

# Leningrad Codex English Translation

## Scriptural Research Institute

Rethinking Jonah Thomas J. Belke, 2025-04-15 Was the Hebrew Prophet Jonah a real or fictional person? If real, when did he live? Who were his contemporaries? Where did he grow up? How long did he live? What was he like? Is the biblical book truth or fiction? Can we know more about him than the 48-verse account in the biblical Book of Jonah, one verse in 2 Kings, and three short New Testament references? To what extent are contemporary assessments of him as being the runaway prophet accurate? And what really happened at Nineveh and in the aftermath? RETHINKING JONAH is subdivided into four volumes that build on each other, as follows: Volume 1: Convergence - This first volume launches into the inference-based historical reconstruction resulting in convergence on the 9th century BC timeframe. Scribes, scrolls, cliffs, caves, and skulls - Prepare to be amazed! Volume 2: The Boy Prophet - This second volume reveals that Jonah is hidden in plain sight in 2 Kings and reconstructs the first part of his life from his miraculous birth in the Spring of 850 BC to his first resurrection in 849 BC to him drowning to death at sea in 826 BC. Volume 3: Two Scrolls Not One - This third volume picks up with Jonah's second resurrection in 826 BC, reveals that Jonah was originally published as two scrolls not one, explains why Nineveh repented in 824 BC, and reconstructs Jonah's third resurrection in 799 BC. Volume 4: Mysteries Unveiled - This fourth volume synthesizes the entire historical reconstruction including an in-depth look at the sign of Jonah and the Jonah-Israel super-sign typology that Jonah's life is a typological map of the history of Israel - past, present, and future.

**The Textual Basis of English Translations of the Hebrew Bible** S. C. Daley, 2019-02-04 Foreword by A. Schenker S. C. Daley's book, *The Textual Basis of English Translations of the Hebrew Bible*, moves us beyond existing uncertainties about the textual basis of modern Bible translations to a fresh understanding of the text-critical constitution of well-known English translations of the past four hundred years. Most translations depart from the Masoretic Text selectively, and in-depth analysis of their textual decisions leads (1) to the identification of distinct periods in the textual history of the English Bible, (2) to a classification of the translations by eclectic type, and (3) to the observation that each translation is ultimately unique from a text-critical perspective. The study then revisits the topic of the text to be translated in Bibles intended for the wider public.

"Translation is Required" Robert James Victor Hiebert, 2010 Proceedings of a conference held Sept. 18-20, 2008 at Trinity Western University.

**The Shapira Scrolls** Scriptural Research Institute,2024-07-20 The Shapira scrolls, also known as the Shapira manuscript or Moabite Deuteronomy, are a collection of leather strips supposedly discovered in the Arnon Valley of modern Jordan in the 1860s. While they were initially accepted as authentic by the Jewish antiquities dealer Moses Shapira, they were later discredited as forgeries by German and British biblical scholars. Since the discovery of the Dead Sea scrolls in the 1940s, there have been several scholars who have called into question the claims that the leather strips were a forgery, however, their whereabouts is unknown, and therefore no modern analysis of the leather strips is possible. Several reasons were given for the initial claims that the strips were a forgery, including the script, language, and content. The script is a form of Phoenician, similar to the Moabite script of the 800s BC, however, the language includes Imperial Aramaic terms not used until the Persian era, several centuries later. The content is not a match for any surviving translation of Deuteronomy, however, it does include many parallel statements. Some of the statements are somewhat heretical, however, they do seem similar to the beliefs of the Hasidian and Tobian sects reported to have been living in the region under Greek rule between 330 and 240 BC. Moses Shapira had previously been involved in the discovery and authentication of both authentic and fraudulent artifacts for the museums and universities of Europe, including five scrolls inscribed on leather sold in 1870, that were later assumed to be forgeries in 1884 and have subsequently disappeared. His biggest 'swindle' was thousands of fake Moabite artifacts labeled as Moabitica, which were apparently dug up at a site in the Arnon Valley of modern Jordan. These artifacts included stone heads, and clay vessels inscribed with Moabite text, and were dug up by both Shapira's workers and German scholars, who later assumed Shapira's people hid the artifacts there for them to find. The Altes Museum in Berlin bought the largest collection of these artifacts, at 1700, however, there were additional sales to other institutions and individuals across Europe, and the total number of artifacts is unknown.

