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Προθήκη

OLDEST MANUSCRIPT OF THE BIBLE

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Oldest Manuscript of the Bible

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A1. The Mosaic Blessing of Israel

The Mosaic worship of Israel was without speech; like all the pre-Christian worships of any religion; they were only sacrifices and other ceremonial gestures. David first introduced the speech into worship with his Psalms; and it was speech for melody. From Moses to David (1500 - 1100 B.C.) there was in Israel's worship exceptionally only one triple priestly blessing, with which priests were blessing the people in every circumstance and which, given by the LORD, and phrased by Moses (Nu. 6, 24-25) was as follows:

The LORD bless you and guard you.

The LORD show his face to you and be merciful to you.

The LORD look toward you and give you peace.

Then the LORD, about this triple invocation of his "tetragrammaton" (four-lettered) name *laue* (*Being, Kyrios, 'LORD'*), adds: "They (the priests) shall put thus my name like a seal upon the children of Israel, and I will bless them." (Nu. 6,27).

A2. Phylacteries and Garment Borders

The Israelites used to write this *blessing* in small cards made of leather or papyrus or ivory or metal, and to hang them on their necks like a pendant; and these were the *phylacteries*, that is, amulets; so to have continually upon them the blessing of the LORD and his name. The LORD Jesus Christ also refers on them in the Gospels as *phylacteries* (Ev.Matt. 23,5). The LORD had already ordered with Moses to the Israelites in the Law to embroider with yellow threads the *boarders of the blades* of their garments, which are around the lapels and the cuffs, and to write reminders of the ten commandments on their doors and sills (Nu. 15,37-41; De. 6,4-9). Probably only the first letters of the commandments for the clothes and their full text for the doors. These were the *boarders*. And the *phylacteries* must had been devised, then or later, instead of the unacceptable idolatrous jewelry – idols – amulets (Ge. 35,2-4), and were the cards I have mentioned above with the Hebrew original text of the triple *blessing* (Nu. 6,24-26); and they hung them to their neck like little crosses. These second ones were diverse in shape and material. And as I said, were made as well of metal; of copper or silver or gold, flat like cards or even short strips of 10 x 2,5 cm, wrapped like the usual manuscripts in small rolls (rolls, scrolls, megiloth). Christ denotes all of these, both the *boarders* and the *phylacteries*, when he says about the scribes and Pharisees that, *for attracting the attention of the people they widen their phylacteries and increase the boarders of their garments* (Ev.Matt. 23,5).

A3. Two Silver Handwritten Phylacteries of the 7th Century B.C.

Two of these *phylacteries*, small cylinders – scrolls, whose strips are of 2.5 cm in width and in length are the one 10 and the other 6 cm, made of silver corroded by oxidation, were found in an earthen pitcher into an Israelite tomb, situated below a demolished and embedded ancient Christian church on the west side of Jerusalem. In the same grave was found also a very ancient Greek coin of Kos cut around 600 B.C., the oldest greek ever found.

These two phylacteries are fabrications and carvings of the second half of the 7th century B.C., older than the conquest of Jerusalem by the Babylonians, and is engraved on them in full the aforesaid *blessing* of the priests recorded in the Law of Moses (Nu. 6,24-26) and of which is a quotation. The *blessing* on the phylacteries is written in the ancient pre-captive alphabetic Hebrew script of Israel, that one which is the same with the script of the priestly diary of Gazer (11th century B.C.), of the Moabite column of Mosa (10th century B.C.), and of the Dipyllos earthen vase inscription written in Greek from right to left (8th century B.C.). The two *phylacteries* with the biblical text were found by the archaeologist Gabriel Barkay of Israel in 1979, but he concealed his discovery until 1986, when he finished his excavations, due to native fanatic judaists who think that excavations are grave robbing and sacrilege and are reacting ferociously. In August 1986 the 'Discover' magazine published the discovery, the reading, the chronology and the rest of the resulting conclusions. G. Barkay and other philologues of the Semitic languages and letters worked with Californian scientists in Physics and did the reading and chronology, using philological historical archeological and also physical methods of the technology that NASA uses at its space programs.

