah | ΙΕΡΙΧΩ ΓΑΙ ΙΕΡΟΥCΑΛΗΜ ΧΕΒΡΩΝ ΙΕΡΙΜΟΥΘ ΛΑΧΙC ΑΙΛΑΜ ΓΑΖΕΡ ΔΑΒΙΡ ΓΑΔΕΡ ΕΡΜΑΘ ΑΡΑΘ ΛΕΒΝΑ ΟΔΟΛΛΑΜ ΜΑΚΚΕΔΑ | Jericho Gai Jerusalem Chebron Jerimuth Lachis Ailam Gazer Dabir Gader Hermath Arad Lebna Odollam Makkedah |
| add 16 ΒΑCΙΛΕΑ ΤΑΦΟΥΤ, 17 ΒΑCΙΛΕΑ ΟΦΕΡ, 18 ΒΑCΙΛΕΑ ΑΦΕΚ ΤΗΣ CΑΡΩΝ, | Taphut Opher Ophec of Aroc | manuscript is fragmented manuscript is fragmented ΟΦΕΚ Οφhec | ΤΑΦΟΥΤ ΟΦΕΡ ΑΦΕΚ ΤΗΣ CΑΡΩΝ Taphut Opher Aphek |
| <i>Kings from the Northern Alliance (Joshua 12:19-24)</i> | | | |
| 19 ΒΑCΙΛΕΑ ΑCΩΡ, 20 ΒΑCΙΛΕΑ CΥΜΟΩΝ, 21 ΒΑCΙΛΕΑ ΜΑΜΒΡΩΝ, 22 ΒΑCΙΛΕΑ ΑΖΙΦ, 23 ΒΑCΙΛΕΑ ΚΑΔΕC, 24 ΒΑCΙΛΕΑ ΤΑΝΑΧ, 25 ΒΑCΙΛΕΑ ΜΑΓΕΔΩΝ, | Asom Symoōn Mambroth Aziph Cades Taanach Megiddo | ΑCΩΡ CΥΜΟΩΝ manuscript is fragmented manuscript is fragmented manuscript is fragmented manuscript is fragmented manuscript is fragmented | Asom Samron Mambroth Achshaph Taanach Megiddo Kedesh Jokneam Dor Goim Thersa |
| add 26 ΒΑCΙΛΕΑ ΙΕΚΟΝΑΜ ΤΟΥ ΧΕΡΜΕΑ, 27 ΒΑCΙΛΕΑ ΔΩΡ ΤΟΥ ΝΑΦΕΔΔΩΡ, 28 ΒΑCΙΛΕΑ ΓΟΙΜ ΤΗΣ ΓΑΙΜΑΙΑC, 29 ΒΑCΙΛΕΑ ΘΑΡCΑ. | Jokneam of Carmel Dor of Nephedor Goim Thersa | manuscript is fragmented manuscript is fragmented ΓΟΙΜ ΤΗΣ ΓΑΙΜΑΙΕ ΘΕΡCΑ | ΙΕΚΟΝΑΜ ΑΔΔΩΡ ΓΟΙΜ ΘΕΡΜΑ Jokneam Dor Goim Thersa |
| Total number specifically provided in Joshua 12:24: | 29 | 29 | 31 |
| Rahfs | Source | | Masoretic Text |
| Swete's Septuagint | Source | | Apostolic Bible Polyglot (ABP) |
| New English Translation (NETS) | Source | | Source |
| Brenton (but added Elath without changing the total count) | Source | | |
| Complete Apostle's Bible (thus added Elath) | Source | | |
| Lambert Bos (added Elath) | | | |

Prophecies

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

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| 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 |
| | Rejoice, ye Heavens, with Him, and let all the angels of THEOS worship Him; rejoice ye Nations, with His people, and let all the sons of THEOS strengthen themselves in Him: for He will avenge the blood of His sons, and He will render vengeance, and recompense justice to His enemies, and will reward them that hate Him ... And again, when He brings the firstborn into the world, He says, “And let all the angels of THEOS worship Him.” | Deu 32:43 Greek OT |
| The word ΧΡΙCΤΟΥ (CHRISTOS) appears 41x in the Old Testament. While it can sometimes be translated with ‘anointed’ (e.g. an anointed priest or anointing oil), it must in some instances remain as ‘CHRISTOS’, as for example Brenton correctly differentiated it in his translation. In 1Samuel 2:10 we find such a case; see also Psalm 2:2 and Amos 4:13 below; and also Psalm 19:6 and Daniel 9:25. | YHWH – His adversaries are broken down, He thunders against them in the heavens: YHWH judges the ends of the earth, And gives strength to His king, And exalts the 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 |
| | ... “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.” | 1Sam 2:10 Greek OT |
| Psalm 2:2 could in itself be translated with ‘Anointed’, but the verses 1-2 are quoted in Acts 4:26, where not only ‘ΧΡΙCΤΟΥ’ (CHRISTOS) is repeated, but is further described as “Your holy child IESOUS”. It is therefore a mistake to translate the word in Psalm 2:2 with ‘Anointed’, instead of relying on the plain reading ‘ΧΡΙCΤΟΥ’ (CHRISTOS). | Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against 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. ΙΝΑ ΤΙ ΕΦΡΥΑΞΑΝ ΕΘΝΗ ΚΑΙ ΛΑΟΙ ΕΜΕΛΕΘΗCΑΝ ΚΕΝΑ? 2 ΠΑΡΕCΤΗCΑΝ ΟΙ ΒΑCΙΛΕΙC ΤΗΣ ΓΗΣ, ΚΑΙ ΟΙ ΑΡΧΟΝΤΕC CΥΝΗΧΘΗCΑΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑ ΤΟΥ ΧΡΙCΤΟΥ ΤΟΥ ΑΓΙΟΥ. ΙΝΑΤΙ ΕΦΡΥΑΞΑΝ ΕΘΝΗ ΚΑΙ ΛΑΟΙ ΕΜΕΛΕΘΗCΑΝ ΚΕΝΑ? 26 ΠΑΡΕCΤΗCΑΝ ΟΙ ΒΑCΙΛΕΙC ΤΗΣ ΓΗΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕC CΥΝΗΧΘΗCΑΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑ ΤΟΥ ΧΡΙCΤΟΥ ΤΟΥ ΑΓΙΟΥ. ... “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.” | Psa 2:1-2 Masoretic OT |
| In Psalm 8:2, CHRISTOS is praised. Not so in the Masoretic text. | O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. Out of the mouth of babes and infants, you have established strength because of your foes, to still the enemy and the avenger. O KYRIOS, our KYRIOS, how wonderful is your name in all the earth! For your magnificence is exalted above the heavens. Out of the mouth of babes and sucklings hast thou perfected praise, because of your enemies; that thou mightest put down the enemy and avenger. ... “Do you hear what these are saying?” And IESOUS said to them, “Yes; have you never read, ’Out of the mouth of infants and nursing babies you have prepared praise?’” | Psa 8:2 Masoretic OT |
| | ... “Do you hear what these are saying?” And IESOUS said to them, “Yes; have you never read, ’Out of the mouth of infants and nursing babies you have prepared praise?’” | Mat 21:15-16 Greek NT |
| In Isaiah 61:1, CHRISTOS is announced to heal blindnesses. | ... He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark [watered down to a general meaning; word 'blind' intentionally removed]... ... to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind He has sent me to proclaim release to the captives, and recovery of sight to the blind ... | Isa 61:1 Masoretic OT |
| | ... He has sent me to proclaim release to the captives, and recovery of sight to the blind ... | Isa 61:1 Greek NT |
| Amos 4:13 is a very clear Messianic prophecy. Not so in the Masoretic text. | “Therefore, thus I do to you, O Israel, at last, Because this I do to you, Prepare to meet your G-d, O Israel.” For behold, the Former of mountains, and Creator of wind, And the Declarer to man what [is] His thought, He is making down obscurity, And is treading on high places of earth, YHWH, G-d of Hosts, [is] His Name! Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy THEOS, O Israel. For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his CHRISTOS, forming the morning and the darkness, and mounting on the high places of the earth, The KYRIOS THEOS Almighty is His name. | Amo 4:13 Masoretic OT |
| | Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy THEOS, O Israel. For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his CHRISTOS, forming the morning and the darkness, and mounting on the high places of the earth, The KYRIOS THEOS Almighty is His name. | Amo 4:13 Greek OT |

Differences - Jewish Bible Only

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| Crucifixion of CHRISTOS. | Dogs are all around me, a pack of villains closes in on me like a lion my hands and feet. [watered down] For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet. And again another Scripture says, “They will look on the one whom they have pierced.” | Psa 22:17 Masoretic (CJB) |
| | For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet. And again another Scripture says, “They will look on the one whom they have pierced.” | Psa 21:17 Greek OT |
| Virgin Birth of CHRISTOS. | Therefore the Lord himself will give you people a sign: the young woman will become pregnant, bear a SON and name Him ‘IMMANUEL’. Therefore KYRIOS Himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a SON, and thou shalt call His name EMMANUEL. “Behold, the virgin will become pregnant and will give birth to a SON, and they will call His name EMMANUEL,” which is translated, “THEOS with us.” | Isa 7:14 Masoretic (CJB) |
| | Therefore KYRIOS Himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a SON, and thou shalt call His name EMMANUEL. “Behold, the virgin will become pregnant and will give birth to a SON, and they will call His name EMMANUEL,” which is translated, “THEOS with us.” | Isa 7:14 Greek NT |

The Sabbaths

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| Discrepancies related to the Weekly Sabbath and the Sabbaths of Sabbaths. | | |
| While the concept of the Sabbath of Sabbaths (Ceremonial Sabbaths, Holy Convocations) is clearly defined in the Greek OT, this very important definition is lacking in the Hebrew OT. | It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. A sabbath of sabbaths, it shall be to you, and you shall humble your souls - it is an eternal statute. It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.” A sabbath of Sabbaths, it will be to you. And you shall humble your souls from the ninth of the month. From evening to evening you shall observe the Sabbath of your Sabbaths. | Lev 16:31 Masoretic OT |
| This has caused a lot of confusion amongst those relying on the Hebrew text only and many Christians today have a fundamental lack of understanding in differentiating the Weekly Sabbath from Ceremonial Sabbaths. | | Lev 16:31 Greek OT |
| ► see also the study ‘Sabbaths’ for more details | | Lev 23:32 Masoretic OT |
| | | Lev 23:32 Greek OT |
| While Amos 6:3 warns us to not follow false sabbaths, this warning is entirely absent in the text favoured by the Hebrews, who are well known for adding false Sabbaths to their calendars (erroneous beginning of New Year in the dark season of the year; unbiblical feasts). | You that put off the day of disaster and bring near a reign of violence! Ye who are approaching the evil day, who are drawing near and adopting false Sabbaths ... | Amo 6:3 Masoretic OT |
| | Ye who are approaching the evil day, who are drawing near and adopting false Sabbaths ... | Amo 6:3 Greek OT |

Saul and David

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| Did Saul really loose his memory? | One of the young men answered, “Behold, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a man of valor, a man of war, prudent in speech, and a man of good presence, and KYRIOS is with him.” Therefore Saul sent messengers to Jesse and said, “Send me David your son, who is with the sheep.” And Jesse took a donkey laden with bread and a skin of wine and a young goat and sent them by David his son to Saul. And David came to Saul and entered his service. And Saul loved him greatly, and he became his armor-bearer. And Saul sent to Jesse, saying, “Let David remain in my service, for he has found favor in my sight.” | 1Sam 16:18-23 Masoretic OT |
| Meanwhile, that entire passage at the end of the chapter is not even found in the Greek OT, and a contradiction does therefore not exist. | Comparison of the Following Chapter And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent. As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son is this youth?” And Abner said, “As your soul lives, O king, I do not know.” The king said, “Inquire whose son the boy is.” And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, “Whose son are you, young man?” And David answered, “I am the son of your servant Jesse the Bethlehemite.” | 1Sam 17:54-58 Masoretic OT |
| | And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. | 1Sam 17:54-58 Greek OT |



Comparison

King Solomon

The Bible provides very clear designations for the kings – if ultimately saved or not. But there is one supposed exception which has puzzled the church since. Was King Solomon ultimately saved or not? Why does the Proto-Masoretic text not have any information, yet the Greek Old Testament contains perfectly precise information?

| United Kingdom of Israel (Jerusalem) | | |
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| 1 | SAOUL (SAUL) ΕΞΟΥΔΕΝΩCΑC ΤΗC ΠΗΜΑ ΚΥΡΙΟΥ * <i>1Sam 15:26</i> | |
| 2 | IEBOSTHE (ISHBOSHETH) SON OF SAOUL ΠΕΡΙΑΕΙΝ ΤΗΝ ΒΑCΙΑΕΙΑΝ ΑΠΟ ΤΟΥ ΟΙΚΟΥ CΑΟΥΑ <i>2Sam 3:10</i> | |
| 3 | DAVID ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ * <i>1Kin 15:5</i> | |
| 4 | SOLOMON ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ * <i>1Kin 11:8</i> | < missing in the Proto-Masoretic |
| Kingdom of Israel (North; Samaria) | | |
| Kingdom of Judah (South; Jerusalem) | | |
| 5 | JEROBOAM ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΤΟΥ ΠΑΤΡΟC ΑΥΤΟΥ <i>1Kin 15:26</i> <i>1Kin 16:2</i> | ROBOAM (REHOBOAM) SON OF SOLOMON ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΕΠΟΙHCΕΝ ΤΟ ΠΟΝΗΡΟΝ <i>1Kin 14:22</i> <i>2Chr 12:13</i> |
| 6 | NADAB SON OF IEROBOAM ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>1Kin 15:26</i> | ABIU (ABIJAH) SON OF ROBOAM ΤΑΙC ΑΜΑΡΤΙΑΙC ΤΟΥ ΠΑΤΡΟC ΑΥΤΟΥ <i>1Kin 15:3</i> |
| 7 | BAASA (BAASHA) SON OF ACHIA ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>1Kin 15:34</i> | ASA SON OF ANA ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>1Kin 15:11</i> <i>2Chr 14:1</i> |
| 8 | ELA (ELAH) SON OF BAASA ΑΜΑΡΤΙΩΝ ΒΑΑCΑ ΚΑΙ ΗΛΑ <i>1Kin 16:13</i> | IOSAPHAT (JOSAPHAT) SON OF ASA ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>1Kin 16:28</i> <i>2Chr 20:32</i> |
| 9 | ZAMBRI (ZIMRI) ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>1Kin 16:19</i> | IORAM (JEHORAM) SON OF IOSAPHAT ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ <i>2Kin 8:18</i> <i>2Chr 21:6</i> |
| 10 | AMBRI (OMRI) ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>1Kin 16:25</i> | OCHOZIAS (AHAZIAH) SON OF IORAM ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ <i>2Kin 8:27</i> <i>2Chr 22:4</i> |
| 11 | ACHAAB (AHAB) SON OF AMBRI ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>1Kin 16:30</i> | IOAS (JEHOASH) SON OF ABIA ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 12:3</i> <i>2Chr 24:2</i> |
| 12 | OCHOZIAS (AHAZIAH) SON OF ACHAAB ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ <i>1Kin 22:53</i> | AMESSIAS (AMAZIAH) SON OF IOAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 14:3</i> <i>2Chr 25:2</i> |
| 13 | IORAM (JEHORAM) SON OF ACHAAB ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 11:18</i> <i>2Kin 3:2</i> | AZARIAS (UZZIAH) SON OF AMESSIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 15:3</i> <i>2Chr 26:4</i> |
| 14 | IOU (JEHU) ΟΥΚ ΔΙΕCΤΗ ΕΠΑΝΘΕΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ <i>2Kin 10:31</i> | IOATHAM (JOTHAM) SON OF AZARIAS ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 15:34</i> <i>2Chr 27:2</i> |
| 15 | IOACHAS (JEHOAHAZ) SON OF IOU ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 13:2</i> | ACHAZ (AHAZ) SON OF IOATHAM ΟΥΚ ΕΠΟΙHCΕΝ ΤΟ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΟΥΚ ΕΠΟΙHCΕΝ ΤΟ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 16:2</i> <i>2Chr 28:1</i> |
| 16 | IOAS (JEHOASH) SON OF IOACHAS ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 13:11</i> | HEZEKIAS (HEZEKIAH) SON OF ACHAZ ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 18:3</i> <i>2Chr 29:2</i> |
| 17 | IEROBOAM (JEROBOAM) SON OF IOAS ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 14:24</i> | MANASSES (MANASSEH) SON OF HOPSIBA ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ <i>2Kin 21:2</i> <i>2Chr 33:2</i> |
| 18 | ZACHARIAS SON OF IEROBOAM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 15:9</i> | AMON SON OF MESOLLAM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 21:2</i> <i>2Chr 33:22</i> |
| 19 | SELLOUM (SHALLUM) SON OF IABIS CΥCΤΡΟΦΗ ΑΥΤΟΥ <i>2Kin 15:15</i> | IOSIAS (JOSIAH) SON OF IEDIDA ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΕΥΘΕC ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ <i>2Kin 22:2</i> <i>2Chr 34:2</i> |
| 20 | MANAEM (MENAHEM) SON OF GADDI ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 15:18</i> | IOACHAS (JEHOAHAZ) SON OF HAMITAL ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 23:32</i> <i>2Chr 36:2</i> |
| 21 | PHAKEIAS (PEKAHIAH) SON OF MANAEM ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 15:24</i> | IOAKIM (JEHOIAKIM) SON OF IELDAPH ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ <i>2Kin 23:37</i> <i>2Chr 36:5</i> |
| 22 | PHAKEE (PEKAH) SON OF ROMELIAS ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 15:28</i> | IOAKIM (JEHOIACHIN) SON OF NESTHA ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ <i>2Kin 24:9</i> <i>2Chr 36:9</i> |
| 23 | HOSEE (HOSHEA) SON OF ELA ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ <i>2Kin 17:2</i> | SEDEKIAS (ZEDEKIAH) SON OF HAMITAL ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ <i>2Kin 24:19</i> <i>2Chr 36:12</i> |
| 96% Evil (22 out of 23 kings) | | 41% Good (9 out of 22 kings) |
| 24 | IESOUS CHRISTOS See Dynastic & Selective Bloodline <i>Mat 1</i> | |

