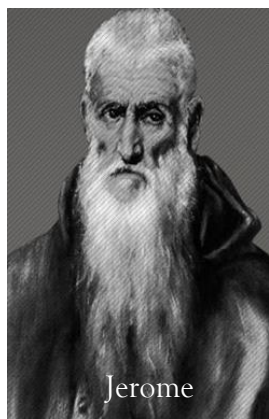


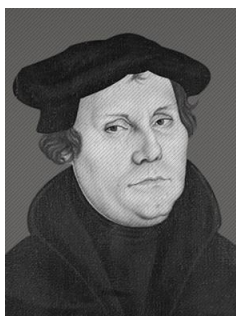
Homer



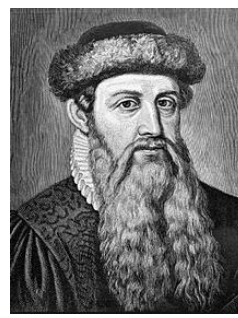
Alexander the Great



Jerome



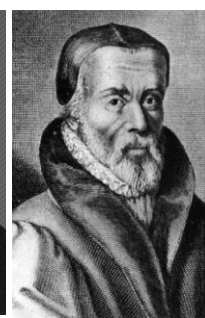
Martin Luther



Johannes Gutenberg



Desiderius Erasmus



William Tyndale



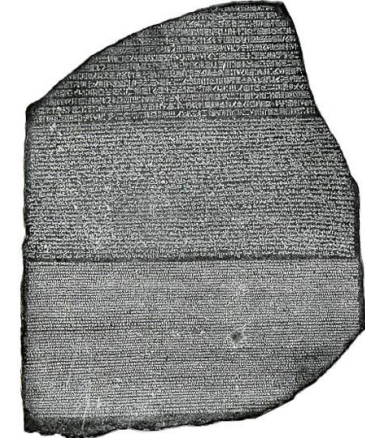
Napoleon Bonapart

Lost in Translation: Philology, Linguistics and the Bible

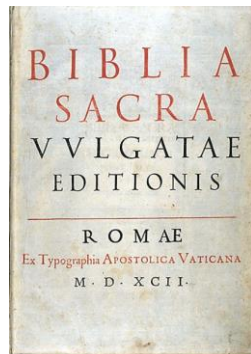
Bill Gazeley

April 29th, **May 6th** and May 13th

The Rosetta Stone



The Vulgate



Greek



Mythology

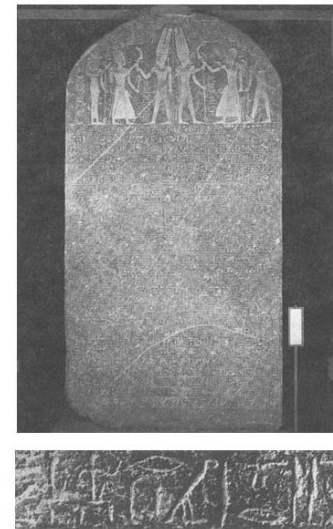
The Septuagint



Hebrew – Aramaic



Merneptah Stele



Babylonian Exile

Alexander's Conquest – Greek becomes Lingua Franca of Egypt, Judea, etc.

Fall of Constantinople
Greek documents flow to West

Life of Jesus

Paul's Letters
Gospels

Jerome translates the Bible into Latin

Christian Scriptures – Latin -- Vulgate

Christian Scriptures -- Greek

Septuagint – Jewish Scriptures in Greek

Jewish Scriptures – Hebrew [Old Testament]

500

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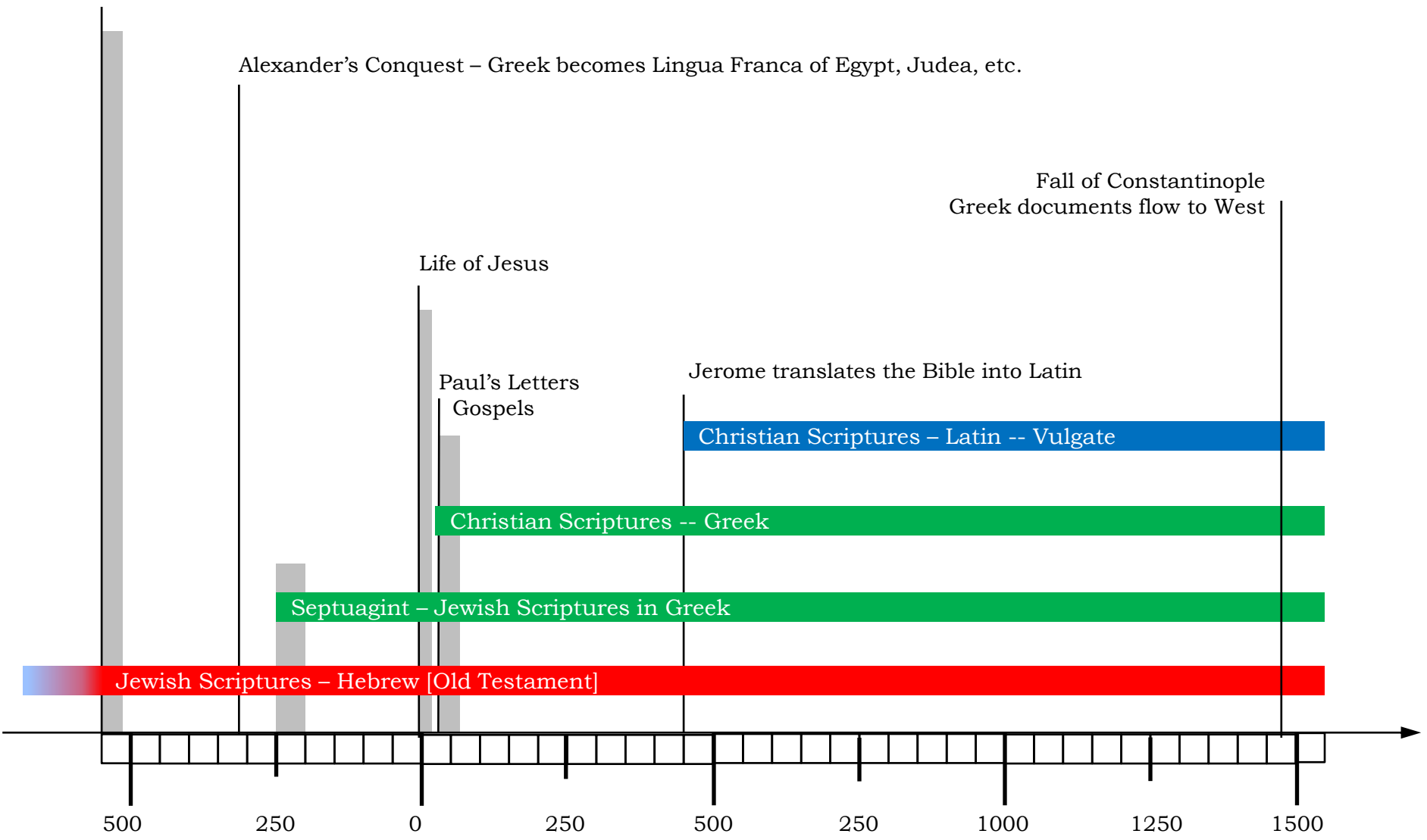
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1250