B1. The Time on Which the Jews Returned from Captivity

The fall of Jerusalem by the Babylonians with Nebuchadnezzar happened at 630 B.C., and that year derives from the ancient chronologies as follows. The book of the Old Testament Esdras starts by saying:

"During the first year of Cyrus, king of Persians, in order to be fulfilled the word of the LORD, that was said by the mouth of Jeremias, the LORD stirred up the spirit of Cyrus, king of the Persians, and he issued a verbal and written command in effect to his entire kingdom, saying;

'Cyrus, the king of Persians, is commanding as follows. The LORD, the God of heaven, gave me all the kingdoms of the earth. And he has assigned to me to build for him a house in Jerusalem that is in Judea. Who among you is of the people of this God? The God be with him; he may go up to Jerusalem, that is in Judea, and build the house of the God of Israel. And whoever stay back and doesn't go up, wherever he lives, from him the men of his place may take, in voluntary offering, silver, gold, luggages, and animals for the house of God that will be made in Jerusalem'

Thus the chiefs of the families of Juda and Benjamin and the priests and the Levites got up, all whose, the God, stirred up their spirit, to go up to build the house of the LORD that is in Jerusalem." (2Es. 1,1-5).

Clearly Cyrus issues his decree for the Jews, to repatriate and reconstruct Jerusalem's destroyed temple, during the first year of his reign. This is the "international chronology" of the mediterranean world around to its eastern basin and of the Near East, with which as a starting point, and in reverse, we find all the dates of the Old Testament up to the beginning of the reign of Saul to an approach of one or two years, from there and up until the exodus of Israel from Egypt to an approach of 10 to 30 years, and until Abraham to an approach of 50 years. Because the Old Testament gives continuous chronologies, and from David until the Babylonian captivity even triple parallel and coordinated (in the book of Kingdoms (t.n.; 3&4Ki) parallel chronologies between the kings of Judah and Israel and coordinated per king, and in the book of Paraleipomeni (t.n.; 1&2 Chronicles) the chronologies of the kings of Judah parallel only to the double of the book of Kingdoms), but it doesn't give before the return from captivity an internationally known chronology, for including them all in the global chronology. However in the book of the return, Esdras (= Esdras + Nehemiah), it gives; and two of them (2Es. 1,1; Ne. 13,6); one this *first year of Cyrus*, and one the *thirty-second year of the king Arthasasthá* (Artaxerxes I Longimanus, 433 B.C.), which is the year when the long permission of Nehemiah had finished, which he had taken as an officer by Artaxerxes, to go to Jerusalem to rebuild its walls. After the end of his service and his military discharge (*after the end of days*) Nehemiah asked Artaxerxes, (among 433 to 425 B.C.), to return in Jerusalem for a second time and to stay there forever. This date, the 433 B.C., and this time interval, from 433 to 425 B.C., are the last dates of the Old Testament, written in its chronologically last book. Artaxerxes I, reigned between the years 465 and 425 (Thucydides 1,137,3; 4,50,3). Afterwards it says about a year's activity of Nehemiah, and the writing of the Old Testament ends during 424 B.C., which is the eighth year of the Peloponnesian War and of the writing of the history of Thucydides, which writing *about the facts took place every summer and winter* (Thucydides 1,1,1; 2,1,1). In global literature a parallel to a national chronology with an other of another nation is given for the first time in the Old Testament, in the book we are discussing, twice. In ancient Greek and Latin – Roman texts an "international date" like this, is given only after three centuries by Polybius (d. 122). The Old Testament proceeds even in this towards any other human text.