**Bible Unity** Glen Butterfield,2013-08-30 Bible Unity exposes erroneous translations and revisions of Gods Holy Word by recent and former committees who endeavor to provide a good read in the English language via various methodologies.

*Stones Still Speak* Amanda Hope Haley,2025-09-23 When we first encounter the Bible, we are taught its stories--Adam and Eve, Moses and the Red Sea, David and Goliath, Jonah and the whale, and more. When a story lacks the details we crave, we fill in the blanks--with what we've seen in movies, read in books, and been told by our Sunday school teachers. But there's a better way to encounter the whole story of Scripture: uncovering and understanding the ancient world and the people who experienced biblical events. In *Stones Still Speak*, Harvard-trained archaeologist and theologian Amanda Hope Haley scrapes back 2,000 years of misguided cultural interpretations to reveal God's Word in its historical, archaeological, and literary contexts. Far from a dry academic exercise, this process explains how our misunderstandings developed and revitalizes the Scripture you thought you knew, with the greater purpose of encouraging a more intentional, rigorous study of the Bible in your daily life.

**Biblical Studies on the Internet** Roland H. Worth, Jr.,2008-09-18 The new edition includes more than 4,800 resources available at more than 10,000 Internet sites that provide information on a range of biblical study topics including Bible translations in English and other languages, audio translations of the Bible in English and other languages, commentaries, dictionaries, and other resource materials including ones in Greek, Hebrew and other ancient languages. The author also has adopted a new method of referencing and cataloging the most widely used web pages to facilitate a major expansion of resources without increasing the physical length of the book itself. In cases when ten or more resources are listed on a single web page, the author has assigned the web page a three-digit code. The code is used to identify this web page as a major resource within the main text, while any needed instructions for use of the site are cross-referenced separately in the final chapter. In adopting this concise method, the author was able to add hundreds of additional or updated web resources, a surprising number of which can be downloaded onto a hard drive for immediate and continued use.

The Suffering Servant of the Lord, Second Edition David J. MacLeod,2019-06-18 The Suffering Servant of the Lord: A Prophecy of Jesus Christ is a major new study of the fifty-third chapter of Isaiah. It is exegetical, expositional, devotional, and Christological: It is exegetical in that it is based on a careful study of the text. It is expositional in that it explains the meaning of chapter to both its original and modern readers. The book will give preachers and teachers help in outlining and illustrating their sermons and lectures. It is devotional in that this marvelous chapter addresses the deepest need of people, the need for forgiveness of sin and peace with God. It is Christological in that it focuses on the person of Jesus Christ. MacLeod writes, I have finished this work more convinced than ever that the passage is a straightforward prophecy of Jesus Christ written by the prophet Isaiah some seven hundred years before the birth of the Savior.

The Parallel Bible Aron Dotan,2003 This impressive new biblical reference offers the newest and best edition of the Hebrew Bible, the Biblia Hebraica Leningradensia, in parallel columns with the King James Version of the Bible. It is perfect for classroom work and biblical research.

**Septuagint: History** Scriptural Research Institute,2019-12-22 In the mid 3<sup>rd</sup> century BC, King Ptolemy II Philadelphus of Egypt ordered a translation of the ancient Israelite scriptures for the Library of Alexandria. This translation later became known as the Septuagint, based on the description of the translation by seventy translators in the Letter of Aristeas. By 132 BC, the Septuagint included all the books later adopted by the Byzantine Orthodox church as the Old Testament section of the Christian Bible. Some of these books were rejected by the Hebrew translators during the Hasmonean Dynasty of Judea, and never formed part of the Masoretic text. The Septuagint of 132 BC, included four sections: the Torah, History, Wisdom, and Prophets sections. The History section includes the books of Joshua, Judges, Ruth, Kingdoms, Paralipomena, Ezra, Tobit, Judith, Esther, and Maccabees. One of the problems with academic translations of the Septuagint, is the use of unfamiliar names or terms, as the Septuagint was written in Greek, and therefore many names are unrecognizable to modern readers

who are used to Hebrew-derived names. This project uses the more commonly understood Hebrew-derived names instead of their Greek translations, such as Canaan instead of Chanaan, and Melchizedek instead of Melchisedec. Common modern names are also used instead of either Greek or Hebrew terms when geographical locations are known, such as the archaeological name Uruk instead of the Greek Orech, or the Hebrew Erech, and the archaeological term Sumer instead of Shinar or Senar. While this could be argued as not being a correct academic procedure, it does fulfill the goal of making the translation easy to read and understand.

