

# *The Documentary Hypothesis*

The idea that the Pentateuch was not composed by Moses but was the work of several later authors is called “The Documentary Theory,” more accurately, “Hypothesis.” Its origination actually began with the Elohist’s view that terms such as *eloahim* and *el* were alternate names for Yahweh. Jews of the Middle Ages had raised these generic terms and titles to the rank of personal names in a bizarre attempt to conceal the sacred name and to use these words as substitutes. As a result, men began to read the books of Moses as if there were multiple names for the almighty.

In the twelfth century C.E. a Jewish scholar from Spain, named Abraham ibn Ezra, first proposed a multiple authorship of the Pentateuch (*Tractatus Theologico-Politicus*, chaps. VII-X). Abraham, faced with certain passages that pointed to a later editor’s hand, concluded that Moses did not write all of the five books attributed to him. His views set in motion a host of other critics who questioned Moses’ authorship. These critics included Jews and even Christians like Martin Luther. Christian humanists and philosophers like Masius (died 1573) and Thomas Hobbes (1651) added fuel to the fire. Isaac de la Peyrere (1655) then suggested that Moses had not even written the five books but rather several other men had.

As the result of Abraham ibn Ezra and some of those who followed him, the developing Documentary Hypothesis gained momentum under the Dutch Jewish philosopher Benedict Spinoza (*Tractatus Theologico-Politicus*, chap. VII to X). With a backdrop of religious misinterpretation, a lack of understanding of the parable nature of the Scriptures, and a limited knowledge of Hebrew, Spinoza concluded that all of the Old Testament, from Genesis to Nehemiah, was composed by the scribe Ezra in the fifth century B.C.E.

Spinoza was followed by Richard Simon, a French priest who wished to emphasize the importance of the Church over the Scriptures. Simon argued that the Scriptures were so laden with inconsistency in order and chronology, and with stylistic differences, that it was impossible for Moses to have been the only author. He reasoned, as a result, that Catholic tradition was a more secure basis for faith than the Scriptures! Though officially denied by the Church, his sentiments nonetheless reflected the true underlying prejudice of most members of the Judaeo-Christian and Moslem faiths, a fact demonstrated by their actions rather than their words.

The debate was now raging, but unfortunately only false alternatives were presented—the various sides knowing little about which they spoke. Leclerc, a protestant, replied to Simon that he had gone too far but conceded that portions of the Pentateuch were written by scribes later than Moses.

Then came the French physician, Jean Astruc, who published a work in 1753 entitled, *Conjectures About the Original Memoranda It Appears Which Moses Used to Compose the Book of Genesis*. Astruc made the claim that the deity was known by two different names, Yahve [Yahweh] and Elohim [eloahim], and that these two different names were the products of two different traditions. He suggested that the repetitions, contradictions, and chronological problems that scholars had come to “believe” actually arose as the result of the interweaving of these two different ancient sources. These sources were more ancient than Moses, he noted, but Moses brought them together.

After Astruc there arose men of greater skill, like the German scholars Johann Gottfried Eichhorn (*Einleitung*, 1780–1783) and K. D. Ilgen (*Die Urkunden des Jerusalemischen Tempelarchivs in ihrer Urgestat*, 1798). Then came Alexander Geddes (*Introduction to the Pentateuch and Joshua*, 1792), who proposed a fragmentary theory for the origin of the Pentateuch. He held that it was developed during the Solomonic era from many separate fragments dating back to the time of Moses and before. These men were followed by a work published in 1806–1807 by W. M. L. De Wette, entitled *Beiträge zur Einleitung in das Alte Testament*, 1807, who reasoned yet another source should be added to the Yahweh and eloahim traditions, which he called the Deuteronomic code. Between 1807 and 1853 the “fragmentary hypothesis” and the “supplementary hypothesis” were fully developed.

In 1853 Hermann Hupfield (*Die Quellen der Genesis und die Art ihrer Zusammensetzung*) set forth the argument that there were in fact two separate Elohim sources. Hupfield’s work drew a great deal of attention from the Tanach (Old Testament) scholars. Hupfield was followed in 1866 by K. H. Graf, who developed the suggestions of the scholars E. Reuss, J. George, and W. Vatke and held that the document labeled E<sup>1</sup> (called P for Priestly Code), rather than being the earliest of the documents, was in fact the most recent. A. Kuenen (*The Religion of Israel*, 1869-1870) assured the triumph of the J, E, D, and P order for these assumed separate documents. These conclusions set the stage for the primary mover of the modern Documentary Hypothesis, Julius Wellhausen.

Wellhausen restated the Documentary Hypothesis with great skill and persuasiveness and supported the J, E, D, P sequence as an evolutionary process (*Die Komposition des Hexateuchs*, 1878; *Prolegomena zur Geschichte Israels*, 1878). According to Wellhausen, Israel’s concept of God evolved from the animism and polytheism of the patriarchal days into the henotheism in the time of Moses, and from there to the ethical monotheism of the prophets of the eighth century B.C.E. His evolutionary views in Biblical literature were often likened to those of his contemporary Charles Darwin, and he was certainly influenced by the evolution movement which was gaining popularity among scholars of that time. From Wellhausen stems the numerous modern interpretations advocated today.

From such work the Tanach scholars came to accept the hypothesis that the Pentateuch was the result of the blending together of J (Yahweh), E (eloahim), D (Deuteronomy), and P (Priestly Code) documents. The belief that there were four major documents that lay behind the five books of

Moses is now almost universally accepted by biblical scholars. But one must keep in mind that the thrust of the work of these men has been to attack the credibility of the Scriptures. This assault comes from both religious and secular scholarship.

Many of the proponents of this multi-authorship view are priests and rabbis, whose purpose is to extol the virtues of "the Church" and their own respective religious "traditions" over the value of Scriptures. In their mind-set, what they perceive as "contradictions" in the Scriptures serve to justify their reliance on "Church," i.e. "Christian," Moslem, or "Jewish" traditions. Human derived religious philosophy and interpretation is then perceived as a more secure basis for their faith. Though claiming a "belief" in the Scriptures, their actions show that their true intent is to justify their own respective religious interpretations and traditions as well as their own personal views.

It was as a result of this attack on the credibility of the books of Moses that the modern Elohist school and their Documentary Hypothesis gained popularity. Both the secular and religious Elohists had found a vested interest in discrediting the Pentateuch. The secular scholars pointed to their findings as justification for not giving any credence to the Scriptures, while the religious Elohists use it to attack the Scriptural doctrine that there is only one, personal name for our heavenly father.

For a response to the Documentary Hypothesis see Appendix B.



# *The Variations in the Pentateuch*

Variations found in the Pentateuch do not reflect its authorship by various writers other than Moses (the so-called Documentary Hypothesis; see App. A). Rather, it reflects the compilation of material by Moses over an extended period of time and its final composition by his scribes at the time of his death. For example, the book of the covenant was composed shortly after Yahweh gave the commandments and judgments at Mount Sinai (Exod., 24:1–8). Moses then went back up to Mount Sinai and received the instructions for the building of the ark and the tabernacle, for the establishment of the Levitical priesthood, as well as receiving the Ten Commandments on stone (Exod., 24:9–31:18).