* Legend

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|---|
| ΕΥΘΕC ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ Right before KYRIOS |
| ΕΥΘΕC ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ Right in (the) eyes of KYRIOS |
| ΠΟΝΗΡΟΝ ΕΝΘΩΠΙΟΝ ΚΥΡΙΟΥ Evil before KYRIOS |
| ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙC ΚΥΡΙΟΥ Evil in (the) eyes of KYRIOS |
| ΕΞΟΥΔΕΝΩCΕΙ CΕ ΚΥΡΙΟC Rejected the word of KYRIOS |

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

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

The second manipulation occurs in the book of Nehemiah. The Greek Old Testament makes it very clear that Solomon had 'turned away from' and broken the covenant with THEOS, while the Masoretic text only speaks about a 'sin', while using a word with a clearly temporal and reconciliatory character.

| | | |
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| Greek Old Testament | <i>And in those days I saw the Jews who had married women of Ashdod, of Ammon, and of Moab: and their children spoke half in the language of Ashdod, and did not know how to speak in the Jewish language. And I strove with them and cursed them; and I smote some of them, and plucked off their hair, and made them swear by THEOS, saying, You shall not give your daughters to their sons, and you shall not take of their daughters to your sons. Did not Solomon king of Israel sin thus? Though there was no king like him among many nations, and he was beloved of THEOS, and THEOS made him king over all Israel; yet strange women turned him aside [G1578]. So we will not hearken to you to do all this evil, to break covenant with our THEOS, - to marry strange wives.</i> | <i>Neh 13(23): 23-27</i> |
| Hebrew Old Testament (Modern Hebrew; Proto-Masoretic Text) | <i>By these did not Solomon king of Israel sin? And among the many nations there was no king like him, and he was beloved by his G-d, and G-d makes him king over all Israel - even him [whom] the strange women caused to sin [H2398; watered down to a temporal action instead of a turning away]. And do we listen to you to do all this great evil, to trespass against our G-d, to settle strange women?"</i> | <i>Neh 13:26</i> |

Superscriptions of Psalms

The superscriptions in the book of Psalms are often found in our modern Bibles in fine print, what has led to the widespread perception that those first verses of each chapter are secondary, not inspired and retroactively added by other scribes. In addition to the fine print, we find a great variety in regards of the length of the respective verse, with some Bibles printing the full superscription, while others leave part of it in the footnotes. But this superficial perception and especially the widespread arbitrariness in the redaction of biblical text are highly problematic, because it is original and fully inspired Scripture.

In addition to those mentioned problems, we also find discrepancies between the Greek Old Testament and the Proto-Masoretic text, specifically when it comes to the organization of an ordinary week, which is probably best defined in the Psalms, yet it is almost entirely absent from the Proto-Masoretic text, which has caused a vast confusion today and allows great variations in theology when it comes to the Weekly Sabbath and its function of being the main anchor for counting the days following and previous to a Weekly Sabbath.

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|--|---|--|---|
| It provides food for thought why the verses framing the biblical calendar are systematically cut short. In the same manner King David fully affirmed the Weekly Sabbath being the seventh day and the day before IESOUS' resurrection, so we should do the same with an unbiased and open heart. | 1 | ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΤΗC ΜΙΑC [mias] CABBATΩΝ. <i>A Psalm to David; of one of Sabbaths.</i> <i>A Psalm for David on the first day of the week.</i> <i>A Psalm to David. [..... missing part of sentence]</i> | <i>Psa 231</i> <i>Literal</i> <i>Greek OT, (Brentan)</i> <i>Masoretic OT</i> |
| | 2 | ΟΨΕ ΔΕ CABBATΩΝ, ΤΗ ΕΠΙΦΩCΚΟΥCΗ ΕΙC ΜΙΑΝ [mian] CABBATΩΝ ΗΛΘΕΝ ΜΑΡΙΑΜ Η ΜΑΓ ΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΩΡΗCΑΙ ΤΟΝ ΤΑΦΟΝ. <i>And late in the Sabbaths, the dawning into one of Sabbaths, came Mary the Magdalene and the other Mary to see the tomb.</i> | <i>Mat 28:1</i> <i>Literal</i> |
| | 3 | ΨΑΛΜΟC ΩΔΗC ΤΟΙC ΥΙΟΙC ΚΟΡΕ. ΔΕΥΤΕΡΑ [deutera] CABBATOY. <i>A Psalm to the sons of Korah; to second Sabbath.</i> <i>A Psalm of praise for the sons of Core on the second day of the week.</i> <i>A song. A Psalm for the sons of Core. [..... missing part of sentence]</i> | <i>Psa 63:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i> |
| | 4 | - not mentioned in the Psalms - | |
| | 5 | ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ, ΤΕΤΡΑ ΔΙ [tetradi] CABBATΩΝ. <i>A Psalm to David, to fourth Sabbaths.</i> <i>A Psalm of David for the fourth day of the week.</i> [Entire superscription removed] | <i>Psa 91:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i> |
| | 6 | ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΡΟ-CΑΒΒΑΤΟΥ [pro-sabbatou], ΟΙC ΚΑΤΩΚΙCΤΑΙ Η ΓΗ. <i>Into the day before Sabbath, when the earth had been inhabited [day #6 of creation = when animals and humans inhabited the earth].</i> <i>For the day before the Sabbath, when the land was inhabited.</i> [Entire superscription removed as it refers exclusively to the Weekly Sabbath ...] | <i>Psa 92:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i> |
| | 7 | ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΕΙC ΑΝΑΜΝΗCΙΝ ΠΕΡΙ CABBATOY. <i>A Psalm to David; for a memorial concerning Sabbath.</i> <i>A Psalm of David for remembrance concerning the Sabbath-day.</i> <i>A Psalm of David. To cause to remember [..... missing that which is to remember]</i> | <i>Psa 37:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i> |
| | | ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ CABBATOY. <i>A Psalm of a Song, for the Sabbath-Sabbath.</i> <i>A Psalm of a song for the Sabbath day.</i> | <i>Psa 91:1</i> <i>Literal</i> <i>Greek OT</i> <i>Masoretic OT</i> |

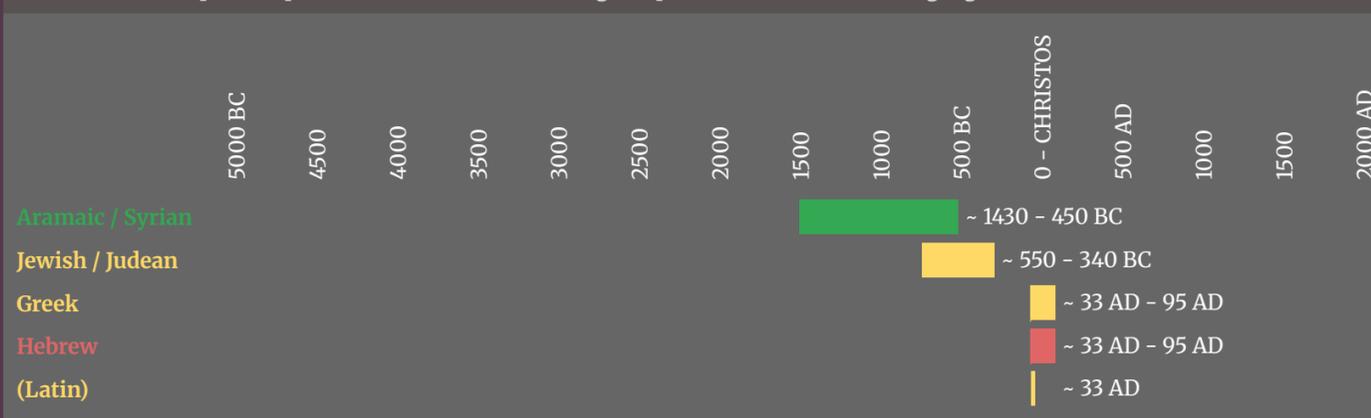


Comments

Scripture / References

Biblical Definition of Languages

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



Old Testament Passages Mentioning A Biblical Language

| | | | |
|---|-----------------------|---|---|
| <p>Aramaic / Syrian (3x, OT only)</p> <p>G4948, ΚΥΡΟC, suros: Syrian, from the same as Suria; a Syran (i.e. probably Tyrian), a native of Aram / Syria – Syrian.</p> <p>ΚΥΡΙCΤΙ: no word included in Strong's, but the same meaning 'Syrian' as G4948.</p> <p>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).</p> | <p>1430 BC</p> | <p>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].</p> | <p>Gen 31:47 <u>Greek OT</u> <u>Hebrew OT</u></p> |
| | <p>690 BC</p> | <p>Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in Syrian [G4948, ΚΥΡΙCΤΙ, 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.</p> | <p>Isa 36:11</p> |
| | <p>550 BC</p> | <p>26ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟC ΧΕΛΚΙΟΥ ΚΑΙ CΟΜΝΑC ΚΑΙ ΙΩΑC ΠΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΡΟC ΤΟΥC ΠΑΙΔΑC CΟΥ ΚΥΡΙCΤΙ [Syrian / Aramaic], ΟΤΙ ΑΚΟΥΟΜΕΝ ΗΜΕΙC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ ΗΜΩΝ ΙΟΥΔΑΙCΤΙ ...</p> <p>26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in Syrian [G4948, ΚΥΡΙCΤΙ, 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]?</p> | <p>2Kin 18:26</p> |
| | <p>450 BC</p> | <p>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, ΚΥΡΙCΤΙ, suristi: Aramaic, Syrian], and interpreted in the Syrian tongue.</p> | <p>Ezr 4:7</p> |
| <p>(Jewish / Judean) (2x, OT only)</p> <p>G2451, ΙΟΥΔΑΙCΤΙ, ioudaisti: Jewish, from Ioudaios; Judaic, i.e. resembling a Judean – Jewish.</p> <p>G2454 ΙΟΥΔΑΙCΜΟC, ioudaismos: from G2450; "judaism", that is, the Jewish faith and usages: – Jews' religion.</p> <p>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).</p> | <p>550 BC</p> | <p>26ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟC ΧΕΛΚΙΟΥ ΚΑΙ CΟΜΝΑC ΚΑΙ ΙΩΑC ΠΡΟC ΡΑΨΑΚΗΝ ΛΑΛΗCΟΝ ΔΗ ΠΡΟC ΤΟΥC ΠΑΙΔΑC CΟΥ ΚΥΡΙCΤΙ [Aramaic], ΟΤΙ ΑΚΟΥΟΜΕΝ ΗΜΕΙC, ΚΑΙ ΟΥ ΛΑΛΗCΕΙC ΜΕΘ ΗΜΩΝ ΙΟΥΔΑΙCΤΙ [Judean, Jewish], ΚΑΙ ΙΝΑ ΤΙ ΛΑΛΕΙC ΕΝ ΤΟΙC ΩCΙΝ ΤΟΥ ΛΑΟΥ ΤΟΥ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥC?</p> <p>26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in Syrian [Aramaic], for we understand it; and speak not with us in Jewish: and why dost thou speak in the ears of the people that are on the wall?</p> | <p>2Kin 18:26</p> |
| | <p>425 BC</p> | <p>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].</p> | <p>Neh 13:24</p> |
| | <p>340 BC</p> | <p>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.</p> | <p>2Chr 32:18</p> |

New Testament Passages Mentioning A Biblical Language

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| <p>Greek (3x, NT only)</p> <p>G1676, ΕΛΛΗΝΙCΤΙ, hellenisti: Greek, Adverb from the same as Hellenistes; Hellenistically, i.e. In the Grecian language – Greek.</p> <p>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.</p> | <p>33 AD</p> | <p>20ΤΟΥΤΟΝ ΟΥΝ ΤΟΝ ΤΙΤΛΟΝ ΠΟΛΛΟΙ ΑΝΕΓΝΩCΑΝ ΤΩΝ ΙΟΥΔΑΙΩΝ, ΟΤΙ ΕΓΓΥC ΗΝ Ο ΤΟΠΟC ΤΗC ΠΟΛΕΩC ΟΠΟΥ ΕCΤΑΥΡΩΘΗ Ο ΙΗCΟΥC. ΚΑΙ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΒΡΑΙCΤΙ, ΡΩΜΑΙCΤΙ, ΕΛΛΗΝΙCΤΙ.</p> <p>This title then read many of the Jews: for the place where IESOUS was crucified was nigh to the city: and it was written in Hebrew, Latin and Greek [G1676, ΕΛΛΗΝΙCΤΙ, hellenisti].</p> | <p>Joh 19:20</p> |
| | <p>57 AD</p> | <p>And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek [G1676, ΕΛΛΗΝΙCΤΙ, hellenisti]?</p> | <p>Act 21:37</p> |
| | <p>95 AD</p> | <p>They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek [G1676, ΕΛΛΗΝΙCΤΙ, hellenisti] he is called Apollyon.</p> | <p>Rev 9:11</p> |