1500



The Babylonian Exile

- Period in [Jewish history](#) during which a number of people from the ancient [Kingdom of Judah](#) were captives in [Babylonia](#).
 - After the [Battle of Carchemish](#) in 605 BCE, [Nebuchadnezzar](#), the king of Babylon, besieged [Jerusalem](#), resulting in tribute being paid by King [Jehoiakim](#).
 - Jehoiakim refused to pay tribute in Nebuchadnezzar's fourth year, which led to another siege in Nebuchadnezzar's seventh year, culminating with the death of Jehoiakim and the exile of King [Jeconiah](#), his court and many others.
 - Jeconiah's successor [Zedekiah](#) and others were exiled in Nebuchadnezzar's eighteenth year; a later deportation occurred in Nebuchadnezzar's twenty-third year.
 - These deportations are dated to ~597 BCE for the first, with others dated at 587/586 BCE, and 582/581 BCE respectively.
- After the fall of Babylon to the Persian king [Cyrus the Great](#) in 539 BCE, exiled Judeans were permitted to return to Judah.
 - According to the biblical [book of Ezra](#), construction of the [second temple in Jerusalem](#) began around 537 BCE.
- Archaeological studies have revealed that not all of the population of Judah was deported, and that, although [Jerusalem](#) was utterly destroyed, other parts of Judah continued to be inhabited during the period of the exile.
 - The return of the exiles was a gradual process rather than a single event, and many of the deportees or their descendants did not return.

Key Points in History of Judea

- 330 BCE Alexander's Conquest, including Judea and Egypt
 - Large population of Jews in Egypt following Babylonia Exile
- 250+ BCE Jewish Scriptures translated into Greek
- 167-160 BCE Maccabean Revolt
 - Jews win independence Antiochus IV of Seleucid Dynasty
- 63 BCE Roman Invasion of Judea
- 4 BCD – 30/33 BC Life of Jesus
- ~50-70 CE Paul's Letters
- 66-70 CE Jewish-Roman War
 - **Destruction of Temple**
- ~70 CE Mark's Gospel
- ~100 CE John's Gospel
- ~400 Jerome translates Bible into Latin "The Vulgate"
- 1453 Fall of Constantinople

Ad Fontes

- 1439
 - Johannes Gutenberg first European to use movable type
- 1453 Fall of Constantinople
 - Flood of Greek language documents to the Latin-speaking Western Roman Empire
- 1516 Erasmus Publishes Greek New Testament
 - *1514 Complutensian Polyglot printed, but publishing delayed until OT completed*
- 1522 Martin Luther publishes German NT
 - 1534 Martin Luther publishes Old Testament
- English Bibles
 - Old/Middle English
 - 1611 King James
 - Modern Translations

John 1:41-42

2147 [e]	3778 [e]	4412 [e]	3588 [e]	80 [e]	3588 [e]	2398 [e]	4613 [e]	2532 [e]	3004 [e]	846 [e]	2147 [e]	3588 [e]
heuriskei	houtos	prōton	ton	adelphon	ton	idion	Simōna	kai	legei	autō	Heurēkamen	ton
41 εὕρισκει	οὗτος	πρῶτον	τὸν	ἀδελφὸν	τὸν	ἴδιον	Σίμωνα ,	καὶ	λέγει	αὐτῷ ,	Εὕρηκαμεν	τὸν
Finds	he	first	the	brother	-	[his] own	Simon	and	says	to him	We have found	the
V-PIA-3S	DPro-NMS	Adv-S	Art-AMS	N-AMS	Art-AMS	Adj-AMS	N-AMS	Conj	V-PIA-3S	Pro-DM3S	V-RIA-1P	Art-AMS

3323 [e]	3739 [e]	1510 [e]	3177 [e]	5547 [e]	71 [e]	846 [e]	4314 [e]	3588 [e]	2424 [e]
Messian	ho	estin	methermēneuomenon	Christos	ēgagen	auton	pros	ton	lēsun
Μεσσιάν ,	ὃ	ἐστίν	μεθερμηνευόμενον	Χριστός .	42 ἤγαγεν	αὐτὸν	πρὸς	τὸν	Ἰησοῦν .
Messiah	which	is	translated	Christ	he led	him	to	-	Jesus
N-AMS	RelPro-NNS	V-PIA-3S	V-PPM/P-NNS	N-NMS	V-AIA-3S	Pro-AM3S	Prep	Art-AMS	N-AMS

1689 [e]	846 [e]	3588 [e]	2424 [e]	3004 [e]	4771 [e]	1510 [e]	4613 [e]	3588 [e]	5207 [e]	2491 [e]	4771 [e]	2564 [e]	
emblepsas	autō	ho	lēsous	eipen	Sy	ei	Simōn	ho	huios	lōannou	sy	klēthēsē	
ἐμβλέψας	αὐτῷ ,	ὁ	Ἰησοῦς	εἶπεν ,	Σὺ	εἶ	Σίμων	ὁ	υἱὸς	Ἰωάννου*	;	σὺ	κληθήσῃ
having looked at	him	-	Jesus	said	You	are	Simon	the	son	of Jonah		you	will be called
V-APA-NMS	Pro-DM3S	Art-NMS	N-NMS	V-AIA-3S	Pro-N2S	V-PIA-2S	N-NMS	Art-NMS	N-NMS	N-GMS		Pro-N2S	V-FIP-2S

2786 [e]	3739 [e]	2059 [e]	4074 [e]
Kēphas	ho	hermēneuetai	Petros
Κηφᾶς ,	ὃ	ἐρμηνεύεται	Πέτρος .
Cephas	which	means	Peter
N-NMS	RelPro-NNS	V-PIM/P-3S	N-NMS