After the revolt by the Israelites at Mount Sinai (the incident with the golden bull), Yahweh then had Moses write the Levitical regulations of sacrifices, which did not come into effect until the beginning of the next year (Exod., 32:1–40:38; Lev.; Num., 1; and cf. Jer., 7:21–25). The laws and speeches recorded in Deuteronomy did not come into existence until forty years later, when the Israelites were encamped on the east side of the Jordan river (Deut., 1:1–5). These details alone show that there were great spans of time that separated the various manuscripts that formed the basis of the books of Exodus, Leviticus, Numbers, and Deuteronomy.

Genesis also shows clear signs of containing different source documents. For example, the creation story as recorded in Genesis, 1:1–2:3, a second version in Genesis, 2:4–4:26. Genesis, 5:1–9:29, certainly starts another independent book, beginning with the statement, “This is the book of the generations of Adam.” Genesis, 10:1–32, begins still another text with, “And these are the generations of the sons of Noah: Shem, Kham, and Yapheth.” Such statements indicate that Moses had at his disposal various source materials much earlier than himself. But we must keep in mind that Moses was also a prophet and had direct communication with Yahweh. These various books may well have been written during different periods of instruction about the history of the world. In either case, the difference in time alone would account for normal variations between the different books which were combined together to form Genesis. Neither does the realization that Moses used earlier books, themselves derived from earlier prophets of Yahweh, detract from the fact that the Pentateuch was produced by him.

Another reason for variation was the different intentions of some of these smaller books within the larger books. The different purposes were recognized even by Jewish writers of the first century C.E. Josephus, for instance, in his Preface to his work on Jewish Antiquities, writes:

Some things the lawgiver (Moses) shrewdly veils in enigmas, others he sets forth in solemn allegory; but wherever straight-forward speech was expedient, there he makes his meaning absolutely plain. (pref., 4)

Signifying the separation between the book that formed Genesis, 1:1–2:3, and the book that formed Genesis, 2:4–4:26, Josephus writes:

And here, after the seventh day, Moses begins to interpret nature, writing on the formation of man in these terms . . . . (Jos., *Antiq.*, 1:2)

It is at this very point that modern critics separate the “P” and “J” documents. Yet, the fact that different documents were placed together into one book hardly justifies the conclusion that the Pentateuch, as a single work, was the product of different authors.

Another detail used as justification to remove Moses as the author of the Pentateuch is the editorial annotations and comments that were made by someone other than Moses. Throughout Exodus until Deuteronomy we find someone speaking in the third person, noting the things that Moses said or did. At the end of Deuteronomy, someone describes the death of Moses, which hardly could have been done by Moses himself. Yet, internal evidence, at minimum, proves that Moses was the undeniable author of numerous documents in the Pentateuch, since these are directly said to be his: i.e. Exod., 17:14, 24:4–8, 34:27; Num., 33:1f; Deut., 31:9–13, 24ff; etc.

Next, there is no reason why Moses, who was an aged man of 80 years when he was first called as a prophet and 120 years when he finished, would not have used his own scribes to write his final work. K. A. Kitchen, from the University of Liverpool, notes that “there is no objective reason why Moses should not have written, or have caused to be written (at dictation—hence Third person pronouns), considerably more of the contents of the present Pentateuch” than the utter minimum specifically charged to him in the text (NBD, pp. 849f).

The difference between these so-called “utter minimum” documents, all of which are specifically accredited to Moses, demonstrate all of the variations in the so-called J, E, P, and D materials. The simple explanation is that towards the end of his life, and probably with the aid of his brother, the High priest Aaron, and his successor, Yahushua (Joshua) the son of Nun, Moses brought together all of his various books and had his scribes combine them into the Pentateuch (which originally was but one book and then later divided into five parts). The scribes, under the direction of Moses, then wrote the various commentaries and spoke in the third person. At the death of Moses, Joshua, now leader of the Israelites, had the scribes add the description of Moses’ death (a detail acknowledged as late as the B. Baba Bathra, 14b). For these reasons, all ancient accounts properly attribute the Pentateuch to Moses. Scribes acting under the direction of Moses and Joshua can hardly discredit this fact.

There are many other details which also speak for Moses as the author of the Pentateuch. Among these, for example, is the criterion in the Documentary Hypothesis that assumes that divine names are a basis for separating documents. This logic proves faulty for several reasons. First, evidence from ancient manuscripts and the LXX shows that there was a much greater variety in the use of these names in earlier manuscripts than in the later MT. The scribes of the MT are known to have actually stripped out the sacred name Yahweh in various places. The LXX, in fact, demonstrates that the name Yahweh was used to a much greater extent in earlier manuscripts of the Pentateuch.

Second, a study of divine names used in the Moslem Koran brought to light the fact that certain suras preferred Allah, while others preferred Rab; just as certain parts of Genesis use *eloahim* while others use Yahweh (R. D. Wilson in PTR, 17, pp. 644–650). Yet there is no support among scholars for a multi-authorship approach to studies on the Koran based upon divine names.

Third, the use of Yahweh-*eloahim* in Genesis, 2:4–3:24 (cf. also Exod., 9:30) also gives problems for the Documentary approach. Why would the divine names be combined if they are supposed to represent indications of separate authors? The LXX contains numerous other examples demonstrating that this combination was much more prevalent in earlier manuscripts (e.g. Gen., 4:6, 9, 5:29, 6:3,5).

Other important objections are voiced by Gleason L. Archer, Jr. (SOT, pp. 97–98). Archer writes that the documentary view “has been characterized by a subtle species of circular reasoning.” He adds:

The Wellhausen theory was allegedly based upon the evidence of the text itself, and yet the evidence of the text is consistently evaded whenever it happens to go counter to the theory. For example, the documentarians insisted, ‘The historical books of the Old Testament show no recognition of the existence of P legislation or a written Mosaic code until after the exile.’ When in reply to this claim numerous references to the Mosaic law and P provisions were discovered in the historical books, the reply was made, ‘Oh well, all those references were later insertions made by priests’ This means that the body of evidence which is relied upon to prove the theory is rejected when it conflicts with the theory. Or to put it in another way, whenever the theory is opposed by the very data it is supposed to explain, the troubleshooting team of Redactor and Interpolator, Inc. is called to the rescue. Elusive tactics like these hardly beget justifiable confidence in the soundness of the result. (p. 97).

Archer also concludes:

The Wellhausen school started with the pure assumption (which they have hardly bothered to demonstrate) that Israel's religion was of merely human origin like any other, and that it was to be explained as a mere product of evolution. It made no difference to them that no other religion known (apart from offshoots of the Hebrew faith) has ever eventuated in genuine monotheism; the Israelites too must have begun with animism and crude polytheism just like all the other ancient cultures. The overwhelming contrary evidence from Genesis to Malachi that the Israelite religion was monotheistic from start to finish has been evaded in the interests of a preconceived dogma—that there can be no such thing as a supernatural revealed religion. Therefore all the straightforward accounts in Genesis and the rest of the Torah relating the experiences of Abraham, Isaac, Jacob, and Moses have been subjected to a cynical re-analysis intended to show that a monotheistic veneer has been applied to those old polytheistic worthies by so-called Deuteronomists or the late priestly school. (p. 98)

Finally, it is simply ignored by the critics that if the books of Moses had been of later, multiple authorship the fraud would have easily been discerned. It would have been very difficult, indeed, to pass off recent creations as fathered by so famous a figure as Moses, let alone one book after another. These pseudo-texts would have been quickly discredited by one school or the other, and especially by the supporters of Baal worship, which proved to be the predominant faith in Israel and did much to pollute the people of Judah. Yet the Pentateuch was untouched by such criticism because the authorship by Moses was irrefutable.