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

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| <p>Hebrew (10x, NT only, not OT!)</p> <p>G1447, ΕΒΡΑΙCΤΙ, hebraisti: in the Hebrew tongue, adverb from Hebrais, Hebraistically or in the Jewish (Chaldee) language -- in (the) Hebrew (tongue).</p> <p>It is important to note that the Bible does rather not consider Hebrew as a language, but distinctively as 'dialect' [Strong's G1258, ΔΙΑΛΕΚΤΟC, dialektos]:</p> <p>Act 21:40 "... he [Paul] called out in the Hebrew dialect, saying ..."</p> <p>Act 22:2 "And hearing that he called out to them in the Hebrew dialect ..."</p> <p>Act 26:14 "... and saying in the Hebrew dialect: Saul, Saul, why do you persecute me?"</p> <p>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).</p> | <p>33 AD</p> | <p>2ΕCΤΙΝ ΔΕ ΕΝ ΤΟΙC ΙΕΡΟCΟΛΥΜΟΙC ΕΠΙ ΤΗ ΠΡΟΒΑΤΙΚΗ ΚΟΛΥΜΒΗΘΡΑ Η ΕΠΙΛΕΓΟΜΕΝΗ ΕΒΡΑΙCΤΙ [Hebrew] ΒΗΘΣΑΘΑ ΠΙΝΤΕ CΤΟΑC ΕΧΟΥCΑ.</p> <p>Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti] Bethesda, having five porches.</p> <p>... he brought IESOUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti], Gabbatha.</p> <p>And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti] Golgotha.</p> <p>This title then read many of the Jews: for the place where IESOUS was crucified was nigh to the city: and it was written in Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti], and Greek, and Latin.</p> <p>IESOUS said to her, "Mary." She turned and said to Him in Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti], "Rabboni!" (which means "Teacher").</p> <p>And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew dialect [G1447, ΕΒΡΑΙCΤΙ, hebraisti], saying ...</p> <p>(And when they heard that he spake in the Hebrew dialect [G1447, ΕΒΡΑΙCΤΙ, hebraisti] to them, they kept the more silence: and he saith)</p> <p>And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew dialect [G1447, ΕΒΡΑΙCΤΙ, hebraisti], Saul, Saul, why do you persecute me? ...</p> <p>They have as king over them the angel of the bottomless pit. His name in Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti] is Abaddon, and in Greek he is called Apollyon.</p> <p>And he gathered them together into a place called in Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti] Armageddon.</p> | <p>Joh 5:2</p> <p>Joh 19:13</p> <p>Joh 19:17</p> <p>Joh 19:20</p> <p>Joh 20:16</p> <p>Act 21:40</p> <p>Act 22:2</p> <p>Act 26:14</p> <p>Rev 9:11</p> <p>Rev 16:16</p> |
| | <p>57 AD</p> | <p>And when they heard that he spake in the Hebrew dialect [G1447, ΕΒΡΑΙCΤΙ, hebraisti] to them, they kept the more silence: and he saith)</p> | <p>Act 22:2</p> |
| | <p>95 AD</p> | <p>And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew dialect [G1447, ΕΒΡΑΙCΤΙ, hebraisti], Saul, Saul, why do you persecute me? ...</p> | <p>Act 26:14</p> |
| | <p>33 AD</p> | <p>They have as king over them the angel of the bottomless pit. His name in Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti] is Abaddon, and in Greek he is called Apollyon.</p> | <p>Rev 9:11</p> |
| | <p>95 AD</p> | <p>And he gathered them together into a place called in Hebrew [G1447, ΕΒΡΑΙCΤΙ, hebraisti] Armageddon.</p> | <p>Rev 16:16</p> |

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| <p>Latin (1x, NT only, not biblical language)</p> <p>G4515, ΡΩΜΑΙCΤΙ, rhomaisti: Latin, Adverb from a presumed derivative of Rhome; Romaistically, i.e. In the Latin language -- Latin.</p> | <p>33 AD</p> | <p>20ΤΟΥΤΟΝ ΟΥΝ ΤΟΝ ΤΙΤΛΟΝ ΠΟΛΛΟΙ ΑΝΕΓΝΩCΑΝ ΤΩΝ ΙΟΥΔΑΙΩΝ, ΟΤΙ ΕΓΓΥC ΗΝ Ο ΤΟΠΟC ΤΗC ΠΟΛΕΩC ΟΠΟΥ ΕCΤΑΥΡΩΘΗ Ο ΙΗCΟΥC. ΚΑΙ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΒΡΑΙCΤΙ, ΡΩΜΑΙCΤΙ, ΕΛΛΗΝΙCΤΙ.</p> <p>This title then read many of the Jews: for the place where IESOUS was crucified was nigh to the city: and it was written in Hebrew, Latin [G4515, ΡΩΜΑΙCΤΙ, rhomaisti] and Greek.</p> | <p>Joh 19:20</p> |
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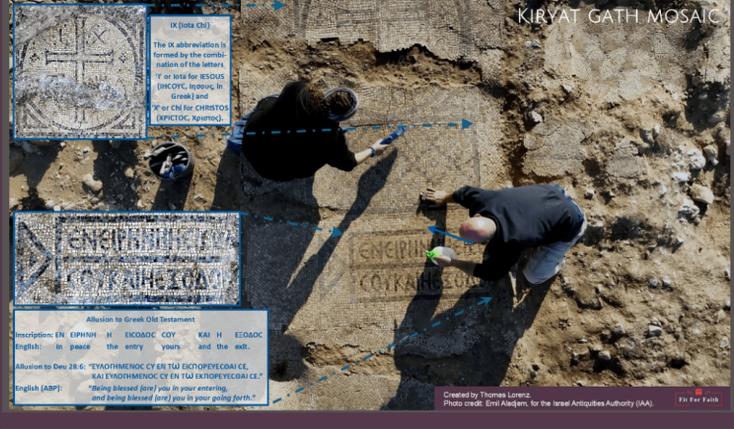
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| <p>Usage of Biblical Languages</p> <p>NT Era</p> <p>At the time of the incarnation of CHRISTOS, the majority of Jews were unfamiliar with their original language they had spoken before the Babylonian Captivity (6c. BC). Meanwhile, Alexander the Great had entered Jerusalem in 330 BC and Greek spread widely in the 4c. BC, the time the Greek Pentateuch as written. When CHRISTOS came, Greek had already become the 'lingua franca' for the Jews, while the Aramaic language / Hebrew dialect was also widely spoken.</p> <p>In the following Bible passages, it is rather deemed exceptional and specifically pointed out when IESOUS spoke Aramaic / Hebrew instead of Greek:</p> | <p><i>Taking her by the hand he said to her, "Talitha cumi," [probably Aramaic] which means [in Greek], "Little girl, I say to you, arise."</i> [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]</p> | <p>Mar 5:41-42</p> | | | | | | | | | | | | | | | | | | |
| | <p><i>And looking up to heaven, he sighed and said to him, "Ephphatha," [probably Aramaic] that is [in Greek], "Be opened."</i> [same principle as in previous verse; an occasion where IESOUS spoke specific Aramaic words or short phrases, explicitly translated into Greek]</p> | <p>Mar 7:34</p> | | | | | | | | | | | | | | | | | | |
| <p>It is also deemed exceptional and specifically pointed out when Paul spoke Hebrew instead of Greek.</p> | <p><i>"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 ...</i></p> | <p>Act 22:1-2</p> | | | | | | | | | | | | | | | | | | |
| <p>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':</p> <p>It should also give us food for thought that the meaning of the Hebrew word is specifically explained in the Greek language.</p> | <p>[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").</p> | <p>Act 26:14</p> <p>Joh 20:15-17</p> | | | | | | | | | | | | | | | | | | |
| <p>Languages at the time of CHRISTOS (-2 BC - 33 AD)</p> | <table border="1"> <thead> <tr> <th></th> <th>Spoken languages. Most people were bilingual or trilingual.</th> <th>Language of Worship</th> </tr> </thead> <tbody> <tr> <td>IESOUS CHRISTOS</td> <td>Aramaic / Hebrew, Greek</td> <td>Greek OT (Galilee)</td> </tr> <tr> <td>Jews, in Canaan</td> <td>Aramaic / Hebrew, Greek</td> <td>Greek OT</td> </tr> <tr> <td>Jews, outside of Canaan</td> <td>Greek, Aramaic / Hebrew</td> <td>Greek OT</td> </tr> <tr> <td>Romans</td> <td>Greek, Latin</td> <td>Greek OT</td> </tr> <tr> <td>Temple Servants</td> <td>Aramaic / Hebrew, Greek</td> <td>Aramaic / Hebrew</td> </tr> </tbody> </table> <p><i>"... 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."</i></p> | | Spoken languages. Most people were bilingual or trilingual. | Language of Worship | IESOUS CHRISTOS | Aramaic / Hebrew, Greek | Greek OT (Galilee) | Jews, in Canaan | Aramaic / Hebrew, Greek | Greek OT | Jews, outside of Canaan | Greek , Aramaic / Hebrew | Greek OT | Romans | Greek , Latin | Greek OT | Temple Servants | Aramaic / Hebrew, Greek | Aramaic / Hebrew | <p>The Canon of Scripture by F.F. Bruce, page 60</p> |
| | Spoken languages. Most people were bilingual or trilingual. | Language of Worship | | | | | | | | | | | | | | | | | | |
| IESOUS CHRISTOS | Aramaic / Hebrew, Greek | Greek OT (Galilee) | | | | | | | | | | | | | | | | | | |
| Jews, in Canaan | Aramaic / Hebrew, Greek | Greek OT | | | | | | | | | | | | | | | | | | |
| Jews, outside of Canaan | Greek , Aramaic / Hebrew | Greek OT | | | | | | | | | | | | | | | | | | |
| Romans | Greek , Latin | Greek OT | | | | | | | | | | | | | | | | | | |
| Temple Servants | Aramaic / Hebrew, Greek | Aramaic / Hebrew | | | | | | | | | | | | | | | | | | |
| <p>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!</p> <p>It is widely agreed upon that the Evangelium of Matthew is predominantly written to Jews.</p> | <p>ΙΔΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΓΑΚΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕΙΕΙC ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΑ. [no explanation]</p> <p>ΙΔΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΓΑΚΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΕΤΑΙ ΥΙΟΝ, ΚΑΙ ΚΑΛΕΙΟΥCΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΑ, Ο ΚΕΙ ΤΙΝ ΜΗΤΕΡ ΠΑΡΘΕΝΟΥ ΟΝΟΜΑ ΣΟΝ ΜΗ ΕΙΜΗΝ Ο ΑΙΩΝΟC. (which means, THILIAS with us.)</p> <p>Isa 7:14</p> <p>Mat 1:23</p> <p>(which quotes Isa 7:14)</p> | | | | | | | | | | | | | | | | | | | |

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

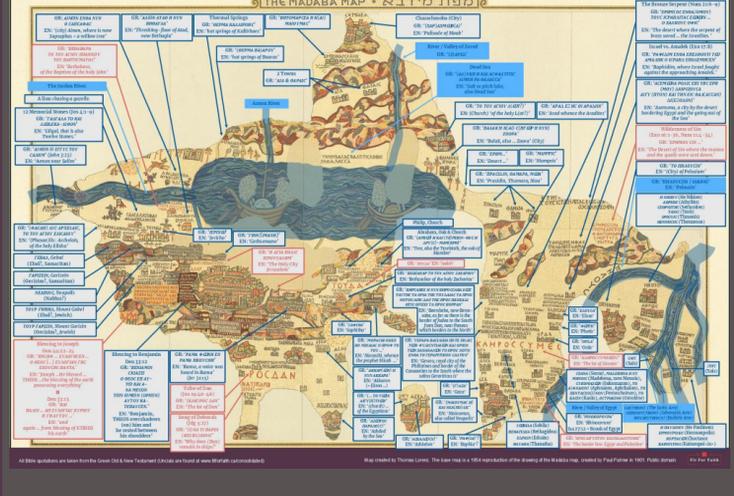
-550 AD
In Greek!

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:

- "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 B.C., and is almost 1000 years newer than the form of writing used by Moses, David, and most of the Old Testament authors."**
- "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 Encyclopaedia 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."**
- The Masoretes admitted that they received corrupted texts. They were not working with the original Hebrew manuscripts of the Bible and significant corruptions had already crept into the versions they copied.**
- The modern Hebrew is such far away from its root, that not even Jews know anymore the meaning of very common words such as 'Shelah', which occurs 74 times in the Bible. Meanwhile, the Greek OT once again provides clarity, through the word ΔΙΑΨΑΛΜΑ (diapsalma = interlude, rest).**

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

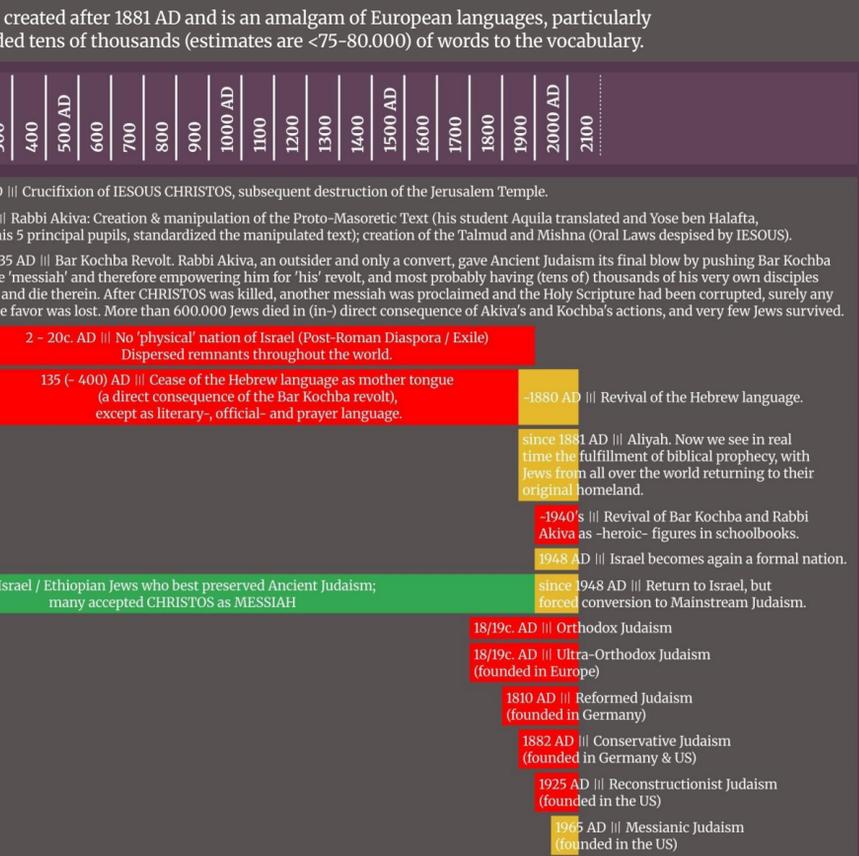
Biblical Archaeology Society

Christianity Stackexchange

Modern Hebrew Language

1881AD-today

Modern History of Judaism



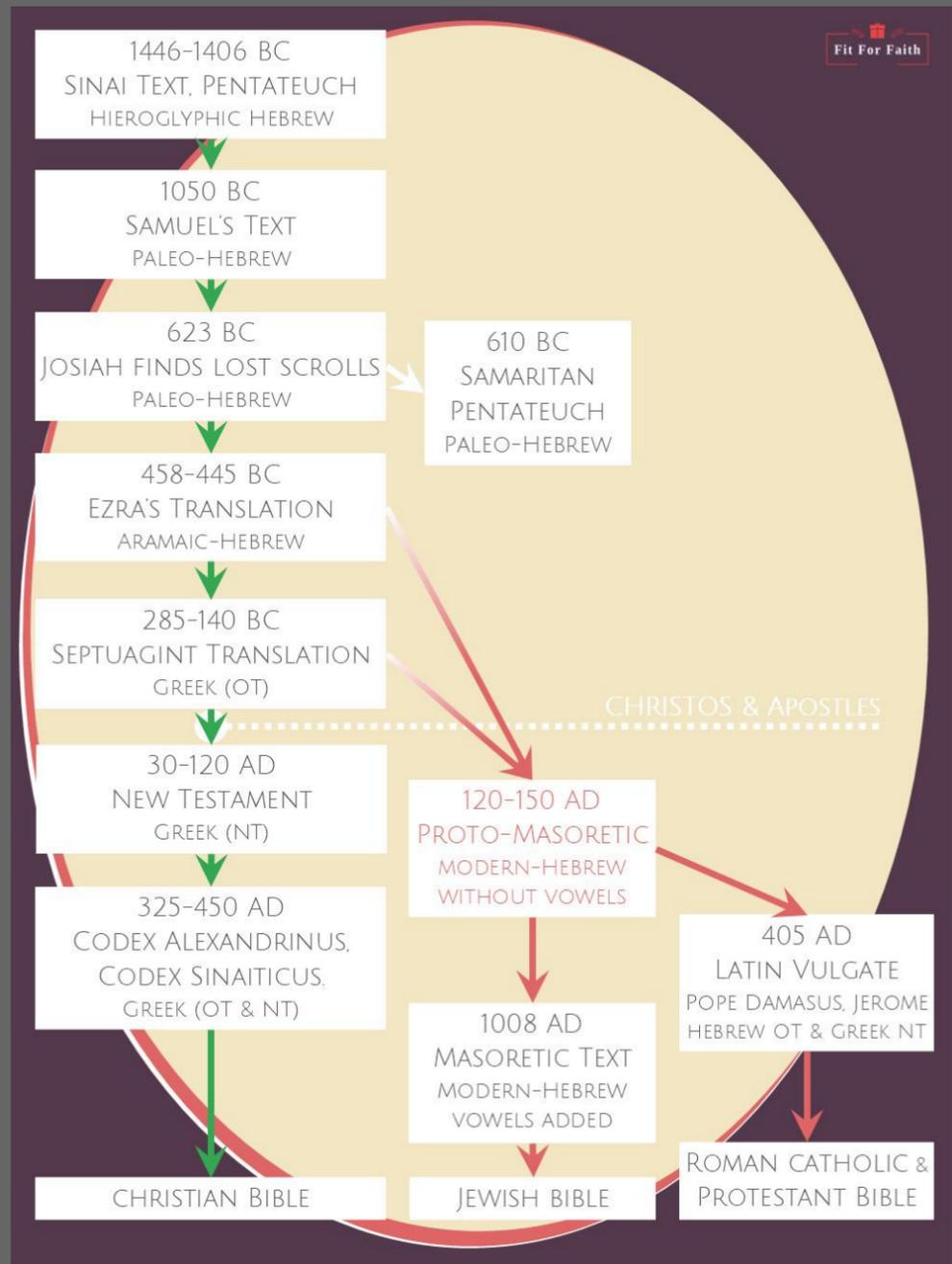


Comments Scripture / References

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.