Englishman's Concordance

Κηφᾶς (Kēphas) — 5 Occurrences

John 1:42 N-NMS

GRK: σὺ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται

NAS: you shall be called *Cephas* (which

KJV: shalt be called *Cephas*, which

INT: you will be called *Cephas* which means

1 Corinthians 3:22 N-NMS

GRK: Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος

NAS: Apollos or *Cephas* or the world

KJV: Apollos, or *Cephas*, or the world,

INT: Apollos or *Cephas* or [the] world

1 Corinthians 9:5 N-NMS

GRK: κυρίου καὶ Κηφᾶς

NAS: of the Lord *and Cephas?*

KJV: of the Lord, and *Cephas?*

INT: Lord and *Cephas*

Galatians 2:9 N-NMS

GRK: Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης

NAS: to me, James *and Cephas* and John,

KJV: when James, *Cephas*, and John,

INT: James and *Cephas* and John

Galatians 2:11 N-NMS

GRK: δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν

NAS: But when *Cephas* came to Antioch,

INT: moreover came *Peter* to Antioch

Parsing Key

Part of Speech: Noun

Case: Nominative

Gender: Masculine

Number: Singular

Full Parsing Key

Concordance Entries

Strong's Greek 2786

9 Occurrences

Κηφᾶ — 3 Occ.

Κηφᾶν — 1 Occ.

Κηφᾶς — 5 Occ.

Additional Entries

κηρύσσουσιν — 1 Occ.

κηρύξαι — 3 Occ.

κηρύξας — 1 Occ.

κηρύξατε — 2 Occ.

κηρύξω — 1 Occ.

κηρύξωσιν — 1 Occ.

κήρυξον — 1 Occ.

κήτους — 1 Occ.

Κηφᾶ — 3 Occ.

Κηφᾶν — 1 Occ.

κιβωτόν — 4 Occ.

κιβωτός — 1 Occ.

κιβωτοῦ — 1 Occ.

κιθάρα — 1 Occ.

κιθάραις — 1 Occ.

κιθάραν — 1 Occ.

κιθάρας — 1 Occ.

κιθαριζόμενον — 1 Occ.

κιθαριζόντων — 1 Occ.

κιθαρωδῶν — 2 Occ.

Parsing Abbreviations

Part of Speech – Person, Tense, Mood, Voice – Case, Number, Gender, Comparison

Part of Speech

V - Verb

N - Noun

Adv - Adverb

Adj - Adjective

Art - Article

DPro - Demonstrative Pronoun

IPro - Interrogative / Indefinite
Pronoun

Pro - Personal / Possessive Pronoun

RecPro - Reciprocal Pronoun

RelPro - Relative Pronoun

RefPro - Reflexive Pronoun

Prep - Preposition

Conj - Conjunction

I - Interjection

Prtcl - Particle

Heb - Hebrew Word

Aram - Aramaic Word

Person

1 - 1st Person

2 - 2nd Person

3 - 3rd Person

Voice

A - Active

M - Middle

P - Passive

M/P - Middle or Passive

Case

N - Nominative

V - Vocative

A - Accusative

G - Genitive

D - Dative

Number

S - Singular

P - Plural

Gender

M - Masculine

F - Feminine

N - Neuter

Comparison

C - Comparative

S - Superlative

Tense

P - Present

I - Imperfect

F - Future

A - Aorist

R - Perfect

L - Pluperfect

Mood

I - Indicative

M - Imperative

S - Subjunctive

O - Optative

N - Infinitive

P - Participle

◀ 2786. Κέphas ▶

Strong's Concordance

Κέphas: "a rock," Cephias, a name given to the apostle Peter

Original Word: Κηφᾶς, ἄ, ὁ

Part of Speech: Noun, Masculine

Transliteration: Képhas

Phonetic Spelling: (kay-fas')

Short Definition: Cephias

Definition: Cephias (Aramaic for rock), the new name given to Simon Peter, the apostle.

NAS Exhaustive Concordance

Word Origin

of Aramaic origin

Definition

"a rock," Cephias, a name given to the apostle Peter

NASB Translation

Cephias (9).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries
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Englishman's Concordance

Strong's Greek 2786

9 Occurrences

Κηφᾶ — 3 Occ.

Κηφᾶν — 1 Occ.

Κηφᾶς — 5 Occ.

John 1:42 N-NMS

GRK: σὺ κληθήσῃ **Κηφᾶς** ὃ ἐρμηνεύεται

NAS: you shall be called **Cephias** (which

KJV: shalt be called **Cephias**, which

INT: you will be called **Cephias** which means

1 Corinthians 1:12 N-GMS

GRK: Ἐγὼ δὲ **Κηφᾶ** Ἐγὼ δὲ

NAS: and I of Apollos, **and I of Cephias**, and I of Christ.

KJV: and I **of Cephias**; and I

INT: I moreover **of Cephias** I moreover

1 Corinthians 3:22 N-NMS

GRK: Ἀπολλῶς εἴτε **Κηφᾶς** εἴτε κόσμος

NAS: Apollos or **Cephias** or the world

KJV: Apollos, or **Cephias**, or the world,

INT: Apollos or **Cephias** or [the] world

1 Corinthians 9:5 N-NMS

The Exhaustive Concordance of the Bible,^[n 1] generally known as **Strong's Concordance**, is a Bible concordance, an index of every word in the **King James Version** (KJV), constructed under the direction of **James Strong**. Strong first published his *Concordance* in 1890, while professor of **exegetical theology** at **Drew Theological Seminary**.