# *The Greek-speaking Judaeian Theory*

**S**aul Lieberman (GJP, pp. 1–67) is among those who argue that Greek was well-known in Palestine among the Jews. He largely bases his proof on the statement made by Rabbi Simeon the son of Rabban Gamliel, noting that his father had a thousand students, five hundred of whom studied the Torah, while five hundred studied Greek wisdom (B. Sot., 49b). What is ignored is the fact that Gamliel and his family, as stated in the *Baba Qamma* had to seek permission to learn Greek.

The evidence points to this acquisition of Greek as part of governmental necessity, not a statement of general practice. The fact that Gamliel had 500 students (a figure which is probably inflated) who were learning Greek only reflects the nepotism then in existence, for Patriarch Gamliel would have been permitted to fill many government posts with kinsmen. These five hundred students, trained in Greek by the Patriarch to hold government positions where such a language was necessary, hardly speak for the millions of Jews living in Galilee and Judaea.

A second pillar in the argument that the Jews of the first century Judaea and Galilee commonly spoke Greek are the fair number of Greek loan-words (possibly about 1500) found in Talmudic literature and a number of Greek inscriptions found upon various Jewish tombstones (see HC, pp. 35–39, 48f). What is ignored is the fact that most of the Talmud was written long after the vast majority of the Jews had been dispersed from Judaea and Galilee at the end of the Bar Kochba revolt in 135 C.E. The Palestinian Talmud was not completed until around 400 C.E. and the Babylonian version in about 500 C.E. After the Bar Kochba revolt Jews were forbidden residency in Jerusalem, the majority of the Jewish population of Palestine was exiled from their homeland, and the land of Palestine came under the domination of non-Jewish peoples who did speak Greek.

That by the fifth century the Jews would have acquired some Greek loan-words is only obvious, since from the early second century C.E. the Jewish state had ceased to exist and aliens became dominant in the land. But Greek loan-words found in Hebrew from the fifth century tell us nothing of the language of first century Judaea and Galilee. Even in the English language, where literally thousands of French words have entered our dictionaries due to the Norman conquest of England, one would hardly claim that common Englishmen living 400 years before that conquest would know French.

Jewish tombstones located in Greek speaking countries like Egypt, Syria, and so forth, dating from the first century or before—as well as those placed within Palestine after the first century C.E.—can hardly be set up as proof

that during the first century C.E. the lands of Judaea and Galilee, where the Hebrew-Aramaic language dominated, the common man knew Greek. It has been calculated (SRHJ, I, p. 167–171) that, “every fifth ‘Hellenistic’ inhabitant of the Eastern Mediterranean was a Jew,” and that, “Diaspora Jewry far outnumbered that of Palestine even before the destruction of the Second Temple.” But the number of Greek-speaking Jews living outside of Palestine cannot serve as a gage for how many Jews residing in Judaea and Galilee spoke Greek. One set of circumstances has no bearing upon the other.

The language of first century Judaea and Galilee must be understood in the context of the national and cultural policies then in existence, not what existed in neighboring Greek-speaking countries or in literature produced centuries later when the political and cultural situation was entirely different. Nor can some tombstones belonging to wealthy Jewish merchants or pro-Roman Jews in the government of Judaea inscribed with Greek stand to outweigh ancient testimony on the subject. The common Jewish man in Judaea did not place inscriptions on his tombstone, so any comparison is sorely flawed.

The loss of the Judaeian state, beginning in 70 C.E. with the destruction of Jerusalem and the Temple, and then its total annihilation after the Bar Kochba revolt in 135 C.E., marked the end of the domination of the Hebrew language over Judaea and Galilee. Yet, tombstones found in Greek-speaking countries or loan-words found in literature centuries later do not erase the fact that prior to 70 C.E. the Hebrew-Aramaic tongue held sway and Greek, for the most part, was snubbed. To ignore the words of Josephus, an educated Jew born and raised in Judaea and living in the time frame at question, and to postulate that the common people of Judaea and Galilee spoke Greek merely to satisfy a desired religious objective is unwarranted, without historical foundation, and borders on dishonesty.

# Composition Dates for the New Testament Documents

All of Saul's fourteen epistles were written before his death during the latter part of the reign of Nero (died in 68 C.E.). Keph (Peter) died with Saul (Eusebius, *H.E.*, 2:25:5–7), therefore his two books (called Peter) were also composed before that date. Saul is recorded as oftentimes quoting the book of Luke (Eusebius, *H.E.*, 3:4:7), indicating that Luke was written before Saul's death. This also must be true of the book of Acts, also written by Luke, for in it Luke makes no mention of Saul's death but does discuss Saul living at Rome. The optimistic note on which Acts ends, showing Saul proclaiming Yahweh in Rome without hindrance, suggests a date before the outbreak of persecution there (64 C.E.).

The apostle Jacob (James) died shortly before the fall of Jerusalem in 70 C.E. (Eusebius, *H.E.*, 2:23:10–25, 3:11:1; Jos., *Antiq.*, 20:9:1). Therefore, the book of James was composed before that momentous event. Irenaeus (3:1:1) notes that Mark wrote his book after the departure of Peter and Paul. As William Smith (DB, p. 381) notes, "Again we may as certainly conclude that it was not written after the destruction of Jerusalem (70 C.E.), for it is not likely that he would have omitted to record so remarkable a fulfillment of our Lord's predictions." The book of Jude was published about 65 C.E. (DB, p. 329). Matthew wrote his work "while Peter and Paul were preaching at Rome" (Iren., 3:1:1), and therefore before the death of the latter in about 67 C.E. Its primacy is also testified to by its position as the first of the books of the New Testament.

The only New Testament documents that might be later than 70 C.E. are those of the apostle John, the books of John, and 1–3 John. The book of Revelation, written by another John (by some called Θεολογου [theo-logou], or "deity speaking," i.e. "the divine" or "prophesier"), was definitely composed later. That Revelation was composed by a different John than the apostle of that same name was well-known in the early centuries and has been suspected by scholars in recent years. For example, Eusebius (*H.E.*, 3:39:5ff) records the statements of Papias (about 140 C.E.), a man who personally knew John, the author of Revelation. Eusebius states:

It is here worth noting that he (Papias) twice counts the name of John, and reckons the first John with Peter and James and Matthew and the other apostles, clearly meaning the evangelist, but by changing his statement places the second with the others outside that number of the apostles, putting Aristion before him and clearly calling him a presbyter. This

confirms the truth of the story of those who have said that there were two of the same name in Asia, and there are two tombs at Ephesus both still called John's. This calls for attention: for it is probable that the second (unless anyone prefer the former) saw the revelation which passes under the name of John. The Papias whom we are now treating confesses that he had received the words of the apostles from their followers, but says that he had actually heard Aristion and the presbyter John. He often quotes them and gives their traditions in his writings.