But what is the *first year of Cyrus*? This is extremely important, not only for the return of the Jews but also because it is the key to connect the entire Bible chronology, from Abraham and after, with the "international date". On what is *the first year of Cyrus* say the Greek historians Polybius, Phlegon, Thales, Castor, Diodorus Siculus (d. 8 B.C.), and others; after, Julius Africanus had collected their chronological excerpts around 200 A.D.; and later Eusebius quoted the related piece of text of Julius in early 4th century. This piece of text of Julius says thereof that, *Cyrus of the Persians reigned the year on which the 55th Olympiad began after the seventy years of captivity, as it is found from the Libraries of Diodorus and in the Histories of Thales and of Castor and in addition from Polybius and Phlegon, but even from others interested about the Olympiads; because all were in agreement about the time.' Cyrus therefore made the first and partial release of the people, after the end of seventy years, through Zorobabel, and he was followed [and] by Jesus son of Josedec, in the first year of his reign, which is the first year of the 55th Olympiad, as Esdras the book of Hebrews recounts.* (Diodorus Sic. 9.21. Eusebius, p.e. 10,10,4-5). Therefore, the first year of Cyrus and year of the return of Israel is the first year of the 55th Olympiad. If from 776 B.C., the first Olympiad, we subtract 54 quadrennials – the first Olympiad counted not a preceding quadrennial – that is 216 years (54 x 4 = 216; 776 - 216 = 560 B.C.), then this, is the first year of Cyrus, and during this he issued the order for the Jews to repatriate and in which took place this repatriation. And as captivity lasted 70 years (Je. 36,10; Da. 9,2; 2Ch. 36,21; 2Es. 1,1), then the fall of Jerusalem took place in 630 B.C.

B2. Wrong Dating of the Negative Criticism

The year 584 B.C., which the boosters of negative criticism want as the year of fall, does not result from any ancient text; occurs only from their imagination and their fantasy from their wish, and their wish from their anti-biblical rage. This rage is the only source for the year 584. One facet of this rage is the rage of determining a later chronology. "Determine constantly a later chronology, as much as you can, in the end something will remain"; this is their "scientific" method, which varies the propagandistic method of Goebbels "To slander constantly and at the end something will remain" or "To tell lies constantly and at the end something will remain". Evil always has impudence and aggressiveness, and the ancients knew it and wrote treatises *Περί τοῦ τὸ χεῖρον τῷ κρείττονι φιλεῖν ἐπιτίθεσθαι* (*About the constant addition of the worst with purpose of remaining the bad.*) Additionally I must point out though that many innocents and ingenuous, like B. Antoniadēs, Trempelas, Giannakopoulos, and others, not suspecting that even in a simple number, 584, the deceivers of the negative criticism could hide their dishonesty, and because they didn't expand in a review of the supposed "de facto" chronology, but, as it may seem from a sketchy reading of their writings, by admitting this chronology as authentic, they have fallen victims – only victims and not associates – of this furious fraud. The sufferers of this rage want, either that Cyrus had started to reign in 514 B.C. (584 - 70 = 514), that is about the middle of the reign of the fourth after him king of Persia Darius I, and that he died - Cyrus - in 485 B.C., because is attested and is certain that he reigned 29 years, whilst already in 490, that is 5 years before, the generals of Darius, Datis and Artaphernes, fought at Marathon, or that the Jews remained captive for only 24 years, and repatriated exactly those who had expatriated, and that Daniel, while was young, even younger than Zorobabel, refused to return! Because this way they like it these superintendents of the negative criticism. It is amazing how much insolent and shameless are they in their ignorance.

Thus, the biblical text of these manuscripts of the Pentateuch (the Num 6, 24-26), namely of the two silver phylacteries, and which are the world's oldest manuscripts of the Bible, is older than the 630 B.C..

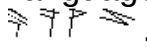
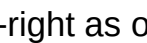


B3. The Right Chronology of the Times of the Old Testament

After the revision and restoration of the biblical chronology, which I did since 20 years ago, and I have been using it since then, I give of it an outline only, for information of the non-specialists.

