Juda was in revolt and the Philistines 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 Ort. 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 Edith Harris in Dan in the late 1980s. Edith Harris was a dark-skinned Jew from a country south of Kish, 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 Kish, who were the descendents of the tribes of Dan, Gad, Naphthali, and Asher, who had left Israel during the civil war that split the kingdom into Judah 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 of Rehoboam split the kingdom of Solomon. If true, this would make the Ethiopian Jews, as well as Jews, nor Samaritans, but a third branch of the Judaeo-Samaritan religions, and arguably, older than the others. The Christian text kicked against what Judaeans entered into Ethiopia slightly earlier when the Ethiopian Queen of Sheba traveled to Israel and was imprisoned 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 chapters 13. A third story of the origin of the Ethiopian Jews, took place shortly after the Jews had taken control over Egypt and Judah. 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 Ort. The Octateuch is documented as being the version of the Septuagint that was published around 225 BC. Like the Ethiopian Christian Bible, the Ort appears to have had sections updated from Hebrew and Arabic sources over the past two thousand years. Octateuch: The Original Ort is a 21st-century translation aimed at restoring the original Ort.

Trüiber & Co.’s Monthly List - 1871

Rose Bible Basics: Why Trust the Bible - Rose Publishing 2013-12-16 Rose Bible Basics series: Why Trust the Bible? - Is the Bible an ancient document that has been tampered with? Has it been edited many times over the centuries and now is filled with errors? How can we know what the Bible really said when the originals no longer exist? Bestselling books that promote these doubts, such as Bart Ehrman’s Misquoting Jesus: The Story Behind Who Changed the Bible and Why, are influencing today’s news media, and these teachings are being treated as informed — ready to “defend the faith.” “The Bible can be trusted,” says author Dr. Timothy Paul Jones. The good news is that the Bible is reliable, even though it was handwritten and copies were often inaccurate. This full-color ebook gives answers to the following claims by critics: •The Gospels were written long after Jesus lived by people who were not eyewitnesses. •The actors about Jesus’ life and death were cut down by editors and not recorded accurately. •The Bible is full of historical errors, as proven by the Dead Sea Scrolls. •The New Testament wasn’t finalized until hundreds of years after Jesus and his disciples, so there could have been many other “Gospels” accepted and later rejected. •The four Gospels found in the Bible today, the original of the Bible are lost, therefore we have no way of knowing what it actually said. •The Bible was edited by people who had an “agenda” and changed many teachings. The title of the book is How We Get the Bible; Dead Sea Scrolls; 100 Proofs for the Bible; Why Trust the Bible; 100 Prophecies Fulfilled by Jesus; and the Gospels “Lost” & Found. Full color, dozens of color photos and illustrations and charts.

The Monthly Notes of the Library Association of the United Kingdom - 1880

Trüiber's American, European, & Oriental Literary Record - 1882

Trüiber's American and Oriental literary record - 1870

Trüiber’s American and Oriental Literary Record - 1890


Why Trust the Bible? - Rose Publishing 2021-10-05 The Holy Bible has withheld thousands of attempts to destroy its truth and discredit its authority, and yet no one has succeeded. The truth and the authority of the Scriptures stand strong, regardless of every attempt to render them ineffective. What the skeptics claim sections of the Bible actually means with timelines and emendations you answer the newest criticisms.

The Bible in Greek - Siegfried Kreuzer 2015-09-04 Essential reading for scholars and students. This volume contains English and German papers that give an overview on important stages, developments, and problems of the Septuagint and the research related to it. Four sections deal with the cultural and theological background and beginnings of the Septuagint, the Old Greek and recensions of the text, the Septuagint and New Testament quotations, and a discussion of Papyrus 997 and Codex Vaticanus. Features: A complete list of Kreuzer’s publications on the text and textual history of the Hebrew Bible and the Septuagint; Criteria for analysis of the Texts; The Kepos-Recension; A close examination of the origins and development of the Septuagint in the context of Alexandrian and early Jewish culture and learning

Septuagint: Judges - Scriptural Research Institute 2020-08-30 The Book of Judges itself is very old, and the Song of Deborah may be the oldest surviving piece of Israeli 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, as the book includes the name of the Canaanite sun-god Shemesh, which after around 900 BC supplanted the older Canaanite sun-goddess Shapash. 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 1057 BC, and the Septuagint’s version of Judges includes 400 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 fallouts and effects of the Minassan eruption which Egyptologists date to 1510 BC. According to judges, 40 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, just three years later, when Joshua was 65 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 exist about it, as in the same year, 1505 BC, Pharaoh Thutmos three 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 Minassan eruption. In 1550 BC, the Hyksos capital fell to the rival northern dynasty of Pharaoh Ahmose I, and the Hyksos retreated to their fortress of Shareshen, near modern Gaza in the Palestinian Gaza Strip. This suggests the Hyksos maintained control over Canaan until Sharuhen 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. Egyptian records are not sure when this campaign was, placing it sometime between 1537 and 1527 BC. This campaign is not believed to have reached further 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.

"Translation is Required" - Robert James Victor Hiebert 2010 This volume, which includes papers delivered at an international conference sponsored by the Septuagint Institute of Trinity Western University, addresses topics such as the nature and function of the Septuagint, its reception history, and the issues involved in translating it into modern languages. The collection highlights the distinction between the Septuagint as produced i.e., the product of the earliest attempt to translate the Hebrew Bible and the Septuagint as it subsequently came to be received (i.e., as an autonomous text independent of its Semitic parent). It also reflects the kind of discourse currently taking place in the field of Septuagint research, elucidates the appearance of three modern-language translations of the Septuagint, and sets the stage for the next level of investigation: the hermeneutical/interpretative task associated with the production of commentaries.

Manuscripts of the Bible - Thomas Smith Patris 1995 Two of the most famous complete Greek Bible manuscripts - the fourth-century Codex Sinaiticus and the fifth-century Codex Alexandrinus - are in the British Library. This illustrated introduction to early Bible manuscripts shows how a close examination of scribal practices and errors in copying the manuscripts can be used to reconstruct the earlier stages of the text's history.

The Uses of Script and Print - 1300-1700 - University of Cambridge 2004 This volume investigates written communication before and after the introduction of printing in England.

A Concise Dictionary of Bible Origins and Interpretation - Alec Gilmore 2006-01-01 Provides students with concise, manageable information on the history and context of the Bible, specifically the different texts, interpretations and versions available.

The Concept of Time in Psychology - Jon E. Bowlby 2000 A reference book on psychological time, which provides a comprehensive treatment of the concept of time in psychology. The book surveys modern theories of time, and contains an annotated bibliography of recent time studies conducted in psychology from 1980 to 1990. The emphasis is placed on traditional and experimental/empirical approaches to time study.

The Uses of Script and Print - 1300-1700 - University of Cambridge 2004 This volume investigates written communication before and after the introduction of printing in England.