**Septuagint: Judges** Scriptural Research Institute, 2020-08-30 The Book of Judges is very old, and the Song of Deborah may be the oldest surviving piece of Israelite literature. It uses some of the most archaic forms of Hebrew, and was likely composed in Canaanite before Hebrew became a defined dialect as this issue of dialect was part of the division between the Israelites during the battle between the Gileadites, east of the Jordan, and the Ephraimites from west of the Jordan. There is evidence that the book was either assembled or redacted in the Kingdom of Samaria. The region of the book also generally corresponds with the territory of the northern kingdom, both the region that had once been under Egyptian authority west of the Jordan, and the region east of the Jordan which had generally been independent of Egypt. The synchronizations between the Book of Judges and the records of Egypt are far too many to be overlooked or ignored. As almost all denominations of Christians and Jews agree that King Saul established his kingdom in 1037 BC, and the Septuagint's version of Judges includes 460 years of the land being ruled by Judges, or foreign kings, followed by an era of chaos when there was no king, the latest possible date the Exodus could have taken place was the 1500s BC, which supports the idea that the 10 plagues of Egypt were descriptions of the fallout and effects of the Minoan eruption which Egyptologists date to 1550 BC. According to Judges, 42 years later the Israelites invaded Samaria, (northern modern Israel and the Palestinian West Bank) under the leadership of Joshua, which would have been 1508 BC. The plan was already laid out in the Book of Joshua to occupy the entire land of Canaan, yet just three years later, when Joshua was 85 years old, the Israelites stopped their campaign, after having only occupied the cities in Samaria, this would have been in 1505 BC. The reason they stopped their invasion is not given, however, Egyptian records do explain it, as in the same year, 1505 BC, Pharaoh Thutmose I marched his army through Canaan to reconquer it for the Egyptian Empire. It had previously been under the control of the Hyksos Dynasty whose empire collapsed in the aftermath of the Minoan eruption. In 1550 BC, the Hyksos capital fell to the rival southern dynasty of Pharaoh Ahmose I, and the Hyksos retreated to their fortress of Sharuhén, near modern Gaza in the Palestinian Gaza Strip. This suggests the Hyksos maintained control over Canaan until Sharuhén fell to Ahmose I in 1540 BC. Ahmose I led an invasion of southern Canaan a few years later in an attempt to root out any remaining Hyksos. Egyptologists are not sure when this campaign was, placing it sometime between 1537 and 1527 BC. This campaign is not believed to have reached farther north than Byblos, in modern Lebanon, and did not result in any long-term political control over Canaan. Ahmose I's

main goal seems to have been to destroy any remaining Hyksos in the region to ensure they did not try to recapture Egypt.