[Wikipedia](#)

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



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

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

Chronology of biblically related Alphabets.

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| <p>Phoenician Alphabet (~1000 BC - 135 AD) The 'Paleo-Hebrew' alphabet is a regional variant and identical with the Phoenician Alphabet)</p> <p>22 Letters</p> | |
| <p>Aramaic Alphabet (800 BC - 600 AD; derived from Phoenician / Paleo-Hebrew Alphabet)</p> <p>22 Letters</p> | |
| <p>Koine Greek Alphabet (800 BC - present; derived from Phoenician Alphabet)</p> <p>24 Letters</p> | |
| <p>Modern Hebrew Alphabet (2-1st c. BC - today; derived from Aramaic)</p> <p>22 Letters</p> | |

[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.



The Translation Process

| Comments | Scripture / References |
|--|---|
| <p>What do we know about the creation of the Septuagint? Critics instantly attack the Letter of Aristeas, but they are usually ignorant of the total of 5 other (!) sources:</p> <p>1. Alexandrian World Chronicle (2. Letter of Aristeas) 3. Martyr, Justin 4. Ephraemi, Codex 5. Vaticanus, Codex 6. Cyril of Jerusalem</p> | <p>1. Alexandrian World Chronicle</p> <p>After Philip Ptolemy Alexander, who was also himself a counselor of Alexander, reigned for 12 years. Altogether this makes 5,156 years. The high priest in Jerusalem was the same Janneus.</p> <p>In these same times the 70 Hebrew sages translated the law into the Greek language.</p> <p>After him Ptolemy Lagus reigned in Egypt for 20 years. Altogether this makes 5,176 years. The high priest in Jerusalem was Jaddua. In these times Joshua be Sirach, who taught the G-d-breathed wisdom to the Hebrews, was renowned [2c BC].</p> <p>An Alexandrian World Chronicle, Apocalypse of Pseudo-Methodius, page 222-223</p> |

2. Letter of Aristeas (Report)

This study does not depend on the Letter of Aristeas. When I first fully read it some years after the initial publication of this study, I read it with high expectations, but found it to be problematic for the following reasons:

| | | |
|---|--|--|
| <ul style="list-style-type: none"> The writing style is rather stilted, but this does not exclude the letter from being authentic (as secondary source). | | |
| <ul style="list-style-type: none"> The letter includes many details which make it clear that the writer was very well informed, but it does also include inconsistencies, such as the claim that Jewish priests worked spontaneously, which is contrary to the Bible, where the work of the priests is scheduled meticulously. But it could be that the writer only perceived a spontaneous work which was well-practised, or that the priests deviated from the biblical ordinances. | <p>The ministrations of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service. For they all work spontaneously [could be a translation error], though it entails much painful exertion, and each one has a special task allotted to him. [...] When this takes place, those who have already rested and are ready to assume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.</p> | <p>Letter of Aristeas, Ellopos.com</p> |
| <ul style="list-style-type: none"> The writer states that they worship Ze*s and D*s which he calls just a different name than THEOS. This is open blasphemy and rather points to a Roman Catholic writer, where this name is still worshipped today in South Europe. | <p>They worship the same THEOS – the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Ze*s or D*s.</p> | <p>Source</p> |
| <ul style="list-style-type: none"> The letter numbers the tribes of Israel, which is highly unusual. | <p>And of the first tribe: Joseph, Hezekiah, Zechariah, John, Hezekiah, Elisha. Second: Judah, Simon, Samuel, Adah, Mattathias, Eshlemiah. Third: Nehemiah ...</p> | <p>Source</p> |
| <ul style="list-style-type: none"> King Ptolemy is displayed as the most friendly king someone could imagine, with few characteristics we usually see in kings. Although we can expect that Ptolemy was an unusual king if THEOS used him for his important role, his portrayal comes closer to a servant than to a king. | | |
| <ul style="list-style-type: none"> The questions of the king to the 72 elders are very stilted, and it is very strange that not one of the elders answers with a Bible verse, but almost exclusively with philosophical statements. | <p>Then I asked the man, "What is the end of manhood?" And he said, "If the act is done rightly in the face of danger, it is done according to intention." But everything is done by THEOS, well-willed, in your interest, O king.</p> <p>The king expressed his approval and said to another "To what affairs ought kings to devote most time?" And he replied, "To reading and the study of the records of official journeys [a true teacher of THEOS' Word would have never said such non-sensical thing], which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory [the Bible does not teach that we ought to attain glory, but humbleness] which has never been approached by others, through the help of THEOS who fulfils all your desires [this is not a biblical teaching!] [...] But by practicing the utmost propriety in all your actions, you have shown that you are a philosopher and you are honored by THEOS on account of your virtue [philosophy is certainly not a biblical 'virtue', which shows that the writer had a very problematic idea of Judaism / Christianity]."</p> | <p>Source</p> |
| <ul style="list-style-type: none"> It is strange that the writer adds the description 'your most honoured servant', when the recipient should know very well who Andreas is. But this could simply be a particular writing style. | <p>These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes.</p> | <p>Source</p> |
| <ul style="list-style-type: none"> The letter does not include a meaningful motivation, nor does it describe the practical necessity to translate the Pentateuch into Greek, except a few meager lines: | <p>38 Since we wish to grant this to all the Jews throughout the world and to those who will come after us, we request that your law be translated into Greek from the Hebrew letters spoken by you, so that these too may be in your library with the other royal books.</p> | <p>Source</p> |
| <ul style="list-style-type: none"> The translation process does not coincide at all with the more credible account of Justin Martyr, and serious problems arise from the text. | <p>... crossed the bridge and made for the northern districts of Pharos. There he assembled them in a house [it is not stated how 72 translators' workspaces would have fitted into one house], which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal. So they set to work comparing their several results and making them agree [this point is highly problematic, because the act of 'making them agree' contradicts it to be inspired and is also contrary to Justin Martyr's account], and whatever they agreed upon was suitably copied out under the direction of Demetrius.</p> | <p>Source</p> |

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

After having read this letter twice for a basic discernment, I have no doubt that many of the more general details in this letter are correct, specifically when relating to the translation of the Pentateuch (except e.g. details such as the accommodation of the translators and the precise process of the translation which is described in passing when compared to all the intricate details of the gifts and of the temple).

But it is a secondary or third-party resource, and should rather be called a 'cheap replica', because we cannot exclude the strong possibility that this 'Letter of Aristeas' was not the original 'Letter of Aristeas', but a later version from a different scribe (with very strong indicators of being found within a state religion such as Roman Catholicism which was responsible for the effectual boycott of the GOT in favor of the Modern Hebrew / Masoretic text), aimed to discredit the account through the beforehand mentioned inconsistencies and while intentionally misleading most of the details about the actual translation process (see below for comparison). **The 'Letter of Aristeas' certainly existed when referred to by so many reliable historians and sources, but most probably not even close to this form.**

EE Bruce and Justin Martyr described by the events and the letter in the following manner:

'The [original] 'Letter of Aristeas to Philocrates' is ... referred to, by **Aristobulus**, an Alexandrian writer quoted by Eusebius; by the Alexandrian Jew **Philo**, and by **Josephus**; and by writers such as **Irenaeus**, **Clement of Alexandria**, **Epiphanius** and the [Catholic] **Augustine**.'

An important assumption to add is that the **17 post-Pentateuchal books had been translated by different individuals** in Palestine and Egypt, but it is not known how those translations had been collected upon its **completion in -140 BC** into one volume.

But this assumption is clearly contradicted by the **Codex Ephraemi**, where the Greek text of **Proverbs** is followed by the comment 'para hebdomékonta' ('from the seventy').

(Completion by -140-130 BC, as suggested by the Greek Prologue to Ben Sira).

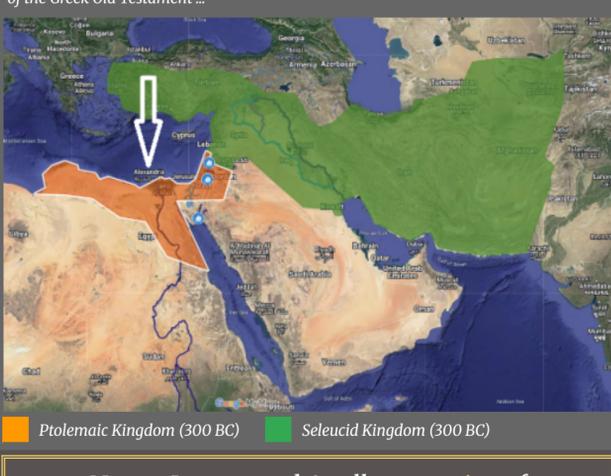
"Almost from the time that Alexander the Great founded Alexandria in Egypt in 331 BC, there was a Jewish element in its Greek-speaking population [...] until 198 BC, **Judaea** formed part of the kingdom of the Ptolemies, who succeeded to Alexander's empire in Egypt and made **Alexandria** their capital. Before long the **Jews of Alexandria gave up using the language their ancestors had spoken** in Palestine and spoke **Greek only**. This would have involved their being cut off from the use of the Hebrew Bible and the traditional prayers and thanksgivings [...] The **Greek translation of the Scriptures** was made available from time to time in the **third and second centuries BC (say during the century 250-150 BC)**. The law, comprising the **five books of Moses**, was the **first part of the Scriptures** to appear in a Greek version; the reading of the law was **essential to synagogue worship** [...] it was **the work of seventy or so translators** who were **separated into separate cells for the purpose**."

It is because of this legend that the term **Septuagint** (from Latin *septuaginta*, 'seventy') came to be attached to the version [...] in a document called the **Letter of Aristeas**, which tells how the elders completed the translation of the Pentateuch in **seventytwo days**, achieving an agreed version as the result of **regular conference and comparison**. Later embellishments not only extended their work to cover the whole **Old Testament** but told how they were isolated from one another in separate cells for the whole period and **produced seventy-two identical versions - conclusive proof, it was urged, of the divine inspiration of the work!** Philo, the Jewish philosopher of Alexandria [...] both he and Josephus confirm that it was only the books of the law that were translated by the elders. It was **Christian writers who extended their work to the rest of the Old Testament** and, taking over Philo's belief in their inspiration, extended that also to cover the whole of the Greek Old Testament ..."

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(Page 53 of eBook)



Ptolemaic Kingdom (300 BC) Seleucid Kingdom (300 BC)

Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. He had been instructed in the way of KYRIOS. And being fervent in SPIRIT, he spoke and taught accurately the things concerning IESOUS, though he knew only the baptism of John.

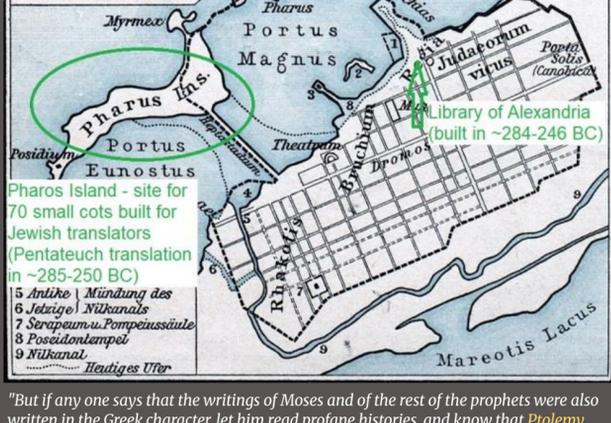
Because KYRIOS told us that Alexandria had produced by the 1st c. AD native Jews competent in Scripture (which means that the seed there was sown some decades earlier!), and because the Bible makes this almost exclusive mention, we ought not to argue away the relevance of that city by human reasoning, no matter how many evil influences it had seen.

3. Justin Martyr (Personal Witness)

Justin Martyr personally visited in the 2nd c. AD the Island of Pharos, where he still found the 70 little cots, built ~400 years earlier exclusively for the translators.

Two remarkable facts:

- At least until Martyr's time, there was held "every year a solemn assembly and a festival celebrated on the Island of Pharos, to which not only the Jews, but a great number of persons from other nations sailed across, reverencing the place in which the first light of interpretation shone forth, and thanking G-d for the ancient piece of beneficence" (Philo, The Life of Moses, Book 2, Ch. 6)
- Both the famous 110m- Light-house of Alexandria and the Library of Alexandria had been built only a short distance from the cots. Those were constructed in between 284 - 246 BC, the same time the Pentateuch was translated there (reign of Ptolemy II as reference for all 3 events).



Map of Ancient Alexandria, Overlay by Thomas Lorenz

"But if any one says that the writings of Moses and of the rest of the prophets were also written in the Greek character, let him read profane histories, and know that **Ptolemy, king of Egypt**, when he had built the library in Alexandria, and by gathering books from every quarter had filled it, then learnt that very ancient histories written in Hebrew happened to be carefully preserved; and wishing to know their contents, he sent for **seventy wise men from Jerusalem, who were acquainted with both the Greek and Hebrew language**, and appointed them to translate the books; and that in freedom from all disturbance they might the more speedily complete the translation, he ordered that there should be constructed, not in the city itself, but seven stadia off (where the Pharos was built), **as many little cots as there were translators, so that each by himself might complete his own translation**; and enjoined upon those officers who were appointed to this duty, to afford them all attendance, but to prevent communication with one another, in order that the accuracy of the translation might be discerned even by their agreement. And when he ascertained that the **seventy men had not only given the same meaning, but had employed the same words, and had failed in agreement with one another not even to the extent of one word; but had written the same things, and concerning the same things, he was struck with amazement, and believed that the translation had been written by divine power**, and perceived that the men were worthy of all honour, as beloved of G-d; and with many gifts ordered them to return to their own country. And having, as was natural, marvelled at the books, and concluded them to be divine, **he consecrated them in that library**. These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved, and having heard these things from the inhabitants, who had received them as part of their country's tradition, 2542 we now tell to you what you can also learn from others, and specially from those wise and esteemed men who have written of these things, Philo and Josephus, and many others. But if any of those who are wont to be forward in contradiction should say that these books do not belong to us, but to the Jews, and should assert that we in vain profess to have learnt our religion from them, let him know, as he may from those very things which are written in these books, that **not to them, but to us, does the doctrine of them refer**. That the books relating to our religion are to this day preserved among the Jews, has been a **work of Divine Providence** on our behalf; for lest, by producing them out of the Church, we should give occasion to those who wish to slander us to charge us with fraud, we demand that they be produced from the **synagogue of the Jews**, that from the very books still preserved among them it might clearly and evidently appear, that the laws which were written by holy men for instruction pertain to us.