Abraham's birth	2005 B.C.	Amos	850-815 B.C.
Abraham's arrival at Palestine	1930 B.C.	Isaiah	810-750 B.C.
Installation of Israel in Egypt	1710 (?) B.C.	Destruction of the northern kingdom (Israel)	775 B.C.
Birth of Moses	1580 B.C.	Jeremiah	670-620 B.C.
Exit of Israel from Egypt to Sinai	1500 B.C.	Destruction of the southern kingdom (Judah)	630 B.C.
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Installation of Israel in Palestine	1460 B.C.	Babylonian captivity	630-560 B.C.
David's reign	1104-1064 B.C.	Cyrus reign starts	560 B.C.
Solomon's reign	1064-1024 B.C.	Return of unified Israel in Palestine	560 B.C.
Dichotomy of Israel in two kingdoms	1024 B.C.	Final book of the Old Testament (Esdras)	424 B.C.
Elias	960-940 B.C.	Translation of the Seventy	285-246 B.C.

This is the true chronology of the biblical events, as demonstrated by careful and as much as possible precise calculations of the texts of the historical books of the Old Testament and mainly of the books, Kingdom of David (1-2Ki.), Kingdoms (3-4Ki.), Paralipomeni (1-2Ch.), and Esdras (2Es.+ Ne.), which are its unique sources, and out of the fantasies of the boosters of the negative criticism.

C1. Reading of 'Iaué (Iaué) in the Two Pre-captive Manuscripts

It is easily understood that on these two tiny silver scrolls of the 7th century B.C. we meet, for the first time in preserved manuscripts, the "tetragrammaton" (four-lettered) - and later the "unpronounced" - name of Kyrios (LORD), in the Hebrew language and writing of Moses; *Iaué (Iaué)*. precisely and photographically is written . We could write it more comfortably and clearly from left-to-right as YAYE , while from right-to-left as EYAY , and in today's right-to-left printed letters, *IAYE*; The *F* is the *Y*. That is, the name is *IAYE*, and in lowercase *Iaué (Iaué)* i.e. 'Iaué (*Iaué*.) (In the photo of the name EYAY (= 'Iaué (*Iaué*)) at the newspaper "Τά Νέα" (The News), October 2-3rd 2004, the name is published by mistake right-to-left , and not left-to-right as ought to, because they placed the transparency of the image upside down, and not because in the excavated finding the inscription is actually right-to-left). The first letter *I* (*ιωτ, ἰῶτα (iot, iota)*) is written like a triple zigzag and left-to-right Z , three times and in the oldest Greek inscription, at the earthen vase of Dipyllos from the 8th century B.C., *HOΣ NYN OPXEΣTON ΠANTON ATALOTATA ΠAIZEI TOTΟ ΔΕKAN MIN (HOS NYN ORHESTON PANTON ATALOTATA PAIZEI TOTΟ DEKAN MIN)* (= "Ὅς νῦν ὀρχηστῶν πάντων ἀταλώτατα παίζει, τούτῳ δεκᾶν μιν = Τώρα ὅποιος ἀπὸ τοὺς χορευτὰς χορεύει πιὸ χαριτωμένα ἀπ' ὅλους, σ' αὐτὸν νὰ δώσετε αὐτό) (*Now whichever of the dancers is dancing more gracefully than everyone, to him you give this*), that is, the oinochoe (earthen vase), over which is inscribed (after the firing) this inscription. (see K. Siamakis, *The Alphabet*, p. 431). The second letter *A* (*αλπ, ἄλφα (alp, alpha)*) is written in this shape  but also lateral  and left-to-right at the same inscription seven times. The third letter *F* (*υαυ (uau), φαῦ (faû), βαῦ (vaû), δίγαμμα (digamma), ef*) is written in this shape F but later turned from right-to-left as F twice in a Boeotian inscription on a bronze boiler which is a bit older of the 500 B.C. (see K. Siamakis, *The Alphabet*, p. 449). The fourth letter *E* (= *έι (éi), εἶ (eî), ἔ ψιλὸν (è simple)*) is written left-to-right, and with the vertical line elongated downwards like this E , three times in the inscription of the earthen vase of Dipyllos again.