Dionysius, bishop of Alexandria (c. 247–265 C.E.), held the same opinion (frag. 1:4–6). While analyzing the different texts and records he concludes, “I think, therefore, that it was some other one of those who were in Asia (who wrote Revelation); for it is said that there were two monuments in Ephesus, and that each of these bears the name of John” (frag. 1:5). According to the Apostolic Constitutions (7:46), this particular John the presbyter was ordained by the apostle John. The ancients, therefore, knew that it was John the Elder (presbyter) who wrote Revelation not John the apostle.

Present-day scholars have also recognized the separate origin for Revelation and the works of the apostle John through textual differences. I. H. Marshall of the University of Aberdeen, for example, comments that after close examination by various scholars, “it is certain that one author is responsible for the three Epistles (1–3 John)” and that “it is reasonably certain that John's Gospel and 1 John are by the same author” (NBD, p. 644). Nevertheless, Revelation shows clear signs of being composed by another's hand. Marshall continues that on textual differences the “theory of common authorship” of Revelation with the other four books of the apostle John “is very difficult to maintain” (Ibid.). He adds, “Further, the Greek of Revelation is unlike that of any other book in the New Testament; despite suggestions that it was originally written in Aramaic, and so possibly by the same person who wrote John and 1–3 John in Greek, the theory of common authorship must remain doubtful” (ibid., p. 645). He then presents as one of the major theories advanced by scholars to explain these differences “the possibility that John's Gospel and 1–3 John are by John the apostle and Revelation by another John who is otherwise unknown to us” (ibid.). Also see A. Wikenhauser (NTI, pp. 547–553).

The time factor between the two Johns further points to a separate origin for Revelation. The apostle John was very probably about thirty years old—the age of maturity, the age when a man could enter the priesthood (Num., 4:1–3, 23–39)—or older at the time he began to follow the messiah, whose ministry lasted from 27–30 C.E. According to ancient testimony, the John who wrote Revelation did so in the fifteenth year of Domitian, i.e. 96 C.E. (Eusebius, *H.E.*, 3:18:1–3:23:4). He is said to have died in the reign of Trajan (ibid., 3:23:4; *Iren.*, 2:22:5), who ruled from 98 to 117 C.E. This detail would bring the age of the apostle John to about 100 years of age at the time Revelation was composed and places his death at well over 100.

It seems much more reasonable to conclude that the John who wrote Revelation was a student of the apostle John. This point is indicated when Papias states that he had learned the words of the apostles from their followers, and that one of those he had heard it from was John the presbyter (Elder). It is also understood by the fact that as late as the beginning of the fourth century C.E., when Eusebius wrote, there persisted the story “that there were two of the same name in Asia” and there remained two tombs at Ephesus, where the apostle John lived and died, both retaining the name John. The close association of the younger John with the older, and the fact that both held the same personal name and resided in the same city, all served as a source of confusion for those who lived in later times and in other parts of the world. The two Johns were apparently merged into one identity by later Christians because many simply did not know the specifics.

Once the separate authorship for Revelation is established, the dates for John and 1–3 John are more readily attainable. John the presbyter was younger than the apostle John and the date for his writing of Revelation while on the island of Patmos (though he is often confused with John the apostle) is placed around 96 C.E. (Eusebius, *H.E.*, 3:18, 20, 23, cf. 3:39). Further, the book of John was placed last among the four synoptic texts, the suggestion by its position is that it was produced last. Nevertheless, as with the book of Mark, John’s synoptic text and letters lack any reference to the fall of Jerusalem. This absence would indicate a composition before that date (70 C.E.). I. H. Marshall notes that the writings of John could have begun as early as “the sixties” (NBD, p. 645). W. Smith (DB, p. 316), as well as others, would date the book of John to about 78 C.E., but this is based upon identifying the apostle John with the author of Revelation. If the reference in 2 John, 1:1, “to the elect lady,” is to Mariam (Mary) the mother of Yahushua, which is most likely based upon the statement in John, 19:25–27, then it would appear that at least one of these epistles was written quite early, for Mariam would have already been 50 to 60 years old at the death of Yahushua in 30 C.E. (Eusebius, *H.E.*, 1:13, 3:7). Therefore, a date of 50 to 55 C.E. for these letters would be most probable.

The evidence, as a result, shows that every book of the New Testament, except for Revelation, was either written before 70 C.E. or, as in the case of the works of the apostle John, possibly very shortly thereafter—though even in John’s case the indications are that it was before. The weight of the evidence makes it highly probable that almost all of the apostles had died prior to the fall of Jerusalem and the destruction of the Temple in 70 C.E. It also indicates that every book of the New Testament, except for Revelation, had been written prior to that date as well.



## אֲדֹנָי in Psalm, 110:1

The Hebrew word אֲדֹנָי (a-d-n-i) in this verse should be translated as “my aden,” aden meaning, “a basis (of a building, a column, etc):—foundation, socket” (Strong’s, Heb. #134), or “any foundation” (HEL, p. 5). It does not here mean “adonai” or “my sovereign (or lord),” as popularly understood. Proof that the original is to be read as “aden” and not “adon” comes from the context of the passage as discussed by the messiah with the Pharisees (Matt., 22:44; Mark, 12:36; Luke, 20:42f). In this conversation, Yahushua asked the Pharisees, “What do you think concerning the messiah? Whose son is he?” They responded, “David’s.” Yahushua then inquired of them about the puzzle their answer created: “How then does David in the spirit call him אֲדֹנָי (a-d-n-i)?, saying ‘A statement of Yahweh to אֲדֹנָי, Sit at my right hand, until I set your enemies as a stool for your feet.’ If therefore David (who wrote the Psalm) calls him אֲדֹנָי, how is he his son?” No one was able to answer the riddle.

The Pharisees believed in the resurrection (Acts, 23:8). Therefore, if אֲדֹנָי meant “my adon (sovereign)” there would have been no puzzle. A man’s son can easily become king, and therefore sovereign over the father. Also, after the resurrection, the offspring of David, being the messiah, will live at the same time as his resurrected ancestor David. Yet he would be in a higher political position than his father. If “adon” is meant, then there is no dilemma. The question is easily answered. But if the original word used was “my aden (foundation),” then the Pharisees were faced with an enigma of the most perplexing kind. Yahushua’s question had the Pharisees deal with the fact that the messiah was David’s “foundation” as well as his son or offshoot. How could he be both at the same time? The Pharisees could not answer.

The solution to the problem, of course, is that Yahweh the son (Yahweh the archangel), being the creator, was the father of Adam, the ancestor of David (Luke, 3:23-38). The messiah, accordingly, was the foundation of David, not only as his progenitor but the foundation upon which David’s legal authority as king rested. When Yahweh the son was combined with the seed of the woman named Mariam, herself a descendant of David, then Yahweh the angel also became the offspring of David through his female descendant. The messiah, therefore, was both the foundation of David and his offspring. This process will be dealt with in great detail in our third volume, *The Two Yahwehs*.

Vowel pointing was not provided with the Hebrew Scriptures until about the sixth century C.E., so it is difficult to know exactly what all the rabbis believed before that time. Nevertheless, it is clear that later scribes, by the fact

that they vowel pointed the Hebrew to read “adonai” rather than “adeni,” either ignored the context of Psalm, 110:1, or out of ignorance mistook אֲדֹנָי to mean adonai. It is also possible that the Jewish scribes after the first century C.E. deliberately translated אֲדֹנָי to mean “sovereign” rather than “foundation” as a direct result of their inability to answer Yahushua’s question. This point is reflected in the later Jewish text of Matthew reproduced by Shem Tob, which clearly reflects Jewish tampering—i.e. it replaced the sacred name with traditional Jewish substitutes like ha-shem (the name), adonai, and eloahim (see Howard, *Matt.*, pp. 201-203).