4. Codex Ephraemi; 5. Codex Vaticanus (Remarks)

The number of 72 (70) translators is affirmed by at least 2 Codices (Ephraemi and Vaticanus).

"For example, a note following the **Book of Genesis in Codex Vaticanus** (fourth century) says that the Greek text is kata tous hebdomékonta ('according to the seventy'; see Rahlfs's Septuaginta, 1.86). In Codex Ephraemi (fifth century), the **Greek text of Proverbs** is followed by the comment para hebdomékonta ('from the seventy'; see Swete's Old Testament in Greek, 2.479).

Invitation to the Septuagint, by Jobs & Silva (strong discernment of the book required; see my review)

6. Cyril of Jerusalem

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

This is especially remarkable, considering that Cyril writes from Jerusalem, long after the Proto-Masoretic text had been published in Zippori (Sephphoris; latest 160 AD), and does not even mention it.

Now these the **divinely-inspired Scriptures of both the Old and the New Testament** teach us. For the **THEOS** of the two Testaments is One, Who in the Old Testament foretold the **CHRISTOS** who appeared in the New; who by the Law and the Prophets led us to **CHRISTOS**' school. For before faith came, we were kept in ward under the law, and, the law hath been our tutor to bring us unto **CHRISTOS**. 1 And if ever thou hear any of the heretics speaking evil of the Law or the Prophets, answer in the sound of the SAVIOUR'S voice, saying, **IESOUS** came not to destroy the Law, but to fulfil it. 2 Learn also diligently, and from the Church, read one of the apocryphal writings: 3 for why dost thou, who knowest not those which are acknowledged among all, trouble thyself in vain about those which are disputed? These the **Divine Scriptures, the twenty-two books of the Old Testament**, read that have been translated by the **Seventy-two Interpreters**. [...] For the process was no work-craft, nor contrivance of human devices; but the translation of the **Divine Scriptures, spoken by the HOLY SPIRIT, was of the HOLY SPIRIT** accomplished.

5. Justin Martyr (Personal Witness)

Justin Martyr personally visited in the 2nd c. AD the Island of Pharos, where he still found the 70 little cots, built ~400 years earlier exclusively for the translators.

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| Comments | Scripture / References |
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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 Halaftha; 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 ...

[Dialogue with Trypho, Ante-Nicene Christian Library Vol 2, Page 187-188 Wikisource.org](#)

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

"
[Page 218-219](#)

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 Friþila) to Jerome**. Both characters are usually downplayed to sojourners, but were probably high-ranking church officials of the Gothic church. Other sources mischievously state that Jerome could have created a fantasy letter to imaginary characters, but both the length and depth of his very specific and elaborated answer regarding the book of Psalms only, clearly affirm the authenticity of this letter.

[CCEL, Christian Classics Ethereal Library, Letter Suppressed](#)

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

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

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

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

[Discernment on Augustine](#)

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.

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](#)

Conclusion & Epilogue

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

[Rabbi Akiva, Wikipedia.com](#)

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](#)

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

[FitForFaith.ca](#)

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 reprovved 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: אקילס) and **Onkelos** (אונקלוס). Aquila's version is said to have been used in place of the Septuagint in Greek-speaking synagogues. The Christians generally disliked it, alleging that it rendered the Messianic passages incorrectly, but Jerome and Origen speak in its praise.^[7] Origen incorporated it in his *Hexapla*.^[7]

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

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

[The Canon of Scripture, by F.F. Bruce, page 66](#)

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

Yose ben Halaftha, 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 Halaftha 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 02/2026)





| Book | Scripture / References |
|--|--|
| <p>History 6 Quoted Verses</p> | <p>JOSHUA ΙΗΣΟΥΣ Iesous</p> <p>–</p> |
| <p>JUDGES ΚΡΙΤΕΣ krites</p> <p>–</p> | |
| <p>RUTH ΡΟΥΘ ruth</p> <p>–</p> | |
| <p>SAMUEL (3x) ΒΑΣΙΛΕΙΩΝ basileion</p> <p>Quoted 2 times.</p> | <p>... ΑΝΘΡΩΠΟΝ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ... 1Sam 13:14</p> <p>ΑΝΔΡΑ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ... Act 13:22</p> <p>ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ... 2Sam 7:8-14</p> <p>ΚΑΙ ΕΣΟΜΑΙ ΥΜΙΝ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΥΜΕΙΣ ΕΣΕΘΕ ΜΟΙ ΕΙΣ ΥΙΟΥΣ ... 2Cor 6:18</p> <p>ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ, ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ? Heb 1:5</p> <p>ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ, ΚΥΡΙΕ, ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ ... 2Sam 22:50</p> <p>ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΕΘΝΕΣΙΝ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ. Rom 15:9</p> |
| <p>KINGS (2x) ΒΑΣΙΛΕΙΩΝ basileion</p> <p>In-Old-Testament Quotation / Retelling (not included in count).</p> | <p>ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΤΕΣΚΑΨΑΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΔΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟΣ, ΚΑΙ ΖΗΤΟΥΣΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΔΑΒΕΙΝ ΑΥΤΗΝ. [...] 14 ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΘΕΙΛΑΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ, ΚΑΙ ΥΠΟΔΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟΣ, ΚΑΙ ΖΗΤΟΥΣΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΔΑΒΕΙΝ ΑΥΤΗΝ. 1Kin 19:10-14 (repeated)</p> <p>ΚΥΡΙΕ, ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ, ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΤΕΣΚΑΨΑΝ, ΚΑΓΩ ΥΠΕΛΕΙΦΘΗΝ ΜΟΝΟΣ ΚΑΙ ΖΗΤΟΥΣΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ. Rom 11:3</p> <p>... ΚΑΤΑΔΕΡΡΕΙ ΕΝ ΙΣΡΑΗΛ ΕΠΤΑ ΧΙΛΙΑΔΑΣ ΑΝΑΡΩΝ, ΠΑΝΤΑ ΓΟΝΑΤΑ, Α ΟΥΚ ΩΚΛΑΣΑΝ ΤΩΝΥ ΤΩ ΒΑΛΛ ... 1Kin 19:18</p> <p>ΚΑΤΕΛΙΘΩΝ ΕΜΑΥΤΩ ΣΠΤΑΚΙΣ ΧΙΛΙΟΥΣ ΑΝΑΡΑΣ, ΟΙΤΙΝΕΣ ΟΥΚ ΕΚΑΜΨΑΝ ΤΩΝΥ ΤΩ ΒΑΛΛ. Rom 11:4</p> <p>ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ Α ΠΡΟΣΧΥΞΩ ΠΡΟΣ ΜΕ: ΠΕΡΙ ΣΕΝΝΑΧΗΡΙΜ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ, ΗΚΟΥΣΑ. 2Kin 19:20-35</p> <p>21ΟΥΤΟΣ Ο ΛΟΓΟΣ, ΟΝ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΠΙ ΑΥΤΟΝ: ΕΞΟΥΔΕΝΗΣΕΝ ΣΕ ΚΑΙ ΕΜΥΚΤΗΡΙΣΕΝ ΣΕ ΠΑΡΘΕΝΟΣ ΘΥΓΑΤΗΡ ΣΙΩΝ, ΕΠΙ ΣΟΙ ΚΕΦΑΛΗΝ ΑΥΤΗΣ ΕΚΙΝΗΣΕΝ ΘΥΓΑΤΗΡ ΙΕΡΟΥΣΑΛΗΜ. 22ΤΙΝΑ ΩΝΕΙΔΙΣΑΣ ΚΑΙ ΕΒΛΑΣΦΗΜΗΣΑΣ? ΚΑΙ ΕΠΙ ΤΙΝΑ ΥΨΩΣΑΣ ΦΩΝΗΝ? 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| <p>EZRA ΕΣΔΡΑΣ esdras</p> <p>–</p> | |
| <p>NEHEMIAH (1x) ΝΕΕΜΙΑΣ Neemias</p> | <p>ΚΑΙ ΑΡΤΟΝ ΕΞ ΟΥΡΑΝΟΥ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ... Neh 9:15</p> <p>ΑΡΤΟΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ. Joh 6:31</p> |
| <p>ESTHER ΕΣΘΗΡ esther</p> <p>–</p> | |



| Book / Comments | Scripture / References |
|-------------------------------------|---|
| Prophets 57 Quoted Verses | ISAIAH (51x) ΗCΑΙΑC esaias |
| Quoted 5 times, different segments. | ΚΑΙ ΕΙ ΜΗ ΚΥΡΙΟC CΑΒΑΘΘ ΕΓΚΑΤΕΛΗΘΗ ΗΜΙΝ CΠΕΡΜΑ, ΦC CΟΔΟΜΑ ΑΝ ΕΓΕΝΗΘΗΜΕΝ ΚΑΙ ΦC ΓΟΜΟΡΡΑ ΑΝ ΩΜΟΙΘΘΗΜΕΝ. ΕΙ ΜΗ ΚΥΡΙΟC CΑΒΑΘΘ ΕΓΚΑΤΕΛΗΘΗ ΗΜΙΝ CΠΕΡΜΑ, ΦC CΟΔΟΜΑ ΑΝ ΕΓΕΝΗΘΗΜΕΝ ΚΑΙ ΦC ΓΟΜΟΡΡΑ ΑΝ ΩΜΟΙΘΘΗΜΕΝ. ... ΑΝΘΡΩΠΩΝ ΕΙΣ ΤΟΝ ΚΑΙΝΟΝ ΚΑΙ ΚΑΙΝΟΝΤΕC ΚΑΙ ΚΑΙΝΟΝΤΕC ΚΑΙ ΝΕΟΙ ΚΑΙ ΝΕΟΙ ΚΑΙ ΝΕΟΙ. ΠΡΟCΚΥΝΟΥΝΤΑΙ Η ΚΑΡΔΙΑ ΤΟΥ ΔΕΟΥ ΤΟΥΤΟΥ, ΚΑΙ ΤΟΥΤΟ ΕCΤΙΝ ΑΥΤΩΝ ΚΑΡΔΙΑ ΠΡΟCΤΟC ΚΑΙ ΤΟΥΤΟ ΕΠΙΘΑΛΠΟΥC ΑΥΤΩΝ ΕCΤΙΝ ΑΝΑΜΟΙΒΗC ΕΝ ΤΩ ΕΠΙΘΑΛΠΟΥC ΚΑΙ ΤΟΥΤΟ ΕCΤΙΝ ΑΝΟΙΧΘΗC ΚΑΙ ΤΗ ΚΑΡΔΙΑ CΥΝΩC ΕΝ ΚΑΙΝΟΝΤΕC ΕΝ ΚΑΙΝΟΝΤΕC ΑΥΤΟΥC. |
| | Isa 1:9 |
| | Rom 9:29 |
| | Isa 6:9-10 |
| | Mat 13:14-15 |
| | Mar 4:12 |
| | Luk 8:10 |
| | Joh 12:40 |
| | Act 28:26-27 |
| | Isa 7:14 |
| | Mat 1:23 |
| | Isa 8:12 |
| | 1Pet 3:14 |
| | Rom 8:14 |
| | Rom 9:33 |
| | 1Pet 2:8 |
| | Isa 8:17-18 |
| | Heb 2:13 |
| | Isa 8:23-31 |
| | Mat 4:15-16 |
| | Isa 10:22 |
| | Rom 9:27-28 |
| | Isa 11:10 |
| | Rom 15:12 |
| | Isa 22:13 |
| | 1Cor 15:32 |
| | ? |
| | The 'Key of David' passage. Original text not found in Rahlf's; the commonly suggested passage of Isaiah 22:22-24 does not coincide in one single word nor in content, except the word 'David'. |
| | ΤΑ ΔΕ ΛΕΓΕΙ Ο ΑΓΙΟC, Ο ΑΛΗΘΙΝΟC, Ο ΕΧΩΝ ΤΗΝ ΚΛΕΙΝ ΔΛΑΪΔ, Ο ΑΝΟΙΓΩΝ ΚΑΙ ΟΥ ΔΕΙC ΚΛΕΙCΕΙ ΚΑΙ ΚΛΕΙΩΝ ΚΑΙ ΟΥ ΔΕΙC ΑΝΟΙΓΕΙ: |
| | Isa 25:8 |
| | 1Cor 15:54 |
| | Isa 26:20 |
| | Heb 10:37 |
| | Isa 28:11 |
| | 1Cor 14:21 |
| | Isa 28:16 |
| | Rom 9:33 |
| | Rom 10:11 |
| | 1Pet 2:6 |
| | Isa 29:13 |
| | Mat 15:8 |
| | Mar 7:6-7 |
| | Isa 29:14 |
| | 1Cor 1:19 |
| | Isa 29:16 |
| | Rom 9:20 |
| | Heb 12:12 |
| | Isa 37:21-38 |
| | Isa 40:3 |
| | Mat 3:3 |
| | Mar 1:3 |
| | Joh 1:23 |
| | Isa 40:3-5 |
| | Luk 3:4-6 |
| | Isa 40:6-8 |
| | 1Pet 1:24-25 |
| | Isa 40:13 |
| | 1Cor 2:16 |
| | Isa 40:13-14 |
| | Rom 11:34-35 |
| | Rom 11:34-35 |
| | Isa 41:4 |
| | Rev 1:7 |
| | Isa 42:4 |
| | Mat 12:18-21 |
| | Isa 49:6 |
| | Act 13:47 |
| | Isa 49:8 |
| | 2Cor 6:2 |
| | Isa 49:10 |
| | Rev 7:16 |
| | Isa 52:5 |
| | Rom 2:24 |
| | Isa 52:7 |
| | Rom 10:15 |
| | Isa 52:11 |
| | 2Cor 6:17 |
| | Isa 52:15 |
| | Rom 15:21 |
| | Isa 53:1 |
| | Rom 10:16 |
| | Isa 53:1 |
| | Joh 12:38 |
| | Isa 53:4 |
| | Mat 8:17 |
| | Isa 53:5 |
| | 1Pet 2:24 |
| | Isa 53:8 |
| | Act 8:32-33 |
| | Isa 53:9 |
| | 1Pet 2:22 |
| | Isa 53:12 |
| | Luk 22:37 |
| | Gal 4:27 |
| | Isa 54:1 |
| | Gal 4:27 |
| | Isa 56:6 |
| | Mar 11:17 |
| | Luk 19:46 |
| | Isa 58:6 |
| | Luk 6:18-19 |
| | Isa 59:17 |
| | Eph 6:14-17 |
| | 1The 5:8 |
| | Isa 59:20 |
| | Isa 27:9 |
| | Rom 11:26-27 |
| | Isa 60:19-20 |
| | Rev 21:23 |
| | Isa 61:1 |
| | Luk 4:18 |
| | Isa 64:4 |
| | 1Cor 2:9 |
| | Isa 65:1 |
| | Rom 10:20 |
| | Isa 65:2 |
| | Rom 10:21 |
| | Isa 66:1-2 |
| | Act 7:49-50 |

Quoted 5 times, different segments.

Quoted 2 times. See also Isa 28:16 below.

Quoted 3 times. An excellent example on how the verses of Romans quote only part of the text, while 1Peter quotes the full verse from Isaiah.