The third letter *Y or F* (*υαυ (uau), φαῦ (faû), βαῦ (vaû), δίγαμμα (digamma), ef*) is the letter *υ* (= *ου, (as in put)*); in ancient Greek alphabet of the 22 letters initially has the forms *Y*, and later *F*; as *F* stayed at the first sixth place (hence until today *F* = 6), and as *Y* it moved upwards to the 21st place (today 20th); in its pronunciation the letter *Y* kept the first pronunciation *u* (= *ου, as in put*), whilst the letter *F* took the later pronunciation of *υ* (*u*) just like it sounds as a second phoneme at the diphthongs *αυ (av) ευ (ev) ηυ (iv)* of the words *αῦρα (avra) εὔρον (evron) ἡῦρα (ivra)* with the current pronunciation, that is, of today's *β (= v)*. In the Latin alphabet has the forms *V*, then *F*, and then *U*; as *F* it stayed on in the 6th place initially and pronounced as the today's letter *β (= v)*, and then *φ (f)*; as *V* it moved to the 20th place and pronounced as the today's Greek letter *β (= v)*, and again to the 20th place as *U* and pronounced as the today's Greek letter *υ (ou, (as in put))*, extruding thus the letter *V* to its 21st permanent position. All these happened because the mouth area where the letter *υ* (= *ου, (as in put)*) sounds, is very close to the sounding area of the contemporary letter *β (v)* or *φ (f)*; and bounces likely, as a phoneme, from one pronunciation to another (*Ouespasianos - Vespasianos*) and re-evolves from one form to another (*Y V ^ƒ F U*). The form *Y* became in a second time V and in a third *F*; the letter *Y* lost its leg and became *V*; and, in a third time, its angle at the bottom curved to the *U*.