Shem Tob provided a complete Hebrew text of Matthew in his fourteenth century Jewish polemical treatise entitled *Even Bohan*. The purpose of his work was to provide arguments out of the New Testament against Christian doctrines. In the passage at question Shem Tob’s text has אֲדֹנָי, a more definite form of “my sovereign.” The original text from Psalm, 110:1, only has אֲדֹנָי. By reading אֲדֹנָי as אֲדֹנָי the Jewish scribes were clearly trying to read their own understanding into the text and thereby discredit the Christian argument. Yet, the discussion in the New Testament, by the failure of the Pharisees to answer Yahushua’s question, strongly indicates that at least the men of Yahushua’s time correctly understood אֲדֹנָי to mean “my foundation.”



# Abbreviations and Bibliography

## Journals

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- Bib. *Biblica, Commentarii ad Rem Biblicam Scientifice Investigandam.*  
30 (1949), pp. 520–523. Brinktrine, Joh. "Der Gottesname 'AĪĀ bei Theodoret von Cyrus."
- Expos. *The Expositor.* Hidder and Stoughton, London.  
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- HUCA *Hebrew Union College Annual.*  
12&13 (1937&1938), pp. 103–274. Sperber, Alexander. "Hebrew Based upon Greek and Latin Transliterations."  
54 (1983), pp. 181–194. Marks, Richard G. "Dangerous Hero: Rabbinic Attitudes Towards Legendary Warriors."
- IEJ *Israel Exploration Journal.*  
22 (1972), pp. 39–43. Siegel, J. P. "The Alexandrians in Jerusalem and their Torah Scroll with Gold Tetragrammata."
- JBL *Journal of Biblical Literature.*  
24 (1905), pp. 107–165. Arnold, William R. "The Divine Name in Exodus iii. 14."  
25 (1906), pp. 49–54. Montgomery, James A. "Notes from the Samaritan."
- JQR *Jewish Quarterly Review*  
59 (1969), pp. 255–267. Zeitlin, Solomon. "The Origin of the Pharisees Reaffirmed."
- JTS *The Journal of Theological Studies.*  
28 (1927), pp. 407–409. Burkitt, F. C. "Yahweh or Yahoh: Additional Note."
- OTS *Oudtestamentische Studiën.* E. J. Brill, Leiden, 1948.  
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5, pp. 43–62. Alfrink, Bern. "La Prononciation 'Jehova' Du Tetragramme."

- PTR *The Princeton Theological Review*.  
17 (1919), pp. 644–650. Wilson, Robert Dick. “The Use of ‘God’ and ‘Lord’ in the Koran.”
- ZAW *Zeitschrift Für Die Alttestamentliche Wissenschaft*.  
46 (1928), pp. 7–25. Driver, G. R. “The Original Form of the Name ‘Yahweh’: evidence and conclusions.”  
53 (1935), pp. 59–76. Eibfeldt, Von Otto “Neue Zeugnisse für die Aussprache des Tetragramms als Jahwe.”  
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81 (1969), pp. 156–175. Crenshaw, J. L. “YHWH Şeba’ôt Šemô: A Form-Critical Analysis.”

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- ARI Albright, William Foxwell. *Archaeology and the Religion of Israel*. The John Hopkins Press, 1942.
- AS Luckenbill, Daniel David. *The Annals of Sennacherib*. The University of Chicago Oriental Institute Publications, Volume II. The University of Chicago Press, Chicago, Illinois, 1924.
- BHBH Marks, John H., and Rogers, Virgil M. *A Beginner’s Handbook to Biblical Hebrew*. Abingdon, Nashville, 1958.
- BP Bruce, F. F. *The Books and the Parchments*. Fleming H. Revell Co., 1963.
- CBE Cassuto, U. *A Commentary on the Book of Exodus*. Translated by Israel Abrahams. The Magnes Press, The Hebrew University, 1967.
- CTM Herford, R. Travers. *Christianity in Talmud and Midrash*. Reference Book Publishers, Inc., New Jersey, 1966.
- DDS Burrows, Millar. *The Dead Sea Scrolls*. The Viking Press, New York, 1955.
- DJD Vermès, Géza. *Discovery in the Judean Desert*. Desclee Company, New York, 1956.
- GJP Lieberman, Saul. *Greek in Jewish Palestine*. The Jewish Theological Seminary of America, 1942.
- HC Hadas, Moses. *Hellenistic Culture*. Columbia University Press, New York, 1959.
- HCC Hefele, Charles Joseph. *A History of the Christian Councils from the Original Documents, to the Close of the Council of Nicaea, A.D. 325*. Translated from German by William R. Clark. T. & T. Clark, 1894.
- HHLG Horowitz, Edward. *How the Hebrew Language Grew*. Jewish Education Committee Press, 1960.
- HS Sandmel, Samuel. *The Hebrew Scriptures, an Introduction to their Literature and Religious Ideas*. Alfred A. Knopf, 1963.

- IFG Dodd, C. H. *The Interpretation of the Fourth Gospel*. Cambridge University Press, 1958.
- IHG Harris, R. Laird. *Introductory Hebrew Grammar*. Wm. B. Eerdmans Publishing Company, Michigan. 4th ed., 1955.
- JFCC Moore, George Foot. *Judaism in the First Centuries of the Christian Era—the Age of the Tannaim*. 3 vols. Cambridge, 1954.
- LAE Basset, René. *Les Apocryphes Éthiopiens*, Part VI, "Les Prières de S. Cyprien et de Théophile." Bibliotheque de La Haute Science, 1896.
- LNS *Let Your Name be Sanctified*. Watchtower and Tract Society of New York, Inc., 1961.
- MCE Ginsburg, Christian D. *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*. KTAV Publishing House, Inc., 1966.
- MCM Ginsburg, Christian D. *The Massorah Compiled From Manuscripts*. KTAV Publishing House, Inc., 1975.
- MNY Reisel, M. *The Mysterious Name of Y.H.W.H.* Royal Van Gorcum Ltd., Assen, Netherlands, 1957.
- MTCE Horton, Fred L. *The Melchizedek Tradition: A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews*. Cambridge University Press, 1976.
- NTD Bruce, F. F. *The New Testament Documents: Are They Reliable?* 5th revised ed. Wm. B. Eerdmans Publishing Company, Michigan, 1960.
- NTI Wikenhauser, Alfred. *New Testament Introduction*. Translated by Joseph Cunningham. Herder and Herder, New York, 1958.
- ONT Loisy, Alfred Firmin. *The Origins of the New Testament*. Translated from French by L. P. Jacks. University Books, Inc., 1962.
- OTT Rad, Gerhard von. *Old Testament Theology*. English ed. 2 vols. Translated by D. M. G. Stalker. Oliver and Boyd, Edinburgh and London, 1962.
- PGCH Weingreen, J. *A Practical Grammar for Classical Hebrew*. Clarendon Press, 1939.
- SBT Stamm, Johann Jacob. *The Ten Commandments in Recent Research*. In *Studies in Biblical Theology*. Second Series, 2. Translated from German by M. E. Andrew. S.C.M. Press Ltd., 1967.
- SE Hayes, William C. *The Scepter of Egypt*. 2 vols. Harper & Brothers, in co-operation with the Metropolitan Museum of Art, New York, 1953.
- SOT Archer, Gleason L., Jr. *A Survey of Old Testament Introduction*. Moody Press, Chicago, 1964.
- SRHJ Baron, Salo Wittmayer. *A Social and Religious History of the Jews*. 8 vols. New York, 1952ff.
- TNTB Barrett, C. K. *The New Testament Background*. Harper Torchbooks, The Cloister Library, Harper & Row, New York, 1961.