Quoted 2 times.

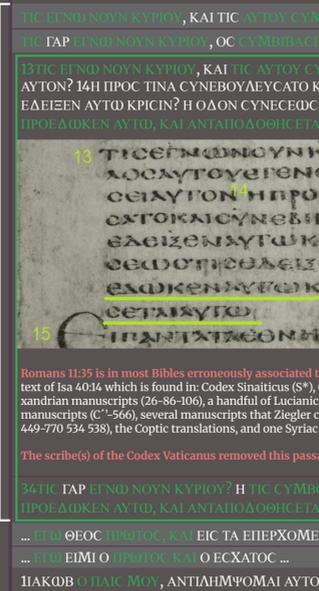
Quoted 4 times, 3x short form, 1x long form.

Quoted 2 times, 1x long form, 1x short form.

Quoted 2 times, 1x long form, 1x short form.

The meaning coincides closely, but 'sin' is replaced with 'infirmity' and 'pains' with 'diseases', which is certainly intentional.

Combines 2 quotations.



Codex Alexandrinus, page 644

Romans 11:35 is in most Bibles erroneously associated to Job 41:3, but it clearly refers to the longer text of Isa 40:14 which is found in: Codex Sinaiticus (S*), Codex Alexandrinus and three other Alexandrian manuscripts (26-86-106), a handful of Lucianic manuscripts (90-36-46-233), all Catena manuscripts (C*-566), several manuscripts that Ziegler classifies as mixed (198 239-306 407 449-770 534 538), the Coptic translations, and one Syriac version.

The scribe(s) of the Codex Vaticanus removed this passage from Isa 40:14!

Job or Isaiah? What Does Paul Quote in Rom 11:35? Katja Kujawa, University of Helsinki, R.R. Ortley

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| Book / Comments | Scripture / References |
|---|---|
| <p>Prophets 57 Quoted Verses</p> <p>JEREMIAH (6x) ΙΕΡΕΜΙΑΣ jeremias</p> <p>Quoted 2 times.</p> <p>Quoted 2 times.</p> <p>Longest virtually matching passage; in itself proof for the superiority of the Greek OT over the Proto-Masoretic text</p> | <p>... ΘΦΘΑΛΜΟΙ ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΒΛΕΠΟΥΣΙΝ, ΩΤΑ ΑΥΤΟΙΣ ΚΑΙ ΟΥΚ ΑΚΟΥΟΥΣΙΝ. <i>Jer 5:21</i></p> <p>ΘΦΘΑΛΜΟΥΣ ΕΧΟΝΤΕΣ ΟΥ ΒΛΕΠΕΤΕ ΚΑΙ ΩΤΑ ΕΧΟΝΤΕΣ ΟΥΚ ΑΚΟΥΕΤΕ. <i>Mar 8:18</i></p> <p>ΜΗ ΣΤΗΛΑΙΟΜΕΝ ΑΥΤΟΥΣ Ο ΟΙΚΟΣ ΜΟΥ ... <i>Jer 7:11</i></p> <p>ΥΜΕΙΣ ΔΕ ΑΥΤΟΝ ΠΟΙΕΙΤΕ ΣΤΗΛΑΙΟΝ ΑΝΘΡΩΠΩΝ. <i>Mat 21:13</i></p> <p>ΥΜΕΙΣ ΔΕ ΠΕΠΟΙΗΚΑΤΕ ΑΥΤΟΝ ΣΤΗΛΑΙΟΝ ΑΝΘΡΩΠΩΝ. <i>Mar 11:17</i></p> <p>ΥΜΕΙΣ ΔΕ ΑΥΤΟΝ ΕΠΟΙΗCΑΤΕ ΣΤΗΛΑΙΟΝ ΑΝΘΡΩΠΩΝ. <i>Luk 19:46</i></p> <p>ΑΛΛ' Η ΕΝ ΤΟΥΤΩ ΚΑΥΧΑΣΘΩ Ο ΚΑΥΧΩΜΕΝΟΣ, CΥΝΙΕΙΝ ΚΑΙ ΓΙΝΩCΚΕΙΝ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ... <i>Jer 9:23</i></p> <p>Ο ΚΑΥΧΩΜΕΝΟΣ ΕΝ ΚΥΡΙΩ ΚΑΥΧΑΣΘΩ. <i>1Cor 1:31</i></p> <p>Ο ΔΕ ΚΑΥΧΩΜΕΝΟΣ ΕΝ ΚΥΡΙΩ ΚΑΥΧΑΣΘΩ. <i>2Cor 10:17</i></p> <p>ΕΓΩ ΚΥΡΙΟΣ ΕΤΑΖΩΝ ΚΑΡΔΙΑΣ ΚΑΙ ΔΟΚΙΜΑΖΩΝ ΣΕΡΒΟΥΣ ΤΟΥ ΔΕΗΝΑΙ ΕΚΑΣΤΩ ΚΑΤΑ ΤΑ ΕΘΕΛΟΥC ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΟΥC ΚΑΡΠΟΥC ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΟΥ. <i>Jer 17:10</i></p> <p>... ΕΓΩ ΕΙΜΙ Ο ΕΡΑΥΝΩΝ ΣΕΡΒΟΥC ΚΑΙ ΚΑΡΔΙΑC, ΚΑΙ ΔΕΙΞΩ ΥΜΙΝ ΕΚΑΣΤΩ ΚΑΤΑ ΤΑ ΕΘΕΛΟΥC. <i>Rev 2:23</i></p> <p>... ΦΩΝΗ ΕΝ ΡΑΜΑ ΗΚΟΥCΘΗ ΘΡΗΝΟΥ ΚΑΙ ΚΛΑΥΘΜΟΥ ΚΑΙ ΟΔΥΡΜΟΥ. ΡΑΧΗΛ ΔΠΟΚΛΑΙΟΜΕΝΗ ΟΥΚ ΗΘΕΛΕΝ ΠΑΥCΑCΘΑΙ ΕΠΙ ΤΟΙC ΥΙΟΙC ΑΥΤΗC, ΟΤΙ ΟΥΚ ΕΙCΙΝ. <i>Jer 38:15</i></p> <p>ΦΩΝΗ ΕΝ ΡΑΜΑ ΗΚΟΥCΘΗ, ΚΛΑΥΘΜΟC ΚΑΙ ΟΔΥΡΜΟC ΠΟΛΥC. ΡΑΧΗΛ ΚΛΑΙΟΥCΑ ΤΑ ΤΕΚΝΑ ΑΥΤΗC, ΚΑΙ ΟΥΚ ΗΘΕΛΕΝ ΠΑΡΑΚΛΗΘΗΝΑΙ, ΟΤΙ ΟΥΚ ΕΙCΙΝ. <i>Mat 2:18</i></p> <p>31 ΑΥΤΗ ΗΜΕΡΑ ΓΡΑΦΟΝΤΑΙ ΦΩCΙΝ ΚΥΡΙΟC, ΚΑΙ ΔΙΑΘΗCΟΜΑΙ ΤΗ ΟΙΚΩ ΙCΡΑΗΛ ΚΑΙ ΤΗ ΟΙΚΩ ΤΩΝ ΔΑ ΔΙΑΘΗΚΗC ΚΑΙΝΗC, ΜΟΥ ΚΑΤΑ ΤΗΝ ΔΙΑΘΗΚΗΝ, ΗΝ ΔΙΕΘΕΜΗΝ ΤΟΙC ΠΑΤΕΡCΙC ΑΥΤΩΝ ΕΝ ΗΜΕΡΑΙC ΣΤΗΛΑΙΟΜΕΝΟΥ ΜΟΥ ΤΗC ΧΕΙΡΟC ΑΥΤΩΝ ΣΤΑΙΟΜΕΝ ΑΥΤΟΥC ΕΚ ΤΗC ΑΓΥΠΤΟΥ, ΟΤΙ ΑΥΤΟΙ ΟΥΚ ΕΝΕΜΕΝΑΝ ΕΝ ΤΗ ΔΙΑΘΗΚΗ ΜΟΥ, ΚΑΙ ΕΓΩ ΗΜΕΙC Α ΑΥΤΩΝ. ΦΩCΙΝ ΚΥΡΙΟC. ΒΛΗ ΑΥΤΗ Η ΔΙΑΘΗΚΗ, ΗΝ ΔΙΕΘΗCΘΑΙ ΤΗ ΟΙΚΩ ΙCΡΑΗΛ ΜΕΤΑ ΤΑC ΗΜΕΡΑC ΕΚΕΙΝΑC, ΦΩCΙΝ ΚΥΡΙΟC. ΔΙΔΟΥC ΔΦΩC ΝΟΜΟΥC ΜΟΥ ΕΙC ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑC ΑΥΤΩΝ ΓΡΑΦΩ ΑΥΤΟΥC. ΚΑΙ ΕΓΩΜΑΙ ΑΥΤΩC ΕΙC ΘΕΟΥC, ΚΑΙ ΑΥΤΟΙ ΕCΘΑΙ ΜΟΥ ΕΙC ΔΕΟΥC. 32 ΚΑΙ ΟΥ ΜΗ ΔΙΔΑCΘΕΙΝ ΕΚ ΑΤΩC ΤΩΝ ΘΩΜΗΤΩΝ ΑΥΤΩΝ ΚΑΙ ΕΚ ΑΤΩC ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΔΙΔΕΙΝ ΕΝΘΥΜΟΙ ΤΩΝ ΚΥΡΙΩΝ, ΟΤΙ ΠΑΝΤΕC ΕΙΔΗCΟΥCΙΝ ΜΕ ΑΠΟΘΗΚΟΥC ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΜΕΤΑΛΟΥC ΑΥΤΩΝ, ΟΤΙ ΕΓΩΜΑΙ ΤΑC ΑΔΙΚΙΑC ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝΕΘΩ ΕΤΙ. <i>Jer 38:31-34</i></p> <p>33 ΟΤΙ ΑΥΤΗ Η ΔΙΑΘΗΚΗ, ΗΝ ΔΙΑΘΗCΟΜΑΙ ΤΩ ΟΙΚΩ ΙCΡΑΗΛ ΜΕΤΑ ΤΑC ΗΜΕΡΑC ΕΚΕΙΝΑC, ΦΩCΙΝ ΚΥΡΙΟC. ΔΙΔΟΥC ΔΦΩC ΝΟΜΟΥC ΜΟΥ ΕΙC ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑC ΑΥΤΩΝ ΓΡΑΦΩ ΑΥΤΟΥC. [...] ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝΕΘΩ ΕΤΙ. <i>Jer 38:33-34</i></p> <p>16 ΑΥΤΗ Η ΔΙΑΘΗΚΗ ΗΝ ΔΙΑΘΗCΟΜΑΙ ΠΡΟC ΑΥΤΟΥC ΜΕΤΑ ΤΑC ΗΜΕΡΑC ΕΚΕΙΝΑC. ΔΕΓΕΙ ΚΥΡΙΟC. ΔΙΔΟΥC ΝΟΜΟΥC ΜΟΥ ΕΠΙ ΚΑΡΔΙΑC ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΕΠΙΓΡΑΦΩ ΑΥΤΟΥC, 17 ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΝΟΜΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝΕΘΗCΟΜΑΙ ΕΤΙ. <i>Heb 10:16-17 (partly inverted)</i></p> <p>Original text not found; probably removed from the codices available to us, being one of the most specific prophecies in regards of IESOUS' death & resurrection. <i>Jer ?</i></p> <p>ΚΑΙ ΕΚΑΘΩΝ ΤΑ ΤΡΑΧΥΛΙΑ ΑΥΤΩΝ, ΤΗΝ ΤΙΜΗΝ ΤΟΥ ΤΕΤΙΜΗΜΕΝΟΥ ΟΝ ΕΤΙΜΗCΑΝΤΟ ΑΠΟ ΥΙΩΝ ΙCΡΑΗΛ, 10 ΚΑΙ ΕΔΩΚΑΝ ΑΥΤΑ ΕΙC ΤΟΝ ΑΓΡΟΝ ΤΟΥ ΚΕΡΑΜΕΩC, ΚΑΘΑ CΥΝΕΤΑΞΕΝ ΜΟΙ ΚΥΡΙΟC. <i>Mat 27:9</i></p> |
| <p>LAMENTATIONS ΘΡΗΝΟΙ threnoi</p> | <p>-</p> |
| <p>EZEKIEL ΙΕΖΕΚΙΗΛ iezekiel</p> | <p>-</p> |
| <p>DANIEL ΔΑΝΙΗΛ daniel</p> | <p>-</p> |
| <p>Prophets (Minor) 21 Quoted Verses</p> <p>HOSEA (6x) ΩCΗΕ hosee</p> | <p>... ΚΑΙ ΕCΤΑΙ ΕΝ ΤΩ ΤΟΠΩ, ΟΥ ΕΡΡΕΘΗ ΑΥΤΟΙC ΟΥ ΛΑΟC ΜΟΥ ΥΜΕΙC, ΕΚΕΙ ΚΛΗΘΗCΟΝΤΑΙ ΥΙΟΙ ΘΕΟΥ ΖΩΝΤΟC. <i>Hos 2:1 (Hos 1:10)</i></p> <p>ΚΑΙ ΕCΤΑΙ ΕΝ ΤΩ ΤΟΠΩ ΟΥ ΕΡΡΕΘΗ ΑΥΤΟΙC. ΟΥ ΛΑΟC ΜΟΥ ΥΜΕΙC, ΕΚΕΙ ΚΛΗΘΗCΟΝΤΑΙ ΥΙΟΙ ΘΕΟΥ ΖΩΝΤΟC. <i>Rom 9:26</i></p> <p>... ΕΡΩ ΤΗCΟΥ ΔΑΔ ΜΟΥ ΔΑΟC ΜΗΤΗ ΕΙ CΥ, ΚΑΙ ... <i>Hos 2:25(23)</i></p> <p>ΚΑΛΕCΩ ΤΗCΟΥ ΔΑΔ ΜΟΥ ΔΑΟC ΜΗΤΗ ΚΑΙ ... <i>Rom 9:25</i></p> <p>ΔΙΟΤΙ ΕΛΕΟC ΘΕΩC ΚΑΙ ΟΥ ΘΥCΙΑΝ ... <i>Hos 6:6</i></p> <p>... ΕΛΕΟC ΘΕΩC ΚΑΙ ΟΥ ΘΥCΙΑΝ. <i>Mat 9:13</i></p> <p>... ΚΑΙ ΕΡΟΥCΙΝ ΤΩC ΘΡΩΠΩΝ ΚΑΔΥΡΑΤΕ ΘΗΜΑ, ΚΑΙ ΤΩC ΘΩΤΩΟC ΠΕCΑΤΕ ΘΗΘΗΜΑ. <i>Hos 10:8</i></p> <p>ΤΟΤΕ ΑΡΞΟΝΤΑΙ ΛΕΓΕΙΝ ΤΩC ΘΡΩΠΩΝ ΠΕCΕΤΕ ΘΗΘΗΜΑ, ΚΑΙ ΤΩC ΘΩΤΩΟC ΚΑΔΥΡΑΤΕ ΘΗΜΑ. <i>Luk 23:30</i></p> <p>... ΕΞ ΑΙΓΥΠΤΟΥ ΜΕΤΕΚΑΛΕCΑ ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ <i>Hos 11:1</i></p> <p>ΕΞ ΑΙΓΥΠΤΟΥ ΕΚΑΛΕCΑ ΤΟΝ ΥΙΟΝ ΜΟΥ. <i>Mat 2:15</i></p> <p>ΜΗ Η ΔΙΚΗ CΟΥ, ΘΑΝΑΤΕ, ΤΟ ΚΕΝΤΡΟΝ CΟΥ, ΑΔΗ? <i>Hos 13:14</i></p> <p>ΜΗ CΟΥ, ΘΑΝΑΤΕ, ΤΟ ΝΙΚΟC? ΜΗ CΟΥ, ΘΑΝΑΤΕ, ΤΟ ΚΕΝΤΡΟΝ? <i>1Cor 15:55</i></p> |
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| <p>ZEPHANIAH CΟΦΟΝΙΑC sophonias</p> | <p>-</p> |
| <p>HAGGAI (1x) ΑΓΓΑΙΟC angaios</p> | <p>... ΕΤΙ ΑΠΑΞ ΕΓΩ CΕΙCΩ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ... <i>Hag 2:6</i></p> <p>ΕΤΙ ΑΠΑΞ ΕΓΩ CΕΙCΩ ΟΥ ΜΟΝΟΝ ΤΗΝ ΓΗΝ ΑΛΛΑ ΚΑΙ ΤΟΝ ΟΥΡΑΝΟΝ. <i>Heb 12:26</i></p> |
| <p>ZACHARIAH (4x) ΖΑΧΑΡΙΑC zacharias</p> | <p>... ΕΠΙΤΙΜΗCΑΙ ΚΥΡΙΟC ΕΝ CΟΙ ... <i>Zec 3:2</i></p> <p>ΕΠΙΤΙΜΗCΑΙ CΟΙ ΚΥΡΙΟC. <i>Jud 1:9</i></p> <p>... ΔΑΒΕΤΕ ΑΜΗΝΤΑ ΕΚΑCΤΩC ΠΡΟC ΤΗC ΒΗCΙC ΑΥΤΩΝ ... <i>Zec 8:16</i></p> <p>... ΔΑΒΕΤΕ ΑΜΗΝΤΑ ΕΚΑCΤΩC ΜΕΤΑ ΤΟΥ ΔΑΒΕΤΕ ΑΥΤΩΝ ... <i>Eph 4:25</i></p> <p>ΧΑΙΡΕ CΦΟΔΡΑ, ΘΥΓΑΤΗΡ CΙΩΝ. ΚΗΡΥCCE, ΘΥΓΑΤΗΡ ΙΕΡΟΥCΑΛΗΜ. 1ΔΟΥ Ο ΒΑCΙΛΕΥC CΟΥ ΕΡΧΕΤΑΙ CΟΙ, ΔΙΚΑΙΟC ΚΑΙ CΩΖΩΝ ΑΥΤΟC, ΠΡΑΥC ΚΑΙ ΕΠΙΒΕΒΗΚΩC ΕΠΙ ΥΠΟΖΥΤΙΟΝ ΚΑΙ ΠΩΔΟΝ ΝΕΟΝ. <i>Zec 9:9</i></p> <p>ΕΠΛΑΤΕ ΤΗ ΘΥΓΑΤΡΗ CΙΩΝ. 1ΔΟΥ Ο ΒΑCΙΛΕΥC CΟΥ ΕΡΧΕΤΑΙ CΟΙ ΠΡΑΥC ΚΑΙ ΕΠΙΒΕΒΗΚΩC ΕΠΙ ΟΝΟΝ ΚΑΙ ΕΠΙ ΠΩΔΟΝ ΥΙΟΝ ΥΠΟΖΥΓΙΟΥ. <i>Mat 21:5</i></p> <p>ΜΗ ΦΟΒΟΥ, ΘΥΓΑΤΗΡ CΙΩΝ. 1ΔΟΥ Ο ΒΑCΙΛΕΥC CΟΥ ΕΡΧΕΤΑΙ, ΚΑΘΗΜΕΝΟC ΕΠΙ ΠΩΔΟΝ ΟΝΟΥ. <i>Joh 12:15</i></p> <p>... ΚΑΙ ΕΠΙΒΛΕΨΟΝΤΑΙ ΠΡΟC ΜΕ ΑΝΘΩΝ ΚΑΤΩΡΧΗCΑΝΤΟ ΚΑΙ ΚΟΨΟΝΤΑΙ ΕΠΙ ΑΥΤΟΝ ΚΟΠΙΕΤΟΝ ΩC ΕΠΙ ΑΓΑΠΗΤΟΝ ... <i>Zec 12:10</i></p> <p>ΟΨΟΝΤΑΙ ΕΙC ΟΝ ΕΞΕΚΕΝΤΗCΑΝ. <i>Joh 19:37</i></p> <p>ΠΑΤΑΞΑΤΕ ΤΟΥC ΠΟΙΜΕΝΑC ΚΑΙ ΕΚCΠΙΑCΑΤΕ ΤΑ ΠΡΟΒΑΤΑ, ΚΑΙ ΕΠΑΞΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΤΟΥC ΠΟΙΜΕΝΑC. <i>Zec 13:7</i></p> <p>ΠΑΤΑΞΩ ΤΟΝ ΠΟΙΜΕΝΑ, ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΔΙΑCΚΟΡΠΙCΘΗCΟΝΤΑΙ ΤΑ ΠΡΟΒΑΤΑ ΤΗC ΠΟΙΜΝΗC. <i>Mat 26:31</i></p> <p>ΠΑΤΑΞΩ ΤΟΝ ΠΟΙΜΕΝΑ, ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΔΙΑCΚΟΡΠΙCΘΗCΟΝΤΑΙ. <i>Mar 14:27</i></p> |
| <p>MALACHI (2x) ΜΑΛΑΧΙΑC malachias</p> | <p>ΗΓΑΠΗCΑ ΤΟΝ ΙΑΚΩΒ, 31 ΤΟΝ ΔΕ ΗCΑΥ ΕΜΙCΗCΑ. <i>Mal 1:2-3</i></p> <p>ΤΟΝ ΙΑΚΩΒ ΗΓΑΠΗCΑ, ΤΟΝ ΔΕ ΗCΑΥ ΕΜΙCΗCΑ. <i>Rom 9:13</i></p> <p>1ΔΟΥ ΕΓΩ ΕΠΙΒΛΕΨΑΤΟΝ ΤΟΝ ΑΥΤΕΛΩΝ ΜΟΥ ΚΑΙ ΕΠΙΒΛΕΨΕΤΑΙ ΤΩΝ ΠΡΟ ΠΡΟCΚΩΝΗCΤΩΝ ΠΡΟC ΕΜΕ ΟΥ ΜΗΤΗ ... <i>Mal 3:1</i></p> <p>1ΔΟΥ ΕΓΩ ΕΠΙΒΛΕΨΑΤΟΝ ΤΟΝ ΑΥΤΕΛΩΝ ΜΟΥ ΠΡΟ ΠΡΟCΚΩΝΗCΤΩΝ. ΟC ΚΑΤΑCΚΕΥΑCΕΙ ΤΗΝ ΔΙΑΟΝ CΟΥ ΕΜΠΡΟCΘΕΝ CΟΥ. <i>Mat 11:10</i></p> <p>1ΔΟΥ ΕΓΩ ΕΠΙΒΛΕΨΑΤΟΝ ΤΟΝ ΑΥΤΕΛΩΝ ΜΟΥ ΠΡΟ ΠΡΟCΚΩΝΗCΤΩΝ. ΟC ΚΑΤΑCΚΕΥΑCΕΙ ΤΗΝ ΔΙΑΟΝ CΟΥ. <i>Mar 1:2</i></p> <p>1ΔΟΥ ΕΓΩ ΕΠΙΒΛΕΨΑΤΟΝ ΤΟΝ ΑΥΤΕΛΩΝ ΜΟΥ ΠΡΟ ΠΡΟCΚΩΝΗCΤΩΝ. ΟC ΚΑΤΑCΚΕΥΑCΕΙ ΤΗΝ ΔΙΑΟΝ CΟΥ ΕΜΠΡΟCΘΕΝ CΟΥ. <i>Luk 7:27</i></p> |