*Octateuch: The Original Orit* Scriptural Research Institute, 2020-08-31 In the mid 3<sup>rd</sup> century BC, King Ptolemy II Philadelphus of Egypt ordered a translation of the ancient Hebrew scriptures for the Library of Alexandria, which resulted in the creation of the Septuagint. The original version, published circa 250 BC, only included the Torah, or in Greek terms, the Pentateuch. The Torah is the five books traditionally credited to Moses, circa 1500 BC: Cosmic Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The first edition was followed by the second, around 225 BC which added the books of Joshua, Judges, and Ruth, which was later known as the Octateuch. This version of the Septuagint was later carried south into the Kingdom of Kush by the Jews fleeing Egypt in 200 BC when Judea was in revolt and the Ptolemys attempted to exterminate the Jews in Egypt. The Octateuch later became the Torah of the Beta Israel community in Sudan and Ethiopia known as the Orit. A number of stories exist to explain the origin of the Beta Israel community, the 'Ethiopian Jews' indigenous to Ethiopia, Eritrea, and Sudan. The recorded story of the origin of the Ethiopian Jews was reported by Eldad ha-Dani in the late 800s AD. Eldad ha-Dani was a dark-skinned Jew from a country south of Kush, modern northern Sudan, who was captured by pagan Ethiopians, and ultimately sold on the coast of what might be modern Kenya or Tanzania, to a Jew from the Parthian Empire, who took him back to modern Iran. He later traveled through the Middle East and the Mediterranean Sea. He claimed that he was from a country of Jews, south of Kush, who were the descendants of the tribes of Dan, Gad, Naphtali, and Asher, who had left Israel during the civil war that split the Kingdom into Judea and Samaria. Modern secular scholars doubt there was a united kingdom of Israel, however, if the civil war did happen, it would have happened in 922 BC when Jeroboam I and Rehoboam split the kingdom of Solomon. If true, this would make the Ethiopian Jews neither Jews, nor Samaritans, but a third branch of the Judeo-Samaritan religions, and arguably, older than the others. The Christian text Kebra Nagast claims that Judaism entered into Ethiopia slightly earlier when the Ethiopian Queen of Sheba traveled to Israel and was impregnated by King Solomon. Her son Menelik I led a group of Jews to Ethiopia when he stole the Ark of the Covenant. Other than the Ethiopian Orthodox Christians, few consider the Kebra Nagast historically valid. Some members of the Beta Israel community claim the Ethiopian Jews were originally members of the Jewish tribes led by Moses that chose not to enter into Canaan with Joshua, and instead traveled south and settled in the land of Moses' Ethiopian wife, mentioned in Numbers chapter 12. A third story of the origin of the Ethiopian Jews, took place shortly after the Greeks had taken control over Egypt and Judea, when King Ptolemy I resettled Judeans in southern Nubia. This would have taken place between 305 and 282 BC, and later the Jews migrated south for various reasons. However they ended up in Ethiopia, they have traditionally used a variation of the Octateuch, which they call the Orit. The Octateuch is documented as being the version of the Septuagint that was published around 225 BC. Like the Ethiopian Christian Bible, the Orit appears to have had sections 'updated' from Hebrew and Arabic sources over the past two thousand years. *Octateuch: The Original Orit* is a 21st-century translation

aimed at restoring the original Orit.

**Translating the Bible** Stanley E. Porter, Richard Hess, 2005-03-01 This topics covered in this volume, embracing both Old and New Testaments, range from detailed studies, such as how a particular biblical verse might be rendered from Hebrew or Greek to larger philosophical and hermeneutical issues-the importance of tradition; how translations come to be canonized; and how a modern translation can and should be evaluated. The value of this topical and highly informative volume lies not only in its insights into particular translational cruxes but in the questions raised and answers suggested regarding translation theory and practice in a range of scriptural texts.

**Joseph** Merrell M. Peters, 2018-02-27 The story of Joseph shows us what hope looks like in this world. Seventeen-year-old Joseph's life is shattered when he is betrayed by his nearest and dearest. This betrayal tears apart Jacob's family. Repeatedly, family members misperceive situations and make wrong choices. Yet through it all, God is present. The Lord, majestically described in the opening verses of the Bible as the creator of the world, shows in the concluding chapters of Genesis his loving concern for the vulnerable Joseph and the family that betrayed him. God is in charge and he cares. Through God's presence, what appears to be a hopeless situation is transformed to a new situation where all are given what is necessary to live abundantly. Although the radical nature of God's lovingkindness is not completely understood or acknowledged, God continues to move forward with his plan. Using concepts from the common law, the author shows the organizational structure of this remarkable story and sets out the writer's argument concerning God's relationship with humanity. Understanding the story of Joseph, the reader gets pointed in the right direction for further exploration of Holy Scripture.