http://sawte.com/sho_wthread.php?t=11393&page=2

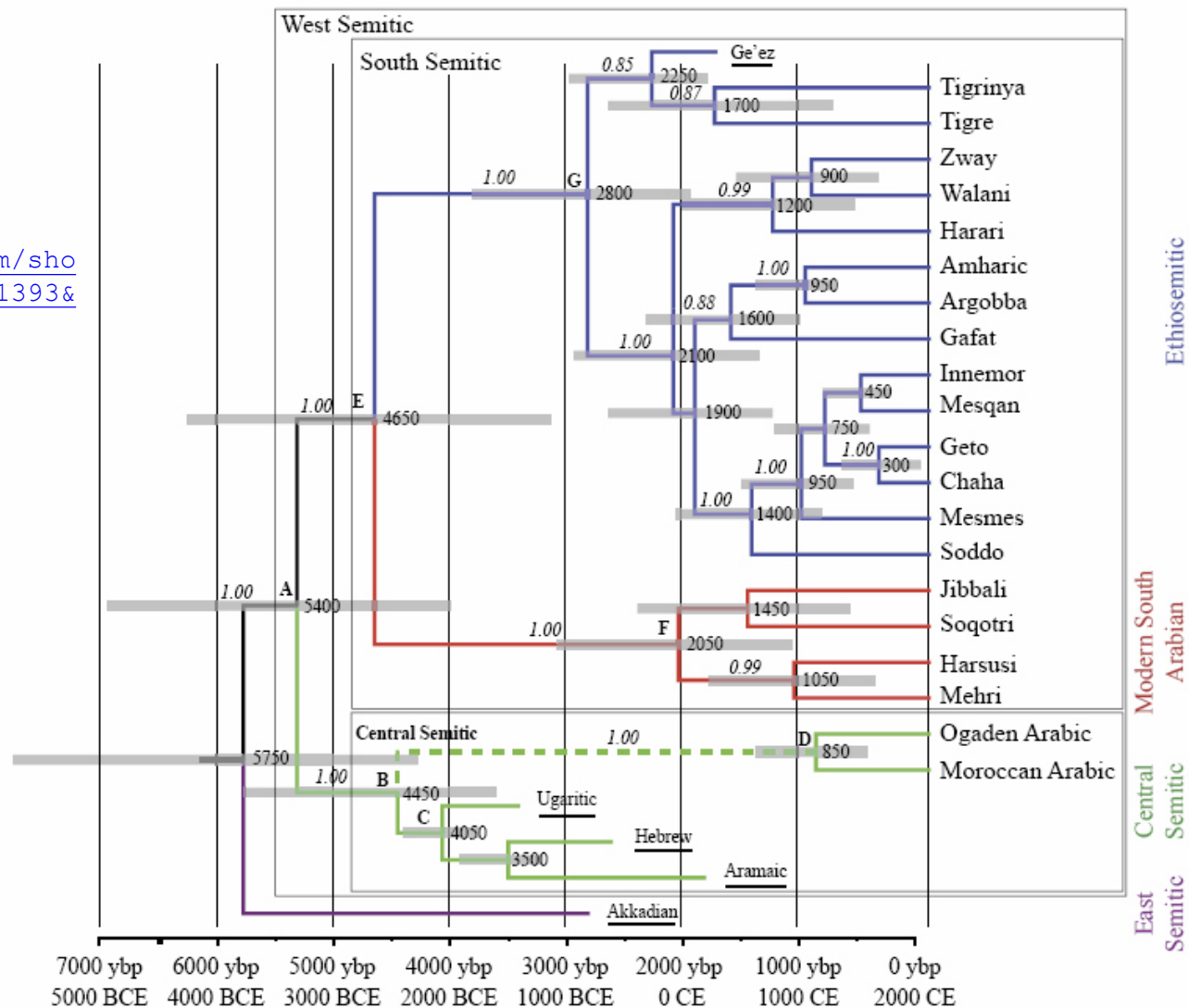


Figure 2. Phylogeny of Semitic languages. Our phylogeny of 25 Semitic languages based on binary encoded data is presented with mean divergence times to the right of each node and 95% HPD intervals indicated by light grey bars. The scale bar along the bottom of the phylogeny presents time in YBP. Posterior probabilities of branches are printed in italics above each branch with > 0.75 support. Extinct languages are underlined and all other languages are considered to evolve to the present. Subgroups of Semitic are identified by colour bars to the right of the phylogeny (purple bars, East Semitic; green bars, Central Semitic; red bars, MSA; and blue bars, Ethiosemitic) and by three boxes (West, Central and South Semitic). Important nodes are indicated by letters: A, West Semitic; B, Central Semitic; C, Ugaritic–Hebrew–Aramaic; D, Arabic; E, South Semitic; F, MSA; and G, Ethiosemitic. The dashed line leading to Arabic reflects the fact that log BF tests were equivocal in the placement of Arabic, so we placed Arabic in Central Semitic based on previous linguistic studies (e.g. Hetzron 1976; Faber 1997). The topology is rooted with Akkadian, which is preferred by our log BF analyses, and follows the constraints of the standard model.

Hebrew Alphabet

Greek Alphabet

Hebrew (language)

+2



How are the Greek and Hebrew alphabets related?

This question previously had details. They are now in a comment.

[Answer](#)

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1



5 Answers

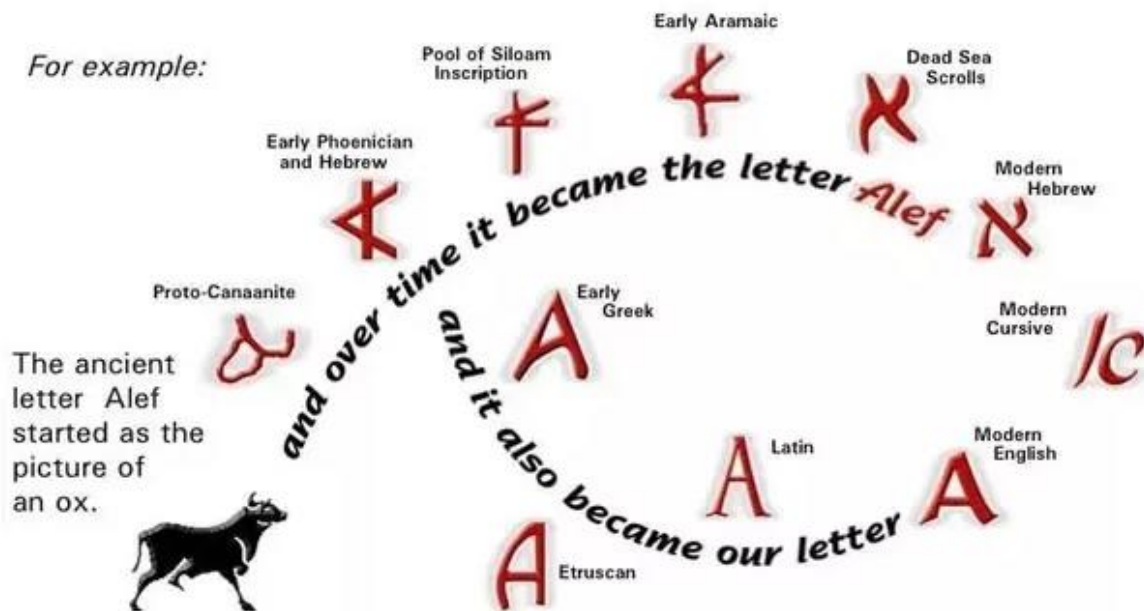


André Müller, I can read and write over 20 different writing systems, including several alphabets.