C2. The 'Iauè (Iauè) in the Aramaic and Masoretic Script

The name *IAYE* - *IAFE* - 'Iauè (*Iauè*), in the Hebrew biblical un-punctuated and un-vowelised text with Aramaic letters, which Herod the first constituted permanently around 40 B.C. (cf. Ev.Matt. 5,18), is written *IEYE*, i.e. "tetragrammaton" (four-lettered) yes, but with the second letter assimilated now to the fourth, whilst during the Byzantine era (6th to 11th century) became sept-phonemic and sept-lettered, firstly in the new Hebrew pronunciation and script of the masorites (= scribes) rabbis, and later also in the re-vowelised superscript or subscript or even intrascript Aramaic text of the Old Testament, with the newly made 11 vowels (5 long, 5 short, and 1 ultra short, the sheva), and the quadruple in use diacritic, the attributive dagesh - mappiq (cf. K. Siamakis, *The Alphabet* 2,601), and sounds like *Γιαχβέ* (*Yahvé*, h as in hat). Several Christian writers, from the 2nd to the 7th century, have the inaccurate transcriptions and pronunciations of the name 'Ieuò (*Ievó*) 'Iaouò (*Iaú*) 'Iaouà (*Iaouá*) 'Iaò (*Iaó*) 'Iaòθ (*Iaóth*) 'Iòθ (*Ióth*) 'Iaḡ (*Iaī*) 'Ià (*Iá*) 'Aia (*Aiá*) 'Oúai (*Ué*) 'Iḡπ (*Iíp*) 'Píπi (*Pípi*) *Ieie* (Irenaeus *Inspect.* 2,35,3. Origen, *Cels.* 6,32; in *Psalms* 2,1 - 2 PG 12,1104b. Eusebius, *P.e.* 1,9,21 (Porphyry); 10,9,12 (Porphyry); *Ev. evid.* 4,17,23; 10,8,28. Epiphanius, *haer.* 34,20,6 (= Irenaeus). Hieronymus, *Epist.* 25 (ad Marcellam), PL 22,429 (*Ia, Πίπι*) (*Ia, Pípi*). Theodoretus, *Quaestiones in Santa Scriptura*, in *Ex.*, qu. 15 (*Aia* (*Aia*) Jews); in qu. 1Ch., preface; in *Pss.* 110, *inscr.*, PG 80,244b; 805b; 1776c. Evagrius Ponticus, *scholion in πίπι*, P. A. de Lagarde, *Onomastica sacra* 1,206. Isidorus H., *Etym.* 7,1,15 - 16). Many Greek-speaking Jews and Christians are also talking about this *tetragrammaton* (*four-lettered*) name and *unpronounced* within Hebrews and *confidential*, without giving any reading (*Filon Jud.*, *Life of Mos.* 2,131 - 2. Josephus, *AJ* 2,276. Origenes, *In Num.*, hom. 14,1 GCS 7,121. Eusebius, *D.e.* 9,7,14; *Eclogae prophetae*, 1 PG 22,1025cd. Gregorius Naz., *Or.* 30 (= *Theolog.* IV), 17 PG 36,125b. Theodoretus, *Quaestiones in Santa Scriptura*, in *Ex.*, qu. 15, PG 80,285b. Procopius Gazaeus, *In Ge.* 18,1 - 3; *In Le.* 24,16; PG 87,364b; 781b. Kosmas *Indicopl.*, *Topogr. christiana*, 5 PG 88,213d - 216a). The read 'Iaó (*Iaó*) testifies also, in the 1st century B.C., Diodoros Siculus (1,94,2). It occurs again as *Iaó* in two pagan magic inscriptions of the 2nd century A.D. at Fthiotida and Aegina. (*Inscription of Aegina* 191, IG 4,29. *Inscription of Fthiotida* 232,39; 42; IG 9,2, p. 65). At the magic papyrus Berlin 5026, 4th century A.D., occur as 'Iaò (*Iaò*) 'Iaouiḡ (*Iaoui*) 'Iuò (*Iiò*) 'Ieouò (*Ieou*) 'Iouò (*Iou*) 'Ieiuò (*Ieiu*) 'Ieiuò (*Ieiu*) 'Iò (*Iò*) 'Ieouà (*Ieouà*) 'Iḡai (*Iai*) 'Iḡi (*Iii*) 'Aeḡi (*Aeii*) 'Hi (*Ii*) 'Hò (*Iò*) 'Eaò (*Eaò*) 'Oeuè (*Oeuè*) 'Oeaiḡ (*Oeai*) 'Oiaḡ (*Oiai*) 'Oúò (*Uò*) 'Iaḡl (*Iaīl*) (*Magic papyrus* 2,14 - 15 = *Papyrus Berlin* 5026, *Preisendanz, Papyri Graecae Magicae* 1,20). The writing *Πίπι* (*Pípi*) is a right-to-left misreading and transcription of the unpunctuated left-to-right Aramaic script of the masoretic text of the Old Testament, as if the Aramaic letters were Greek! C. De Reina in the Spanish Protestant translation (1569) transcribes the name from the vowelised masoretic text as the hex-lettered *Jehová*, whereas younger interpreters and theologians read and transcribe it as penta-lettered hex-lettered and sept-lettered *Jahve* *Γιαχβέ* (*Giahvè*) *Jehova* *Γιεχωβà* (*Giehovà*) *Iεχωβã* (*Iehovã*). Lastly, the millenarists or as they call themselves "Jehovah's witnesses" recently "discovered", the writing *Jehova* in their counterfeit English translation of the Old Testament and *Iεχωβà* (*Jehovà*), — always hex-lettered— in their Greek translation of their English translation, in an American encyclopedia and they revealed it to all mankind, of which also undertook and the remaining inspired by God and soul-saving enlightenment.

The exact four-lettered transcription of the name have mainly the Jew, Epiphanius of (Salamis) Cyprus, who was baptized Christian at a man's age (*Panar.* 40,5,8 - 10), and Theodoretus who knew Hebrew (*Quaestiones in S. Scriptura*, in *Ex.*, qu. 15, PG 80,244b), and furthermore essentially they have it even Clement of Alexandria (*Str.* 5,6,34,5), and Hieronymus who has it as it is found in the unpunctuated Aramaic Masoretic text (*Epist.* 25 PL 42,429). Therefore, the more accurate and knowledgeable Epiphanius and Theodoretus have it 'Iauè (*Iaué*), while Clement 'Iaouè (= 'Iaué (*Iavé*)) and Hieronymus *Ieve*. The writing of Epiphanius and Theodoretus is the absolutely accurate transcription of the name or rather the original writing, exactly as it is found in the ancient text of the two phylacteries that have been discovered by excavation. (see also K. Siamakis, *The Alphabet* 2,156; 346; 370; 622).