*The Oxford Handbook of the Psalms* William P. Brown, 2014-02-28 The Psalms-the longest and most complex book in the Bible-is a varied collection of religious poetry, the product of centuries of composition and revision. It is the most transcribed and translated book of the Hebrew Bible. Intended for both scholar and student, The Oxford Handbook of the Psalms features a diverse array of essays that treat the Psalms from a variety of perspectives. Beginning with an overview of the Psalms that touches on the history of scholarship and interpretation, the volume goes on to explore the Psalms as a form of literature and a source of creative inspiration, an artifact whose origins remain speculative, a generative presence in Judaism, Christianity, and Islam, and a still-current text that continues to be read and appropriated in various ways. Classical scholarship and traditional approaches as well as contextual interpretations and practices are well represented. The Handbook's coverage is uniquely wide-ranging, covering everything from the ancient Near Eastern background of the Psalms to contemporary liturgical usage. This volume offers a dynamic introduction into an increasingly complex field and will be an indispensable resource for all students of the Psalms.

*From Scrolls to Scrolling* Bradford A. Anderson, 2020-06-22 Throughout history, the study of sacred texts has focused almost exclusively on the content and meaning of these writings. Such a focus obscures the fact that sacred texts are always

embodied in particular material forms—from ancient scrolls to contemporary electronic devices. Using the digital turn as a starting point, this volume highlights material dimensions of the sacred texts of Judaism, Christianity, and Islam. The essays in this collection investigate how material aspects have shaped the production and use of these texts within and between the traditions of Judaism, Christianity, and Islam, from antiquity to the present day. Contributors also reflect on the implications of transitions between varied material forms and media cultures. Taken together, the essays suggests that materiality is significant for the academic study of sacred texts, as well as for reflection on developments within and between these religious traditions. This volume offers insightful analysis on key issues related to the materiality of sacred texts in the traditions of Judaism, Christianity, and Islam, while also highlighting the significance of transitions between various material forms, including the current shift to digital culture.

Textual Criticism of the Bible Amy Anderson, Wendy Widder, 2018-10-10 Textual Criticism of the Bible provides a starting point for the study of both Old and New Testament textual criticism. In this book, you will be introduced to the world of biblical manuscripts and learn how scholars analyze and evaluate all of that textual data to bring us copies of the Bible in Hebrew, Aramaic, and Greek that can be used for translating the Bible into modern languages. Textual Criticism of the Bible surveys the field, explains technical terminology, and demonstrates in numerous examples how various textual questions are evaluated. Complicated concepts are clearly explained and illustrated to prepare readers for further study with either more advanced texts on textual criticism or scholarly commentaries with detailed discussions of textual issues. You may not become a textual critic after reading this book, but you will be well prepared to make use of a wide variety of text-critical resources.

**Septuagint: Torah** Scriptural Research Institute, 2020-08-16 After the death of Alexander the Great in 323 BC, his generals ripped apart his empire, and by 305 BC General Ptolemy had gained control of the Eastern Mediterranean, including Egypt, Judea, Cyprus, Cyrene, and coastal regions of modern Turkey, including Cilicia, Pamphylia, Lycia, and Caria. He established the dynasty of the Ptolemies that would rule Egypt for the next three centuries until Cleopatra VII Philopator committed suicide in 30 BC. The Ptolemys built one of the great wonders of the ancient world, the Library of Alexandria, which at its height was said to house over 400,000 scrolls. The original collection that was amassed in the first century of the library, was mostly Greek works, and translations of Egyptian works. In the middle of 3<sup>rd</sup> century BC, King Ptolemy II Philadelphus ordered a translation of the ancient Hebrew scriptures for the library. To create this translation, a group of rabbis assembled in Alexandria who translated the common Aramaic version of the Torah popularly ascribed to Ezra the Scribe into Greek. This translation later became known as the Septuagint, the Greek term for 70. According to The Letter of Aristeas, this was because there were seventy rabbis who created the translation. An alternate theory is that there were 70 books in the Septuagint at some point, however, a joke preserved in the Book of the Hammer (Hebrew Maccabees) suggests