Answered Dec 13, 2014

Both the Greek alphabet and the Hebrew alphabet derive from the same source: the Phoenician alphabet.



This topic is dealt with in detail in my June 2018 book Hieroglyphic Definitives.

HIEROGLYPH	HIERATIC	DEMOITIC	COPTIC	GREEK	ENGLISH	PHOENICIAN	ETRUSCAN	ARABIC	HEBREW
𐀀	𐀁	𐀂	Ⲁ	Α	A	𐤀	A	ا	א
𐀃	𐀄	𐀅	Ⲃ	Β	Bb	𐤁	β	ب	ב
𐀆	𐀇	𐀈	Ⲅ	Δ	Dd	𐤃	δ	د	ד
𐀉	𐀊	𐀋	Ⲇ	Ε	Ee	𐤄	ε	ه	ה
𐀌	𐀍	𐀎	Ⲉ	Η	Hh	𐤅	η	ح	ח
𐀏	𐀐	𐀑	Ⲋ	Ι	Ii	𐤆	ι	ي	י
𐀒	𐀓	𐀔	Ⲍ	Κ	K	𐤇	κ	ك	כ
𐀕	𐀖	𐀗	Ⲏ	Ν	Nn	𐤈	ν	ن	נ
𐀘	𐀙	𐀚	Ⲑ	Π	P	𐤉	π	ف	פ
𐀛	𐀜	𐀝	Ⲓ	Ρ	Rr	𐤊	ρ	ر	ר
𐀞	𐀟	𐀠	Ⲕ	Τ	T+	𐤋	τ	ط	ט
𐀡	𐀢	𐀣	Ⲗ	Υ	U	𐤌	υ	و	ו
𐀤	𐀥	𐀦	Ⲙ	Χ	X	𐤍	χ		
𐀧	𐀨	𐀩	Ⲛ	Ζ	Z	𐤎	ζ	ز	ז

217 Views · View Upvoters

Upvote · 1 Downvote

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Tzvi Daum Answered Dec 14, 2014

Many years ago it was thought the Hebrews got their writing system from the Greeks but I believe it was William Albright who pointed out that letters in the Hebrew alphabet have meaning whereas in the Greek they don't. For example, the Hebrew letter "alef" is related to the Hebrew word for ox (or cattle) but in Greek the letter "alpha" is meaningless other than being the name of a letter. "Bet" in Hebrew means "house" but the Greek letter "beta" doesn't mean anything. "Gimmel" means camel but "gamma" is again meaningless in Greek and so on. Thus, Albright concluded that if anything the Greeks got their alphabet system from the Hebrews but certainly it was not the other way around. (Of course the Greeks might have gotten their system from the Phoenicians, but it certainly wasn't the Hebrews from the Greeks.)

2.3k Views · View Upvoters

Your response is private.
 Is this answer still relevant and up to date?

Upvote · 8 Downvote

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Add a comment... Recommended All

Niko Vasileas Answered Dec 12

They both come from the Phoenicians, who probably inherited them from a demotic script used in Egypt. Technically, the Hebrews didn't have an alphabet but, like the Phoenicians didn't use vowels. Greek however can not be written without vowels and turned unneeded letters into vowels as well as creating a few more.

Aramaic in the New Testament

- Talitha cum meaning “Little girl, get up!” ([Mark 5:41](#))
- Ephphatha meaning “Be opened.” ([Mark 7:34](#))
- Abba “Father” ([Mark 14:36](#))
- Raca meaning “fool” ([Matthew 5:22](#))
- Rabbouni meaning “teacher” ([John 20:16](#))
- Eli Eli lema sabachthani meaning “My God, my God, why have you forsaken me?” ([Matthew 27:46](#))
- Hosanna meaning “O Lord, save us.” ([Mark 11:9](#))
- Maranatha meaning “Lord, come!” ([1 Corinthians 16:22](#))
- Thomas meaning ...

The Twin

John 11:16 NIV

<https://www.biblestudytools.com/john/11-16.html>

16 Then Thomas (**also known as** Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

John 20:24 NIV

<https://www.biblestudytools.com/john/20-24.html>

24 Now Thomas (**also known as** Didymus), one of the Twelve, was not with the disciples when Jesus came.

John 21:2 NIV

<https://www.biblestudytools.com/john/21-2.html>

2 Simon Peter, Thomas (**also known as** Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

Thomas is a masculine given name. It is based on the Biblical Greek Θωμᾶς, which is itself a transcription of the Aramaic *Taumā* תאומא "twin", the Hebrew cognate being *tə'ōm* תאום.^[*citation needed*]

Thomas (surname)

From Wikipedia, the free encyclopedia

Thomas (and Tomas) is a common surname of Welsh origin.

It derives from the medieval personal name, of Biblical origin, from Aramaic תאומא *t'om'a*, a byname meaning 'twin'. It was borne by one of the disciples of Christ, best known for his skepticism about Christ's resurrection (John 20:24–29). The th- spelling in English results from the initial letter of the name in the Greek New Testament being a theta. The English pronunciation as t rather than a dental fricative is the result of French influence from an early date. In Britain, the surname is widely distributed throughout the country, but especially common in Wales and Cornwall. Thomas is the ninth most common surname in the United Kingdom.^[1] It is found as a personal name among Christians in India, and in the United States; it is also used as a family name among the Saint Thomas Christian families from Kerala, South India.^[2]

In the 1990 United States Census, Thomas was the twelfth most common surname, accounting for 0.3% of the population.^[3]

In France, Thomas (pronounced [tɔma]) is the third most widespread surname after Martin and Bernard, with over 100,000 people with this name.^[4]



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The Free Encyclopedia

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Article [Talk](#)

Didymus

From Wikipedia, the free encyclopedia

Didymus (Greek for "twin") may refer to:

Hebrew Names for Books of Torah

Sefer Maaseh Bereshith (**Genesis**)

Sefer Yetzi'at Mitzraim - Shemot (**Exodus**)

Torat Cohanim - Wayyikra (**Leviticus**)

Chamesh haPekudim - Bemidbar (**Numbers**)

Mishneh Torah - Debarim (**Deuteronomy**)