- TS Urbach, Ephraim E. *The Sages*. Translated from Hebrew by Israel Abrahams. The Magnes Press, the Hebrew University, Jerusalem, 1979.
- WSPN Coogan, Michael David. *West Semitic Personal Names in Murašû Documents*. Scholars Press, Missoula, Montana, 1976.
- YDNB Parke-Taylor, G. H. *Yahweh: the Divine Name in the Bible*. Wilfrid Laurier University Press, Waterloo, Ontario, 1975.

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- NPNF *Nicene and Post-Nicene Fathers of the Christian Church*. 2nd series. Under the editorial supervision of Philip Schaff and Henry Wace. vol. 1, pp. 481–559. Eusebius. *The Life of Constantine*. Translated by Ernest Cushing Richardson. William B. Eerdmans Publishing Co., Michigan, 1952.
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- Freedman, *Kidd.* Freedman, Rabbi H., trans. *Kiddushin*. The Soncino Press, London, 1936.
- Freedman, *Pes.* Freedman, Rabbi H., trans. *Pesahim*. The Soncino Press, London, 1938.
- Freedman, *Sanh.* Freedman, Rabbi H., trans. *Sanhedrin*. 2 vols. The Rebecca Bennet Publications, Inc., 1959.

**Bible Versions Cited**

- AB *The Amplified Bible, Containing the Amplified Old Testament and the Amplified New Testament.* Zondervan Publishing House, Michigan, 1965.
- BAT Smith, J. M. Powis, and Goodspeed, Edgar J., eds. *The Bible, An American Translation.* The University of Chicago Press, 1951.
- BE *The Sacred Scriptures, Bethel Edition,* Premier Publication. Assemblies of Yahweh, Bethel, Pa., 1981.
- CB Bullinger, Ethelbert William., ed. *The Companion Bible, Being the Authorized Version.* 6 vols. Oxford University Press, 1932.
- CD O'Connell, John P., ed. *The Holy Bible, Old Testament in the Douay-Challoner Text, New Testament in the Confraternity Text.* The Catholic Press, Inc., Ill., 1952.
- CGS The New World Bible Translation Committee. *New World Translation of the Christian Greek Scriptures.* Watchtower Bible and Tract Society, Inc., New York, 1950.
- CT *The Holy Bible with the Confraternity Text.* Approbation of Walter A. Coggin. Good Counsel Publishers, Chicago, Illinois, 1966.
- EHOT Magil, Joseph. *The Englishman's Hebrew-English Old Testament, Genesis–2 Samuel.* Zondervan Publishing House, Michigan, 1974.
- HBP Lamsa, George, trans. *Holy Bible From Ancient Eastern Manuscripts Containing the Old and New Testaments Translated from the Peshitta.* A. J. Holman Company, Philadelphia, 1957.
- HEOT *The Hebrew-English Old Testament, from the Bagster Polygot Bible.* Samuel Bagster and Sons, Ltd., London, reprint by Zondervan, 1972.
- Howard, Matt. Howard, George. *The Gospel of Matthew According to a Primitive Hebrew Text.* Mercer University Press, Macon, Georgia, 1987.
- IB Green, Jay. *The Interlinear Hebrew/Greek English Bible.* 4 vols. Associated Publishers and Authors, Inc., Indiana, 1979.
- ILT Berry, George Ricker. *The Interlinear Literal Translation of the Greek New Testament.* Zondervan Publishing House, Michigan, 1958. Lex. = the Greek-English New Testament Lexicon which is located at the back of this text.
- KJV *The Holy Bible, Authorized King James Version.* Oxford: at the University Press, London, 1611.
- NASB The Lockman Foundation. *New American Standard Bible, reference Edition.* Regal Books, Glendale, California, 1973.
- NB *Newberry Bible.* Printed by Wyman and Sons Limited, London, 1959.
- NEB *New English Bible, with the Apocrypha.* Oxford University Press and Cambridge University Press, United States, 1970.

- NIV New York International Bible Society. *The Holy Bible, New International Version*. Zondervan Publishing House, Michigan, 1979.
- NJB Wansbrough, Henry, gen. ed. *The New Jerusalem Bible*. Doubleday & Company, Inc., New York, 1985.
- NTB Moffatt, James. *A New Translation of the Bible*. Harper & Row, New York, 1954.
- PB Haupt, Paul, ed. *The Polychrome Bible, The Sacred Books of the Old and New Testaments, A New English Translation*. Dodd, Mead, and Company, 1898.
- REB Rotherham, Joseph Bryant. *Rotherham's Emphasized Bible*. Kregel Publications, Grand Rapids, Michigan, 1959.
- ROSNB *The Restoration of Original Sacred Name Bible, containing Old and New Testaments*. 5th ed. Missionary Dispensary Bible Research, Windfield, Alabama, 1976.
- RSV Division of Christian Education of the National Council of Churches of Christ in the United States. *The Holy Bible, Revised Standard Version*. Thomas Nelson & Sons, New York, 1952.
- SRB Scofield, C. I. *The Scofield Reference Bible*. Oxford Press, New York, 1945.
- SV and SVA *The Septuagint Version, with Apocrypha, Greek and English*. Zondervan Publishing House, Michigan, 1972.  
SVA = Apocrypha portion of text.

### **Dictionaries, Lexicons, Concordances, and Encyclopedias**

- ABU *Aid to Bible Understanding*. Watchtower Bible and Tract Society of New York, Inc., 1969, 1971.
- ADB Hastings, James, ed. *A Dictionary of the Bible, dealing with its Language, Literature, and Contents*. 4 vols. Charles Scribner's Sons, New York, 1899.
- CBL Kitto, John, ed. *A Cyclopaedia of Biblical Literature*. 2 vols. Mark H. Newman, Cincinnati, 1846.
- DB Smith, William, ed. *A Dictionary of the Bible*. Zondervan Publishing House, Michigan, 1948.
- DCR Brandon, G. F., ed. *A Dictionary of Comparative Religion*. Charles Scribner's Sons, New York, 1970.
- DTB Hastings, James, ed. *Dictionary of the Bible*. Charles Scribner's Sons, New York, 1925.
- EB *Encyclopedia Britannica*. 30 vols. Encyclopedia Britannica Inc., Helen Hemingway Benton, 1973-1974.
- EBD Myers, Allen C., ed. *The Eerdmans Bible Dictionary*. Rev. Ed. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1975.