Even though, since the times of Herod I, the entire text of the Old Testament was transcribed permanently, except the "tetragrammaton" (four-lettered) name IAYE alone, to its current Aramaic (=Syriac) letters, without of course changing its language, which was the Hebrew, the scribes rabbis of the times of Christ continued to write it like this, inside the Aramaic text, with the exact ancient Hebrew letters, who are ancient Greek too, until the 132 - 135 A.D., that is, until the second Jewish revolt against the Romans, the failure of which ended up, after the defeat, to the final dispersion of the Jews to the entire mediterranean area and later, to the three old continents until 1948. then, in 132 - 135 A.D., the notorious rabbi Akiva, the theorist of that revolution of Bar Kokhba, wrote also that name all over with Aramaic characters. Origen saw Aramaic manuscripts still preserved, which had only the name IAYE with the ancient letters, the pre-aramaic, those similar to the ancient Greek characters.

C3. Translation of 'Iauè (Iauè) in Greek and other Languages

The name Iauè was translated in the Septuagint once with the participle of the existential verb εἶμι (*be*) as Ὄν (*I Am Being*) (Ex. 3,14 see also Apoc. 1,4) and all the other times with the verbal name Κύριος (*Kyrios*) which derives from the also existential verb κυρῶ (= εἶμι (*be*)), in the Latin translation of Hieronymus (Vulgata) *Dominus* (=Κύριος (*Kyrios*); but the latin *Dominus* is irrelevant with any existential verb), in the German of Luther (1534) *Herr*, in the French of the Olivétan (1535) *Seigneur*, in the Italian of the Diodati (1607) *Signore*, and in the English of James I (1611) *LORD*. It doesn't have in any language a relation to a verb similar to the verb used in the original Hebrew and the Greek of the Septuagint translation. Furthermore, the Hebrew verb, whose participle is the name Iauè – 'Iaué (*Iauè – Iaué*), is, as it is found in the short-written and un-punctuated Hebrew – Aramaic text of the Old Testament, the εἰε (*eie*), which e.g. in the Kingdoms (3Ki. 13,32) is found as εἰε ἰεἰε (*eie ieie*) and at the Septuagint is translated γινόμενον ἔσται (*will be, will happen*). I repeat, that Clement, Epiphanius, Hieronymus, and Theodoretus have the original transcription and pronunciation of the name 'Iauè (*Iaué*).

C4. The Collapse of the Negative Criticism

The poorly educated boosters of the negative criticism collapsed like drunk staggers, strangers and ours, when they heard about this discovery of the two phylacteries of the 7th century B.C. with the text of the Numbers, those who have heard it of course, because these are not people interested in learning; they abide better in their ignorance. They have collapsed because they saw that their silly and ridiculous theories on post-dating and stratificating the books of the Old Testament crumbled into the dark and cobwebby field of their fantasies, which want the Pentateuch to be a post captivity text, as, for the last two centuries, their complex and mimetic envy to the philologists wants it, which saw stratification and lateness in the Homeric poems and in other texts of the prehistoric era. And all such people along with the post captive yahwistic elohistic deuteronomistic and hieratical codes and condensers of their complex and sick fantasy lie now, as trashy and filthy garbage of a dump, in the dumpsite of their brain. However, it is a surprise to me that they are keeping on and still striving to give their own "explanations", more stupid now, after the discovering that came upon their head. The Janissaries of the negative criticism are never convinced with anything. Any argument is for the stupid invalid. Stupidity is absolutely the uncompetitive. You may, by arguing, change the mind of the greater scientist. Yet the stupid remains unshakable; because he doesn't understand anything. However their efforts to afloat even after this, is the most futile and spasmodic movement. Those are like, when somebody hit with a stick a lizard and cut its tail; the tail keeps wiggling for a long time into a crazy dancing. This is why they are still wiggling; they are the tail of the lizard.

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