1:1 בְּרֵאשִׁית בָּרָא הַשָּׁמַיִם וְאֶת אֲלֹהִים וְאֶת הָאָרֶץ וְאֶת
 b·rashith bra aleim ath e·shnim u·ath e·artz :
 in·beginning he-created Elohim » the·heavens and·» the·earth

1:1 וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִם
 u·ale shmuth bni ishral e·baim mtzrim·e
 and·these names-of sons-of Israel the·ones-coming Egypt·ward

1:1 וַיִּקְרָא מֹשֶׁה - אֶל וַיְדַבֵּר יְהוָה אֵלָיו מֵאֵת מוֹעֵד לֵאמֹר
 u·iqra al - mshe u·idbr ieue ali·u m·ael muod l·amr :
 and·he-is-calling to Moses and·he-is-^mspeaking Yahweh to·him from·tent-of appointment to·to-say-of

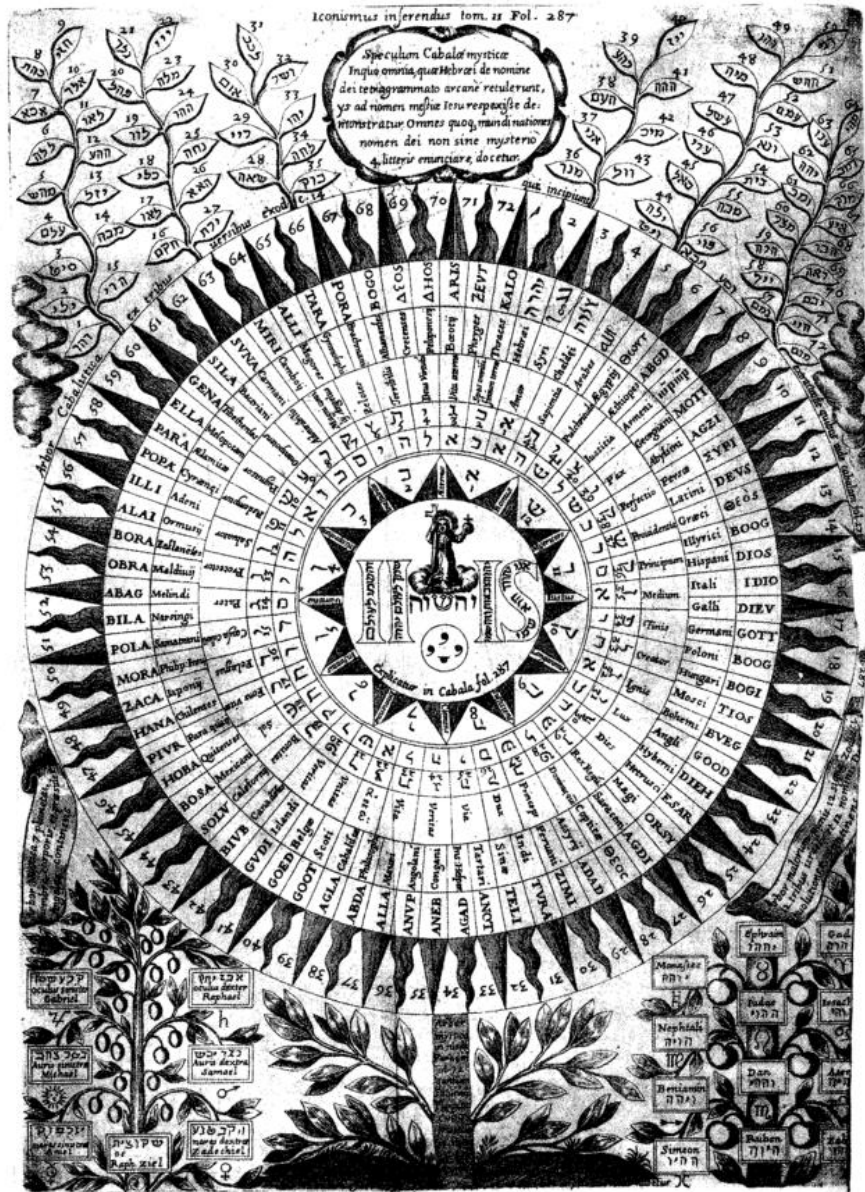
1:1 וַיְדַבֵּר יְהוָה אֶל - מֹשֶׁה בְּמִדְבַּר סִינַי
 u·idbr ieue al - mshe b·mdbr sini
 and·he-is-^mspeaking Yahweh to Moses in·wilderness-of Sinai

1:1 אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל - כָּל - יִשְׂרָאֵל
 ale e·dbrim ashr dbr mshe al - kl - ishral
 these the·words which he-^mspoke Moses to all-of Israel

Hebrew Names with “el” and “iah”

- Daniel
 - God is my judge
- Israel
 - Wrestles with God
- Gabriel
 - Man of God
- Emmanuel
 - God is with us
- Nathaniel
 - God has given
- Ezekiel
 - God strengthens
- Samuel
 - The name of God
- Elizabeth
 - God is an oath
- Joel
 - The Lord is God
- Elijah
 - The Lord is God
- Isaiah
 - Salvation of the Lord
- Zachariah
 - The Lord has remembered
- Hezekiah
 - The Lord has strengthened
- Jeremiah
 - from Hebrew Yirmeyah, probably literally "may Jehovah exalt," but Klein suggests it also might be short for Yirmeyahu "the Lord casts, the Lord founds," and compares the first element in Jerusalem.

Names of God



El, Elohim
Yahweh
Adonai

TRANSLITERATIONS				
	6,823	216	2	1
	YAHUAH	YAHUSHA	YAHUSHUA	Y'SHUA
HEBREW	יהוה	יהושע	יהושוע	ישוע
ARAMAIC	ܝܗܘܗ	ܝܗܘܫܥ	ܝܗܘܫܘܥ	ܝܫܘܥ
GREEK	ΙΑΟΥΕ	ΙΗΣΟΥΣ		
LATIN	IEHOUAH	IESU		

AT HEBREWS 4 AND ACTS 7 THE SAME GREEK LETTERING IS USED FOR "JOSHUA" AND "JESUS" - IHSOUS
THIS IS CONFIRMATION BOTH WERE CALLED YAHUSHA IN HEBREW
TORAH INSTITUTE

<http://www.fossilizedcustoms.com/transliteration.html>

A diagram of the names of God in Athanasius Kircher's *Oedipus Aegyptiacus* (1652–54). The style and form are typical of the mystical tradition, as early theologians began to fuse emerging pre-Enlightenment concepts of classification and organization with religion and alchemy, to shape an artful and perhaps more conceptual view of God.