there were originally 50 books in the Septuagint. An alternate theory is because the number 70 represented 'completeness' in ancient Canaanite cultures, including the Judahite and Samaritan cultures. The original version, published circa 250 BC, only included the Torah, or in Greek terms, the Pentateuch. These five books were traditionally credited to Moses circa 1500 BC: Cosmic Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Cosmic Genesis begins by recounting a fusion of ancient Akkadian and Middle Egyptian creation mythology before telling the stories of Abraham, Isaac, and Jacob, the ancestors of the Israelites. Their stories also include smatterings of Old and Middle Egyptian religious iconography, such as Jacob's vision of the ladder up to the sky, which in Egyptian mythology was associated with first Horus the Elder and then Osiris since the Old Kingdom era. Few books have generated as many debates about geographical features as the book of Exodus. It describes a series of wonders that the god of the Israelites performed to free them from their slavery in Egypt, and then their trek across the wilderness to a mountain on which the god descended and gave them the Torah. Leviticus, Numbers, and Deuteronomy expand upon the laws and history of the Israelites in the late Bronze Age and early Iron Age. This translation attempts to restore and translate the original Septuagint's Torah as it would have appeared circa 250 BC.

**Judges** Mark J. Boda, Mary Conway, 2022-12-06 Designed for the pastor and Bible teacher, the Zondervan Exegetical Commentary on the Old Testament features today's top Old Testament scholars and brings together commentary features rarely gathered together in one volume. With careful discourse analysis and interpretation of the Hebrew text, the authors trace the flow of argument in each Old Testament book, showing that how a biblical author says something is just as important as what they say. Commentary on each passage follows a clear structure to help readers grasp the flow and meaning of the text: The Main Idea of the Passage: A one- or two-sentence summary of the key ideas the biblical author seeks to communicate. Literary Context: A brief discussion of the relationship of the specific text to the book as a whole and to its place within the broader argument. Translation and Exegetical Outline: Commentators provide their own translations of each text, formatted to highlight its discourse structure and accompanied by a coherent outline that reflects the flow and argument of the text. Structure and Literary Form: An overview of the literary structure and rhetorical style adopted by the biblical author, highlighting how these features contribute to the communication of the main idea of the passage. Explanation of the Text: A detailed commentary on the passage, paying particular attention to how the biblical authors select and arrange their materials and how they work with words, phrases, and syntax to communicate their messages. Canonical and Practical Significance: The commentary on each unit will conclude by building bridges between the world of the biblical author and other biblical authors and with reflections on the contribution made by this unit to the development of broader issues in biblical theology--particularly on how later Old Testament and New Testament authors have adapted and reused the motifs in question. The discussion also includes brief reflections on the significance of the message of the passage for readers today. The Zondervan Exegetical Commentary on the Old Testament series is the go-to resource for pastors and Bible teachers



looking for deep but accessible study that equips them to connect the needs of Christians today with the biblical text.

**Septuagint: 2<sup>nd</sup> Paralipomenon** Scriptural Research Institute, 2019-11-03 The term Paralipomena, which means 'things left out,' is a general translation of Divrei-hayyamim, which means 'things in the days.' The books are a collection of texts from various eras of Israelite history, spanning the era of the old Israelite Kingdoms, circa 1000 BC, through the Persian conquest, of circa 539 BC. Scholars have debated the origin of the books throughout their history, and there is no consensus within Rabbinical literature, Christian literature, or modern scholarship. The general Rabbinical view is that the two books of Paralipomena were written by one author, as Divrei-hayyamim, and then translated into Greek. The dominant early Christian view was that the books were written by Ezra the Scribe, circa 350 BC, however, this view was generally abandoned in Western Europe during the Protestant Reformation. Modern scholarly analysis has no consensus, however, the books do themselves indicate the eras they were compiled, nevertheless, the authors remain unknown. Based on the references within 2<sup>nd</sup> Paralipomenon to the Egyptian king Osorkon I as a Kushite, parts of the book must have been compiled sometime between 943 and 716 BC, when Egypt was part of the Kushite Empire, while later sections of 2<sup>nd</sup> Paralipomenon must have been compiled sometime after 539 BC, when Cyrus the Great conquered the Babylonian Empire. The surviving Hebrew text of Divrei-hayyamim does, however, contain a reference to the Temple in Jerusalem as the 'Temple of the Gods,' which means the original text of the book has to predate King Josiah's reforms of circa 625 BC, and likely predates King Hezekiah's similar reforms decades earlier. Both Hezekiah and Josiah are recorded as removing the idols of the gods from the temple, which had by all accounts been in the temple since it was built by King Solomon.

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