- EJ *Encyclopaedia Judaica*. Encyclopaedia Judaica Jerusalem. 16 vols. Keter Publishing House, Jerusalem, Israel, The Macmillian Company, Jerusalem, 1972.
- ERE Hastings, James, ed. *Encyclopaedia of Religion and Ethics*. 13 vols. Charles Scribner's Sons, New York, 1951.
- GEL *An Intermediate Greek-English Lexicon*. Founded upon the seventh ed. of Liddell and Scott's Greek-English Lexicon. Clarendon Press, Oxford, 1961.
- GHCL Tregelles, Samuel Prideaux, trans. *Gesinius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Samuel Bagster and Sons, Paternoster Row, 1846.
- HBD Achtemeier, Paul J., ed. *Harper's Bible Dictionary*. Harper & Row, San Francisco, 1985.
- HEL *Hebrew-English Lexicon*. Samuel Bagster & Sons, L.T.D., London, reprint by Zondervan Publishing House, 1970.
- HLD Andrews, E. A., ed. *Harpers' Latin Dictionary, A New Latin Dictionary*. Revised by Charlton T. Lewis and Charles Short. American Book Company, Oxford: at the Clarendon Press, 1879.
- IDB *The Interpreter's Dictionary of the Bible*. 4 vols. Abingdon Press, Nashville, 1962.
- ISBE Orr, James, ed. *The International Standard Bible Encyclopaedia*. 4 vols. Wm. B. Eerdmans Publishing Co, Michigan, 1947.
- JE Singer, Isadore, ed. *The Jewish Encyclopedia*. 12 vols. KTAV Publishing House, Inc., 1964.
- LVTL Koehler, Ludwig, and Baumgartner, Walter. *Lexicon in Veteris Testamenti Libros*. Leiden, E. J. Brill, 1953.
- NBD Douglas, J. D., ed. *The New Bible Dictionary*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1971.
- NCE *New Catholic Encyclopedia*. 15 vols. McGraw-Hill, San Francisco, 1967.
- NSBD Jacobus, Melancthon W., Lane, Elbert C., and Zenos, Andrew C., eds. *A New Standard Bible Dictionary*. 3d rev. ed. Funk & Wagnalls Company, New York, 1936.
- PCBE Fallows, Samuel, ed. *The Popular and Critical Bible Encyclopaedia and Scriptural Dictionary*. 3 vols. The Howard-Severance Company, Chicago, 1904.
- PCMD Kaster, Joseph. *Putnam's Concise Mythological Dictionary*. Capricorn Books, New York, 1964.
- RHCD Stien, Jess, ed. *The Random House College Dictionary*. Revised Edition. New York, 1975.
- SEC Strong, James. *Strong's Exhaustive Concordance of the Bible, together with Dictionaries of the Hebrew and Greek Words*. Riverside Book and Bible House, Iowa.  
 Heb. = A Concise Dictionary of the Words in the Hebrew Bible.  
 Gk. = A Concise Dictionary of the Words in the Greek Testament.

- UJE Landman, Isaac, ed. *Universal Jewish Encyclopedia*. 10 vols. The Universal Jewish Encyclopedia, Inc., New York, 1941.
- VHL Koehler, Ludwig. *Vom Hebräischen Lexikon*. Leiden, 1950.
- WNWD Friend, Joseph H., and Guralnik, David B., eds. *Webster's New World Dictionary of the American Language, College Edition*. The World Publishing Company, Cleveland and New York, 1964.
- YAC Young, Robert. *Young's Analytical Concordance*. Associated Publishers, Grand Rapids, Michigan.

## Forthcoming Works

*The Afterlife*. Qadesh La Yahweh Press, Garden Grove.

*The Sax. The Forgotten History of the Anglo-Saxon and Kindred Tribes*. Qadesh La Yahweh Press, Garden Grove.

*The Four Synoptic Texts in Parallel*. Qadesh La Yahweh Press, Garden Grove.

*The Sabbath and Jubilee Cycle*. Qadesh La Yahweh Press, Garden Grove.

## Bible (Old and New Testaments)

Acts	Acts of the Apostles	Joel	Joel
Amos	Amos	John	John
1 Chron.	1 Chronicles	1 John	1 John
2 Chron.	2 Chronicles	2 John	2 John
Col.	Colossians	3 John	3 John
1 Cor.	1 Corinthians	Jon.	Jonah
2 Cor.	2 Corinthians	Josh.	Joshua
Dan.	Daniel	Jude	Jude
Deut.	Deuteronomy	Judg.	Judges
Eccles.	Ecclesiastes	1 Kings	1 Kings
Eph.	Ephesians	2 Kings	2 Kings
Esther	Esther	Lam.	Lamentations
Exod.	Exodus	Lev.	Leviticus
Ezek.	Ezekiel	Luke	Luke
Ezra	Ezra	Mal.	Malachi
Gal.	Galatians	Mark	Mark
Gen.	Genesis	Matt.	Matthew
Hab.	Habakkuk	Mic.	Micah
Hag.	Haggai	Nah.	Nahum
Heb.	Hebrews	Neh.	Nehemiah
Hos.	Hosea	Num.	Numbers
Isa.	Isaiah	Obad.	Obadiah
James	James	1 Pet.	1 Peter
Jer.	Jeremiah	2 Pet.	2 Peter
Job	Job	Phil.	Philippians



Philem.	Philemon	Song of Sol.	Song of Solomon
Prov.	Proverbs	1 Thess.	1 Thessalonians
Ps. (pl. Pss.)	Psalms (Psalms)	2 Thess.	2 Thessalonians
Rev.	Revelation	1 Tim.	1 Timothy
Rom.	Romans	2 Tim.	2 Timothy
Ruth	Ruth	Titus	Titus
1 Sam.	1 Samuel	Zech.	Zechariah
2 Sam.	2 Samuel	Zeph.	Zephaniah

### Ancient (Non-Rabbinical) Authors and Works Cited in the Text.

<b>Clement</b> <i>Strom.</i>	Clement of Alexandria (ca. 150–211 C.E.) <i>Stromateis</i>
<b>Diodorus</b>	Diodorus Siculus (1st century C.E.) <i>Library of History</i>
<b>Epiph.</b>	Epiphanius (315–403 C.E.) <i>Panarion</i> (or <i>Adversus Haereses</i> )
<b>Eusebius</b> <i>H.E.</i> <i>Prep. Evang.</i> <i>Creed of Eusebius</i>	Eusebius Pamphii of Caesarea (265–340 C.E.) <i>Historia Ecclesiastica</i> <i>Praeparatio Evangelica</i>
<b>Gregory</b> <i>Ag. Jul.</i>	Gregory Nazianzen (ca. 330–390 C.E.) <i>First Invective Against Julian</i>
<b>Iren.</b>	Irenaeus (ca. 140–202 C.E.) <i>Adversus Haereses</i>
<b>Jerome</b> <i>Brev. Pss.</i> <i>Ad. Mar.</i> <i>Pro. Gal.</i> <i>Lives</i>	Eusebius Hieronymus (ca. 348–420 C.E.) <i>Breviarium in Psalmos</i> <i>Ad Eamdem Marcellam</i> <i>Prologus Galeatus.</i> <i>Lives of Illustrious Men</i>
<b>Jos.</b> <i>Wars</i> <i>Life</i> <i>Antiq.</i> <i>Apion</i>	Flavius Josephus (37–ca. 100 C.E.) <i>History of the Jewish Wars Against the Romans</i> <i>The Life of Josephus</i> <i>Jewish Antiquities</i> <i>Against Apion</i>
<b>Julian</b> <i>Ag. Gal.</i> <i>Phot.</i>	Emperor Flavius Claudius Julianus (331–363 C.E.) <i>Against the Galilaeans</i> <i>To Photinus</i>