https://en.wikipedia.org/wiki/Names_of_God

Biblical Names Ending in El

♂	Abdeel	♂	Asahel	♂ △	Bethuel	♂ 🐉	Gamaliel	♂ △	Israel
♂	Abdiel	♂	Asarel	♂ 🐉	Bezalel	♂	Hammuel	♂	Ithiel
♂	Abiel	♂	Asiel	♂	Daniel	♂ △	Hananel	♂	Jaasiel
♂	Abimael	♂	Asriel	♂	Deuel	♂	Hanniel	♂	Jaaziel
♂	Adbeel	♂	Azarel	△ ☀	El-bethel	♂ 🍷	Hazael	△	Jabneel
♂	Adiel	♂ 🐉 ∅	Azazel	♂	Eliel	♂	Haziel	♂	Jahaziel
♂	Adriel	♂	Azriel	♂	Elizur	♂	Hiel	♂	Jahdiel
♂	Ammiel	♂	Barachel	♂	Ezekiel	♂ ☀ ⊕	Immanuel	♂	Jahleel
(♂)	(Areli)	△	Beth-arbel	♂	Gabriel	△	Iphtahel	♂	Jahzeel
♂ △	Ariel	△	Bethel	♂	Gaddiel	♂	Ishmael	♂	Jathniel

♂	Jediael	♂	Joel	♀	Michal	♂	Reuel	♂	Zuriel
♂	Jehallelel	△	Kabzeel	△	Migdal-el	♂	Samuel		
♂	Jehiel	♂	Kemuel	(♂)	(Nathanael)	♂	Shealtiel		
♂	Jekuthiel	♂	Lael	♂	Nethanel	♂	Shebuel		
♂	Jerahmeel	♂	Mahalalel	♂	Paltiel	♂	Shelumiel		
♂	Jeriel	♂	Malchiel	♂ △	Peniel	♂	Tabeel		
△	Jeruel	♂ ♀	Mehetabel	♂ △	Penuel	△	Tarah		
(♂)	(Asharelah/ Jesharelah)	♂	Mehujael	♂	Pethuel	♂	Uriel		
♂ △	Jezreel	♂	Methushael	♂	Phaniel	♂	Uzziel		
		♂	Michael	♂	Raphael	♂	Zabdiel		

John, Jonathan

- John
 - masc. proper name, Middle English Jon, Jan (mid-12c.), from Old French Jan, Jean, Jehan (Modern French Jean), from Medieval Latin Johannes, an alteration of Late Latin Joannes, from Greek Ioannes, from Hebrew Yohanan (longer form y'hohanan), said to mean literally "Jehovah has favored" or "Jah is gracious," from hanan "he was gracious."
- Jonathan
 - masc. proper name, biblical son of Saul, from Hebrew Yonathan, short for Yehonathan, literally "the Lord has given"
- Anna
 - fem. proper name, from Latin Anna, from Greek Anna, from Hebrew Hannah, literally "grace, graciousness" (see Hannah).

Names with Ben/Bar

- Benjamin
 - masc. proper name, in Old Testament, Jacob's youngest son (Genesis xxxv.18), from Hebrew Binyamin, literally "son of the south," though interpreted in Genesis as "son of the right hand," from ben "son of" + yamin "right hand," also "south" (in an East-oriented culture). Compare Arabic cognate yaman "right hand, right side, south;" yamana "he was happy," literally "he turned to the right."
- Reuben
 - masc. proper name, Old Testament eldest son of Jacob and name of the tribe descended from him, from Greek Rouben, from Hebrew Reubhen, probably literally "Behold a son," from reu, imperative of ra'ah "he saw" + ben "a son."
- Barnabas
 - surname of Joseph the Levite of Cyprus (Acts iv.36), literally "son of exhortation," from Aramaic (Semitic) bar "son" + nabha "prophecy, exhortation."
- Barabbas
 - biblical masc. proper name, Greek Barabbas, from Aramaic (Semitic) barabba, "son of the father," or "son of the master." In Hebrew, it would be ben abh. In the Crucifixion story, the name of the prisoner freed instead of Jesus at the crowd's insistence.

Adam and Eve

- Adam
 - masc. proper name, Biblical name of the first man, progenitor of the human race, from Hebrew adam "man," literally "(the one formed from the) ground" (Hebrew adamah "ground"); compare Latin homo "man," humanus "human," humus "earth, ground, soil."
- Eve
 - fem. proper name, Biblical first woman, Late Latin, from Hebrew (Semitic) Hawwah, literally "a living being," from base hawa "he lived" (compare Arabic hayya, Aramaic hayyin).
 - Like most of the explanations of names in Genesis, this is probably based on folk etymology or an imaginative playing with sound. ... In the Hebrew here, the phonetic similarity is between hawah, "Eve," and the verbal root hayah, "to live." It has been proposed that Eve's name conceals very different origins, for it sounds suspiciously like the Aramaic word for "serpent." [Robert Alter, "The Five Books of Moses," 2004, commentary on Genesis iii.20]

In The Beginning...

776 [e]	853 [e]	8064 [e]	853 [e]	430 [e]	1254 [e]	7225 [e]
hā·'ā·reṣ.	wə·'êṭ	haš·šā·ma·yim	'êṭ	'ë·lō·hîm;	bā·rā	bə·rê·šît
· הָאָרֶץ:	וְאֶת	הַשָּׁמַיִם	אֶת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית 1
the earth	and	the heavens	-	God	created	In the beginning
Noun	Acc	Noun	Acc	Noun	Verb	Noun

Gen1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

1. **b're'shith bara' 'Elohim 'eth hashamayim w'eth ha'arets.**

Gen1:1 In the beginning Elohim (El of all) created the heavens and the earth.

<1:1> 'En archē epoiēsen ho theos ton ouranon kai tēn gēn.