| Book / Comments | Scripture / References | |
|--|---|-------------------------------------|
| <p>MATTHEW (1x) ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ euaggelion kata maththaion</p> | <p>ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΠΡΟΣ ΥΜΑΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΣΟΦΟΥΣ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ. ΕΞ ΑΥΤΩΝ ΑΠΟΚΤΕΝΕΙΤΕ ΚΑΙ ΣΤΑΥΡΩΣΕΤΕ ΚΑΙ ΕΞ ΑΥΤΩΝ ΜΑΣΤΙΓΩΣΕΤΕ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΥΜΩΝ ΚΑΙ ΔΙΩΞΕΤΕ ΑΠΟ ΠΟΛΕΩΣ ΕΙΣ ΠΟΛΙΝ. 35 ΟΠΩΣ ΕΛΘΗ ΕΦ' ΥΜΑΣ ΠΑΝ ΑΙΜΑ ΔΙΚΑΙΟΝ ΕΚΧΥΝΝΟΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΒΕΛ ΤΟΥ ΔΙΚΑΙΟΥ ΕΩΣ ΤΟΥ ΑΙΜΑΤΟΣ ΖΑΧΑΡΙΟΥ ΥΙΟΥ ΒΑΡΑΧΙΟΥ, ΟΝ ΕΦΟΝΕΥΣΑΤΕ ΜΕΤΑΞΥ ΤΟΥ ΝΑΟΥ ΚΑΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ. 36 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ: ΗΞΕΙ ΤΑΥΤΑ ΠΑΝΤΑ ΕΠΙ ΤΗΝ ΓΕΝΕΑΝ ΤΑΥΤΗΝ.</p> | <p>Mat 23:34-36</p> |
| | <p>ΑΠΟΣΤΕΛΩ ΕΙΣ ΑΥΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΑΠΟΣΤΟΛΟΥΣ, ΚΑΙ ΕΞ ΑΥΤΩΝ ΑΠΟΚΤΕΝΟΥΣΙΝ ΚΑΙ ΔΙΩΞΟΥΣΙΝ, 50 ΙΝΑ ΕΚΖΗΤΗΘΗ ΤΟ ΑΙΜΑ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΟ ΕΚΚΕΧΥΜΕΝΟΝ ΑΠΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ, 51 ΑΠΟ ΑΙΜΑΤΟΣ ΑΒΕΛ ΕΩΣ ΑΙΜΑΤΟΣ ΖΑΧΑΡΙΟΥ ΤΟΥ ΑΠΟΛΟΜΕΝΟΥ ΜΕΤΑΞΥ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ. ΝΑΙ ΛΕΓΩ ΥΜΙΝ, ΕΚΖΗΤΗΘΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ.</p> | <p>Luk 11:49-51</p> |
| <p>LUKE (2x) ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ euaggelion kata loukan</p> | <p>ΑΞΙΟΣ ΓΑΡ Ο ΕΡΓΑΤΗΣ ΤΟΥ ΜΙΣΘΟΥ ΑΥΤΟΥ.</p> | <p>Luk 10:7</p> |
| | <p>ΑΞΙΟΣ Ο ΕΡΓΑΤΗΣ ΤΟΥ ΜΙΣΘΟΥ ΑΥΤΟΥ.</p> | <p>1Tim 5:18</p> |
| | <p>ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΣΩΜΑ ΜΟΥ ΤΟ ΥΠΕΡ ΥΜΩΝ ΔΙΔΟΜΕΝΟΝ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗΣΙΝ. [...] ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΝ ΤΩ ΑΙΜΑΤΙ ΜΟΥ ΤΟ ΥΠΕΡ ΥΜΩΝ ΕΚΧΥΝΝΟΜΕΝΟΝ.</p> | <p>Luk 22:19-20</p> |
| <p>ΤΟΥΤΟ ΜΟΥ ΕΣΤΙΝ ΤΟ ΣΩΜΑ ΤΟ ΥΠΕΡ ΥΜΩΝ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗΣΙΝ. [...] ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΣΤΙΝ ΕΝ ΤΩ ΕΜΩ ΑΙΜΑΤΙ. ΤΟΥΤΟ ΠΟΙΕΙΤΕ, ΟΣΑΚΙΣ ΕΑΝ ΠΙΝΗΤΕ, ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗΣΙΝ.</p> | <p>1Cor 11:24-25</p> | |
| <p>ACTS OF THE APOSTLES (1x) ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ praxeis apostolon</p> <p>Quoted 2 times within the book.</p> <p>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.</p> | <p>ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΚΕΙΣ? 5 ΕΙΠΕΝ ΔΕ: ΤΙΣ ΕΙ, ΚΥΡΙΕ? Ο ΔΕ: ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ ΟΝ ΣΥ ΔΙΩΚΕΙΣ. 6 ΑΛΛ' ΑΝΑΣΤΗΘΙ ΚΑΙ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΛΑΛΗΘΗΣΕΤΑΙ ΣΟΙ Ο ΤΙ ΣΕ ΔΕΙ ΠΟΙΕΙΝ.</p> | <p>Act 9:4-6</p> |
| | <p>ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΚΕΙΣ? 8 ΕΓΩ ΔΕ ΑΠΕΚΡΙΘΗΝ: ΤΙΣ ΕΙ, ΚΥΡΙΕ? ΕΙΠΕΝ ΤΕ ΠΡΟΣ ΜΕ: ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ, ΟΝ ΣΥ ΔΙΩΚΕΙΣ. [...] 10 ΕΙΠΟΝ ΔΕ: ΤΙ ΠΟΙΗΣΩ, ΚΥΡΙΕ? Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ ΠΡΟΣ ΜΕ: ΑΝΑΣΤΑΣ ΠΟΡΕΥΟΥ ΕΙΣ ΔΑΜΑΣΚΟΝ ΚΑΚΕΙ ΣΟΙ ΛΑΛΗΘΗΣΕΤΑΙ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΤΕΤΑΚΤΑΙ ΣΟΙ ΠΟΙΗΣΑΙ.</p> | <p>Act 22:7-10</p> |
| | <p>ΣΑΟΥΛ ΣΑΟΥΛ, ΤΙ ΜΕ ΔΙΩΚΕΙΣ? ΣΚΛΗΡΟΝ ΣΟΙ ΠΡΟΣ ΚΕΝΤΡΑ ΛΑΚΤΙΖΕΙΝ. 15 ΕΓΩ ΔΕ ΕΙΠΑ. ΤΙΣ ΕΙ, ΚΥΡΙΕ? Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ: ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ ΟΝ ΣΥ ΔΙΩΚΕΙΣ. 16 ΑΛΛ' ΑΝΑΣΤΗΘΙ ΚΑΙ ΣΤΗΘΙ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΣΟΥ. ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΩΦΘΗΝ ΣΟΙ, ΠΡΟΧΕΙΡΙΣΑΣΘΑΙ ΣΕ ΥΠΗΡΕΤΗΝ ΚΑΙ ΜΑΡΤΥΡΑ ΩΝ ΤΕ ΕΙΔΕΣ [ΜΕ] ΩΝ ΤΕ ΟΦΘΗΣΟΜΑΙ ΣΟΙ, 17 ΕΞΑΙΡΟΥΜΕΝΟΣ ΣΕ ΕΚ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΚ ΤΩΝ ΕΘΝΩΝ ΕΙΣ ΟΥΣ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΣΕ 18 ΑΝΟΙΞΑΙ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ, ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΑΠΟ ΣΚΟΤΟΥΣ ΕΙΣ ΦΩΣ ΚΑΙ ΤΗΣ ΕΞΟΥΣΙΑΣ ΤΟΥ ΣΑΤΑΝΑ ΕΠΙ ΤΟΝ ΘΕΟΝ, ΤΟΥ ΛΑΒΕΙΝ ΑΥΤΟΥΣ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ ΚΑΙ ΚΛΗΡΟΝ ΕΝ ΤΟΙΣ ΗΓΙΑΣΜΕΝΟΙΣ ΠΙΣΤΕΙ ΤΗ ΕΙΣ ΕΜΕ.</p> | <p>Act 26:14-18</p> |