<b>Justin Martyr</b> <i>Trypho</i> <i>Apol.</i>	Justin Martyr (mid-2nd century) <i>Dialogue with Trypho</i> <i>Apology (I–II)</i>
<b>Origen</b> <i>Joan.</i> <i>on Ps.</i> <i>Hexapla</i>	Origen Adamantius (ca. 185–255 C.E.) <i>Explanationum in Evangelium Secundum Joannem</i> <i>On Psalms</i>
<b>Philo</b> <i>Moses</i> <i>Spec. Laws</i>	Philo of Alexandria (early 1st century C.E.) <i>De Vita Mosis</i> <i>De Specialibus Legibus</i>
<b>Ps.-Cal.</b>	Pseudo-Callisthenes (1st century C.E.)
<b>Sidonius</b> <i>II. Pan of Anth.</i>	Gaius Sollius Apollinaris Sidonius (ca. 430–480 C.E.) <i>II Panegyric on Anthemius</i>
<b>Theod.</b> <i>Haer. Fab. Com.</i> <i>Quaest. in Exod.</i>	Theodoret (ca. 393–453 C.E.) <i>Haereticarum Fabularum Compendium</i> <i>Quaestiones in Exodus</i>

## Titles of Tractates and Other Qumran and Rabbinical Works

### Mishnah

<b>B.</b>	in front of the following:	Babylonian Talmud
<b>J.</b>	in front of the following:	Jerusalem (Yerusalemi) Talmud
<b>Tosef.</b>	in front of the following:	Tosepfta

<b>A.Zar.</b>	Abodah Zarah	<b>Hul.</b>	Hullin
<b>Ab.</b>	Aboth	<b>Kel.</b>	Kelim
<b>Arak.</b>	Arakhin	<b>Ker.</b>	Kerithoth
<b>B.B.</b>	Baba Bathra	<b>Ket.</b>	Ketuboth
<b>B.M.</b>	Baba Metzia	<b>Kidd.</b>	Kiddushin
<b>B.Q.</b>	Baba Qamma (Baba Kama)	<b>Kil.</b>	Kilaim
<b>Bekh.</b>	Bekhoroth	<b>Kinn.</b>	Kinnim
<b>Ber.</b>	Berakhoth	<b>M.Kat.</b>	Moed Katan
<b>Betz.</b>	Betzah (or 'Yom Tob')	<b>M.Sh.</b>	Maaser Sheni
<b>Bikk.</b>	Bikkurim	<b>Maas.</b>	Maaseroth
<b>Dem.</b>	Demai	<b>Makk.</b>	Makkoth
<b>Eduy.</b>	Eduyoth	<b>Maksh.</b>	Makshirin
<b>Erub.</b>	Erubin	<b>Meg.</b>	Megillah
<b>Gitt.</b>	Gittin	<b>Meil.</b>	Meilah
<b>Hag.</b>	Hagigah	<b>Men.</b>	Menahoth
<b>Hall.</b>	Hallah	<b>Midd.</b>	Middoth
<b>Hor.</b>	Horayoth	<b>Mikw.</b>	Mikwaoth
		<b>Naz.</b>	Nazir

<b>Ned.</b>	Nedarim	<b>Sot.</b>	Sotah
<b>Neg.</b>	Negaim	<b>Sukk.</b>	Sukkah
<b>Nidd.</b>	Niddah	<b>Taan.</b>	Taanith
<b>Ohol.</b>	Oholoth	<b>Tam.</b>	Tamid
<b>Orl.</b>	Orlah	<b>Teb.Y</b>	Tebul Yom
<b>Par.</b>	Parah	<b>Tem.</b>	Temurah
<b>Peah</b>	Peah	<b>Ter.</b>	Terumoth
<b>Pes.</b>	Pesahim	<b>Toh.</b>	Tohoroth
<b>R.Sh.</b>	Rosh ha-Shanah	<b>Uktz.</b>	Uktzin
<b>Sanh.</b>	Sanhedrin	<b>Yad.</b>	Yadaim
<b>Shab.</b>	Shabbath	<b>Yeb.</b>	Yebamoth
<b>Shebi.</b>	Shebiith	<b>Yom.</b>	Yoma
<b>Shebu.</b>	Shebuoth	<b>Zab.</b>	Zabim
<b>Shek.</b>	Shekalim	<b>Zeb.</b>	Zebahim

### **Other Jewish Works**

<b>Dam. Doc.</b>	Damascus Document
<b>Eccles. Rab.</b>	Ecclesiastes Rabbah
<b>Man. of Disc.</b>	Manual of Discipline
<b>Meg. Taan.</b>	Megillah Taanith
<b>Mid. Hag.</b>	Midrash Haggadah
<b>Mid. Hal.</b>	Midrash Halachah
<b>Mid. Teh.</b>	Midrash Telillim (The Midrash on Psalms)
<b>Yashar</b>	Sepher Yashar

### **Apocrypha and Pseudepigrapha**

<b>Ecclus.</b>	Ecclesiasticus
<b>Jub.</b>	Jubilees
<b>Pis. So.</b>	Pistis Sophia
<b>Pr. Jac.</b>	Prayer of Jacob
<b>Macc.</b>	The book of Maccabees (1–4)
<b>Lives</b>	Lives of the Prophets

### **Other Abbreviations**

<b>app.</b>	appendix (App. = appendix in our text)
<b>B.C.E.</b>	Before Common Era (also called B.C.)
<b>ca.</b>	<i>circa</i> , about, approximately
<b>C.E.</b>	Common Era (also called A.D.)
<b>Cf.</b>	compare with
<b>chap.</b>	chapter (Chap. = chapter in our text)
<b>chaps.</b>	chapters (Chaps. = chapters in our text)

e.g.	<i>exempli gratia</i> , for example
espec.	especially
etc.	<i>et cetera</i> , and so forth
extens.	extension
fem.	feminine
fig.	figuratively, figure
frag.	fragment
Gk.	Greek
Heb.	Hebrew
i.e.	<i>id est</i> , that is
impl.	implication, implied
intro.	introduction
ℓ	line
loc. cit.	<i>loco citato</i> , in the place cited
LXX	Septuagint
MT	Masoretic Text
n.	note, footnote
no.	number
nos.	numbers
ns.	notes
NT	New Testament
OT	Old Testament
plur.	plural
pref.	preface
ref.	reference
reg.	regular, regularly
s.v.	<i>sub verbo, sub voce</i> , under the word
subj.	subject, subjective, subjectively
v.	verse or verses
var. lect.	<i>varia lectio</i> , different reading
vol.	volume (Vol. = volume belonging to our works)
vols.	volumes (Vols. = volumes belonging to our works)
[ ]	brackets denote restorations, circumscribes, comments, or clarifications added by us to other modern works.
( )	parentheses circumscribe words added by the translator in ancient documents to provide clarification. “Ancient languages,” as J. H. Charlesworth correctly notes, “are cryptic; verbs, nouns, and pronouns are often omitted.”

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