1 En archē epoiēsen ho theos ton ouranon kai tēn gēn.

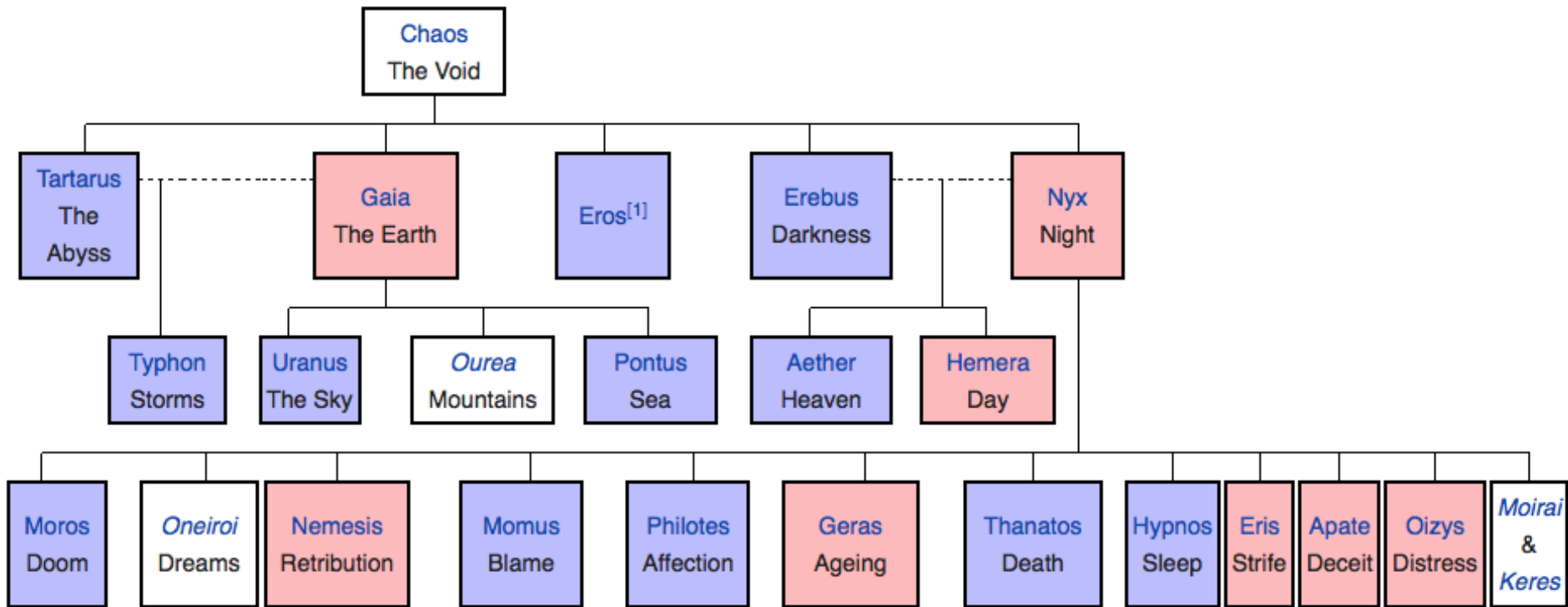
In the beginning Elohim made the heavens and the earth.

Greek Mythology

The Louvre Museum in Paris, France



Greek Primordial Deities



Two Greek Words for Time: Chronos and Kairos

Greek



2 Corinthians 6 Interlinear

3004 [e]	1063 [e]	2540 [e]	1184 [e]	1873 [e]	4771 [e]	2532 [e]	1722 [e]	2250 [e]	4991 [e]	997 [e]	4771 [e]	3708 [e]
legei	gar	Kairō	dektō	epēkousa	sou	kai	en	hēmera	sōtērias	eboēthēsa	soi	idou
2 λέγει	γάρ ,	Καιρῶ	δεκτῶ	ἐπήκουσά	σου ,	καὶ	ἐν	ἡμέρᾳ	σωτηρίας	ἐβοήθησά	σοι .	ἰδοὺ ,
he says	indeed	In a time	acceptable	I listened to	you	and	in	[the] day	of salvation	I helped	you	Behold
V-PIA-3S	Conj	N-DMS	Adj-DMS	V-AIA-1S	PPro-G2S	Conj	Prep	N-DFS	N-GFS	V-AIA-1S	PPro-D2S	V-AMA-2S

3568 [e]	2540 [e]	2144 [e]		3708 [e]	3568 [e]	2250 [e]	4991 [e]
nyn	kairos	euprosdektos		idou	nyn	hēmera	sōtērias
νῦν	καιρὸς	εὐπρόσδεκτος ;		ἰδοὺ	νῦν	ἡμέρα	σωτηρίας .
now	[is the] time	of favor		behold	now	[is the] day	of salvation
Adv	N-NMS	Adj-NMS		V-AMA-2S	Adv	N-NFS	N-GFS

Hebrew



Ecclesiastes 3 Interlinear

	5193 [e]	6131 [e]	6256 [e]	5193 [e]	6256 [e]	4191 [e]	6256 [e]	3205 [e]	6256 [e]	
	nā·tū·a'.	la·'ā·qō·wr	wə·'êṭ	lā·ta·'aṭ,	'êṭ	lā·mūṭ;	wə·'êṭ	lā·le·deṭ	'êṭ	
—	נָטַע	לְעָקוֹר	וְעֵת	לְטַעַת	עֵת	—	לְמוֹת	וְעֵת	לְלֶדֶת	עֵת 2
	[that that is] planted	to uproot	and a time	to plant	a time		to die	and a time	to give	A time
	Verb	Verb	Noun	Verb	Noun		Verb	Noun	Verb	Noun

Excerpt from mckinleyvalentine.com/kairos

Chronos & Kairos

“Whereof we cannot speak, thereof we must remain silent.”

Oh Wittgenstein. You know just how to put things. He means essentially that if our language – or our personal level of literacy – doesn't have the words to describe a concept, we will not have any way to communicate that concept, or even think it. If you don't know the word 'kairos', you're missing out.

The ancient Greeks had two words for time, and kairos was the second. The first was chronos, which we still use in words like chronological and anachronism. It refers to clock time – time that can be measured – seconds, minutes, hours, years.

Where chronos is quantitative, kairos is qualitative. It measures moments, not seconds. Further, it refers to the *right* moment, the opportune moment. The perfect moment. The world takes a breath, and in the pause before it exhales, fates can be changed.

The Greeks liked to personify just about everything, and you're probably familiar with the personification of Chronos: just think of old Father Time. A weary, bent-backed old man with a long grey beard, carrying a scythe and an hourglass. His resemblance to the Grim Reaper is not accidental. Chronos, or Saturn to the Romans, is the stuff that kills you. It takes away everything you have and then it eats you too. Take a look at Francisco de Goya's 'Saturn Devouring His Son', to the right. That's Chronos in all his gruesome depravity.

Kairos, on the other hand, was a young man, lithe and handsome. Statues of him could be found all across the Greek peninsula, but the most famous stood in now-ruined Sikyon. It had the following epigram carved into it:



Saturn Devouring His Own Son