THE GREEK OLD TESTAMENT

Addendum · Canon & Apocrypha



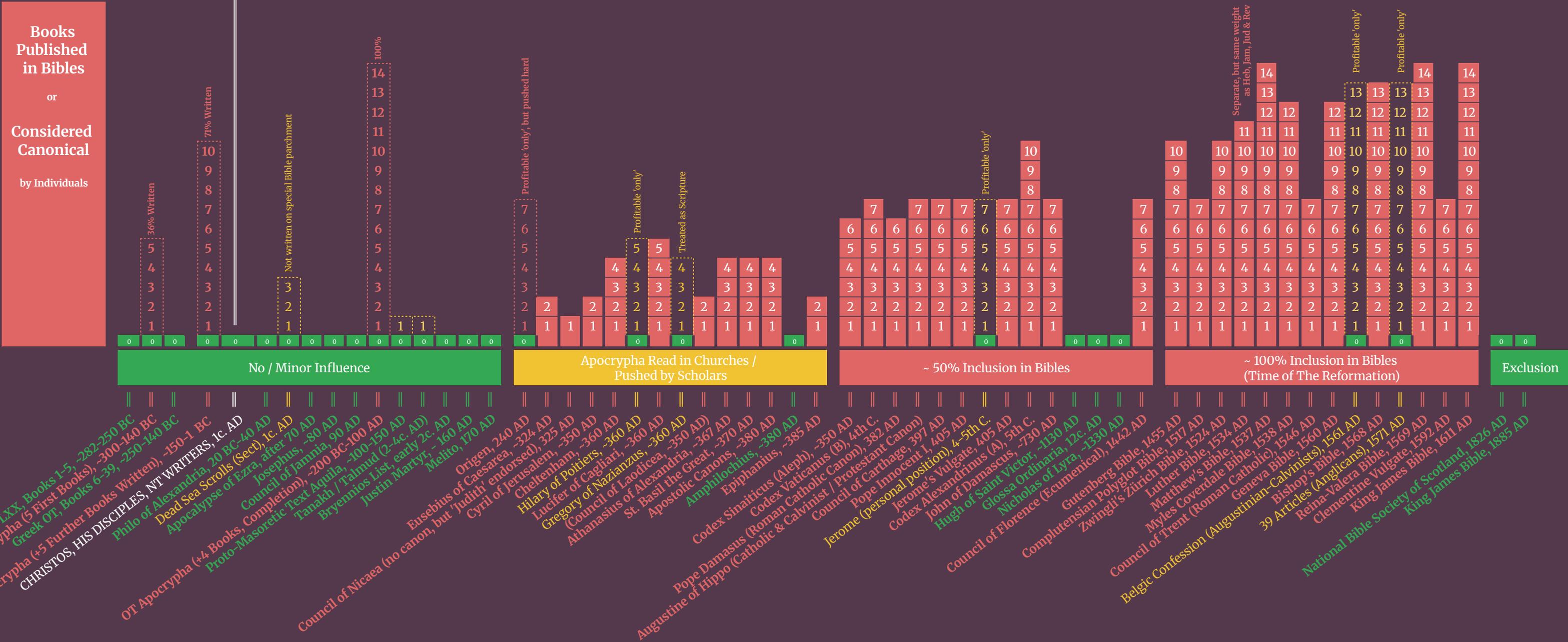
| Comments | Scripture / References | |
|---|--|---|
| Ecclesiastical Books (also called Apocrypha / Deuterocanonical Books) | <p>Some critics do not recognize the Greek Old Testament because some translations such as Brenton, the LXX 2012 and the NETS still include the Ecclesiastical Books (commonly 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.</p> | |
| | <p>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.</p> | <p>Source</p> |
| | <p>2. The term 'Anagignoskomena' used by the Greeks (ΑΝΑΓΙΓΝΩΣΚΟΜΕΝΑ, 'things that are read' or 'profitable reading') points in the same direction.</p> | <p>Source</p> |
| | <p>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'.</p> | <p>Source</p> |
| | <p>4. There is no evidence that the Alexandrian Jews ever promulgated a canon of Scripture.</p> | <p>Source</p> |
| | <p>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.</p> | <p>Source Source Source</p> |
| | <p>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. 10 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.</p> | <p>▶ see study 'Non-Canonical Writings'</p> |
| | <p>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).</p> | <p>Source</p> |
| | <p>8. The complete Ecclesiastical Books are not found in any of the various codices that contain the Greek Old Testament.</p> | <p>▶ see also the study 'Canon'</p> |
| <p>9. Practically all Masoretic Bibles included the Ecclesiastical Books well until after the Reformation.</p> | <p>see below</p> | |

THE GREEK OLD TESTAMENT

Addendum · Canon & Apocrypha



Deuterocanonicals ||| Timeline of Inclusion & Exclusion





| | Timeline | Bible / Actor | Count | Survey | | |
|---------------------|---|---|-------|--|--|--|
| BC | Old Testament Canon (22, modern count 39 books) | | 22 + | 14 | Old Testament Apocrypha, only counted if part of the 14 deuterocanonical books (1&2 Clement added). It is not always clear if Nehemiah & Ezra are counted as 1 or 2 books called Esdras. | |
| | -282-250 BC | · Greek Pentateuch (Septuagint, LXX) | 5 + | 0 | Apocrypha 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 'Septuagintal Plus' (=Apocrypha) and many still erroneously consider integral part of the Septuagint, would not even be finished until 240 years after (!) the Greek OT had been fully translated in 140 BC. | Source 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 |
| AD | 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 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 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 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 | 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 Source |
| | 2-4c. AD | · Tanakh / Talmud | 24 + | 0 | Wisdom of Sirach (Ben Sira) was now quoted several times in the Talmud and was closest to an inclusion in the canon. Considered as 'historically valuable': 1-2 Maccabees and Judith. Considered 'heretical': 3-4 Maccabees, Susanna, plus Enoch and Jubilees. | Source |
| | (early 2c. AD) | · Bryennios List | 22 | - | Apocrypha not included . | Source |
| | - 160 AD | · Justin Martyr (Apologist & Philosopher) | - | - | Apocrypha never mentioned in any of his works . | Source |
| | 170 AD | · Melito (Bishop of Sardis) | 21 | - | Apocrypha not mentioned in his OT canon list . | Source |
| | 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 E.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 | He saw the Christian canon as consisting of '22 books of the Hebrews' (he included the Epistle of Jeremiah), 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, Maccabees (plural), Tobit, Wisdom (of Solomon). He also defended Bel and the Dragon, Sirach and Susanna. He only discriminated the Pseudepigrapha, which he called in fact 'Apocrypha' in the sense of being hidden / secret. He excluded the books of James, 2 Peter, and 2 & 3 John from his canon. | Ernst Bede-pennin, page 237-238 ▶ see also the study 'Canon' Source ▶ see also the detailed discernment |
| | -324 AD | · Eusebius of Caesarea (Historian, Exegete) | - | 2 | Apocrypha considered as 'profitable for reading', and 2 books considered as canonical. | ▶ see also the study 'Canon' |
| | 325 AD | · Council of Nicaea (Ecumenical Council) | - | 1 | No definition of the biblical canon, but the book of Judith was considered inspired. | Source |
| | -350 AD | · Cyril of Jerusalem (Theologian, Bishop) | 22 + | 2 | Apocrypha considered as 'profitable for reading', and 2 books considered as canonical. | ▶ see also the study 'Canon' |
| | -360 AD | · Cheltenham | 22 + | 4 | Apocrypha considered canonical (4 books). The list specifically mentions 22 OT books. | Source |
| | -360 AD | · Hilary of Poitiers (Bishop, Catholic Doctor of the Church, Philosopher) | 22 + | 0 | Apocrypha considered as 'profitable for reading'. Judith, Tobit considered canonical by some. He quoted Baruch in one breath with Moses and Isaiah, quoted Wisdom and called Susanna 'blessed'. | References to Baruch, Maccabees, Susanna |
| | -360 AD | · Lucifer of Cagliari (Catholic Bishop) | - | 5 | 5 books considered as canonical. | Source |
| | -360 AD | · Gregory of Nazianzus (Archbishop, Theologian) | 22 + | 0 | Apocrypha rejected . He counted 22 OT books. But he taught from Baruch, Judith, Sirach and from Wisdom of Solomon, and treated it rather as Scripture. | Source (Catholic) |
| | -363 AD | · Council of Laodicea | 22 + | 2 | Apocrypha considered as 'profitable for reading', and 2 books considered as canonical. 22 OT books. | ▶ see also the study 'Canon' |
| | -367 AD | · Athanasius of Alexandria (Pope of Coptic Church) | 22 + | 4 | Apocrypha considered as 'profitable for reading', and 4 books considered as canonical. 22 OT books. | Source (Catholic) |
| | -370 AD | · Basil the Great (Catholic Doctor, Bishop, Theologian) | - | 4 | He quoted 4 books as Scripture: Baruch, Judith, Sirach, Wisdom of Solomon. | Source (Catholic) |
| | -380 AD | · Apostolic Canons (Syrian Church Order) | 22 + | 4 | Apocrypha considered as 'profitable for reading', and 4 books considered as canonical. 22 OT books. | ▶ see also the study 'Canon' |
| | -380 AD | · Amphilocheus (Bishop) | 21 + | 0 | Apocrypha thoroughly rejected . | ▶ see also the study 'Canon' |
| -385 AD | · Epiphanius (Bishop) | 22 + | 2 | Apocrypha considered as 'profitable for reading', and 2 books considered as canonical. | Source | |
| -350 AD | · Sinaiticus (Alep) Greek Old Testament (Alexandrian text-type) | - | 6 | Apocrypha included (6 books), only part of the manuscript survived. | Source | |
| 4th C. | · Vaticanus (B) Greek Old Testament (Alexandrian text-type) | 39 + | 7 | Apocrypha included (7 books). | Source | |
| 382 AD | · Pope Damasus / Council of Rome (Catholic Canon) | 39 + | 6 | Apocrypha partly legalized as canonical, through his Council of Rome. Fully merged with biblical texts. Damasus then commissioned in 383 AD the Latin Vulgate edition of the Bible, which would prove instrumental in the fixation of the canon in the West, but removed the previously included sections A-F of the Book of Esther and the auto(bio)graphical Psalm of David. | Source Source | |
| 393 AD | · Augustine of Hippo (3rd Catholic Doctor & Patriarch of Calvinism = significant conflict of interest; Problematic doctrines: Former Manichaean, 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. | Source Source Source ▶ see also the detailed discernment | |
| 397 AD (and 419 AD) | · Council of Carthage | 39 + | 7 | Summary of the Council of Hippo, reconfirmed 419 AD, therefore Apocrypha formalized as canonical. | Source Source | |
| 405 AD | · Pope Innocent I | 39 + | 7 | Re-confirmation of the council of Hippo & Carthage, therefore Apocrypha formalized as canonical. | Source | |
| 4-5th C. | · Jerome (of Stridon) (Confessor, Historian, Catholic Priest, Secretary to Pope Damasus, Theologian) | 0 | 7 | Apocrypha rejected (personal position). But he called Baruch a prophet, quoted from Bel and the Dragon, 2 Maccabees, Sirach, Susanna, Tobit and Wisdom. He encouraged churches to read Wisdom of Solomon and Ecclesiasticus for their edification. | Source Source | |
| 405 AD | · Jerome's Vulgate Latin Old Testament / Masoretic Text (Western text-type) | 39 + | 7 | Jerome had now submitted to the decree of Rome, of Pope Damasus who had commissioned the Vulgate. He included 7 books as canonical. | Source Source | |
| 5th C. | · Alexandrinus (A) Greek Old Testament (Alexandrian text-type) | 39 + | 10 | Apocrypha included (10 books), merged. | The Canon of Scripture, by E.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 notes in the same way as to Scripture. He did clearly -NOT- remove it from the codices. | Source "Macc" "Tobit" "Wisdom" | |
| -730 AD | · John of Damascus (Apologist, Monk, Priest) | 22 + | 7 | Apocrypha considered as canonical (7 books; disguised as content of the 'Apostolic Canons'). | Source | |
| -1130 AD | · Hugh of Saint Victor (Mystic, Theologian) | 22 + | 0 | Apocrypha considered as 'profitable for reading'. | Source (limited credibility, numerous errors) | |
| 12c. AD | · Glossa Ordinaria (Medieval Scholarly Bible) | 22 + | 0 | Apocrypha considered as 'profitable for reading'. | | |
| -1330 AD | · Nicholas of Lyra (Franciscan, former Jew) | 39 + | 0 | Apocrypha thoroughly rejected . | | |
| 1442 AD | · Council of Florence (Ecumenical Council) | 39 + | 7 | Apocrypha included (7 books), merged. | Source | |
| -1450 AD | · Dominican Friar, Archbishop | 22 + | 0 | Apocrypha thoroughly rejected . | Source | |
| 1455 AD | · Gutenberg Bible (First Mass-Produced Bible) | 39 + | 10 | Apocrypha included (10 books), fully merged. | Original Bible | |
| -1510 AD | · Erasmus (Catholic Theologian, Philosopher) | 22 | ? | Apocrypha accepted as 'profitable for reading'. He indicated an acceptance of a wide Christian canon. | Source Source | |
| 1517 AD | · Complutensian Polyglot (Franciscan) | - | 7 | Apocrypha included (7 books), separate section. | Source | |
| 1524 AD | · Zwingli's Zürich Bible (Reformed) | 39 + | 10 | Apocrypha included, fully merged (some say separate section, but the original clearly shows it to be included in between-, not at the end of the OT books) | Original Bible | |
| 1534 AD | · Luther Bible (Augustinian) | 24 + | 11 | Apocrypha included (11 books), same weight as the books of Hebrews, James, Jude and Revelation. He badly disparaged the book of James. Also rejection of Esther, while he regarded 1 Maccabees and Judith as "not unworthy" to be reckoned among Holy Scripture. He cited Sirach (191x) and Wisdom of Solomon; in many quotes he treated those as 'Scripture'. | Original Bible Source Works of Luther | |
| 1537 AD | · Matthew's Bible | 39 + | 14 | Apocrypha included (14 books), separate section. | Original Source | |
| 1538 AD | · Myles Coverdale Bible (Preacher, Theologian) | 39 + | 12 | Apocrypha included (12 books), separate section. | Original Bible | |
| 1546 AD | · Council of Trent (Roman Catholic) | 39 + | 7 | Apocrypha included (7 books), merged. Formal confirmation of the Roman Catholic canon set into practise some 1146 years earlier. | Source | |
| 1560 AD | · Geneva Bible | 39 + | 12 | Apocrypha included (12 books), separate section. | Original Bible | |
| 1561 AD | · Belgic Confession (Augustinian-Calvinists) | 39 + | 13 | Rejected, but 13 books considered 'profitable for reading'. | Source | |
| 1568 AD | · Bishop's Bible | 39 + | 13 | Apocrypha included (13 books), separate section. | Source | |
| 1569 AD | · Reina-Valera Bible (Spanish Bible) | 39 + | 14 | Apocrypha included (14 books), merged. Separate section in second edition in 1602 AD, removed in 1862 AD. | Source | |
| 1571 AD | · 39 Articles (Anglican) | 39 + | 13 | Rejected, but 13 books considered 'profitable for reading' and read in their churches until today. | Source | |
| 1592 AD | · Clementine Vulgate | 39 + | 7 | Apocrypha included (7 books), separate section. | Source | |
| 1611 AD | · King James Bible | 39 + | 14 | Apocrypha included (14 books), separate section. | Source Source | |
| 1647 AD | · Westminster CoF (Augustinian) | 39 + | 0 | Apocrypha thoroughly rejected . | Source | |
| 1851 AD | · Lancelot Brenton LXX | 39 + | 15 | Apocrypha included (15 books), separate section. | Source | |
| 1885 AD | · King James Bible | 39 + | 0 | Apocrypha excluded for reasons related to costs. The National Bible Society of Scotland had successfully petitioned in 1826 to not print anymore the Apocrypha. If it would not have proven less costly to produce the Bibles without it, we would most probably (!) still have the Apocrypha in our common Bibles today. | Source Source | |
| 1979 AD | · Good News Bible (Reformed) | 39 + | 14 | Apocrypha included (14 books), separate section. | Original Bible | |

No / Minor Influence

Read in Churches

Inclusion in Majority of Bibles

Gradual Exclusion

