

## Appendix 4D

### SOME TERMS OF INTEREST

#### Adulterate/adultery

“adulterate...: to corrupt, debase, or make impure by additions of foreign or inferior substance...” *Webster*, page 13.

“adultery<sup>1</sup>...: voluntary sexual intercourse between a married man and someone other than a wife or between a married woman and someone other than a husband.” *Webster*, page 13.

“[N]ot shall enter a bastard into the assembly of [Tet.]; even the generation tenth, none shall of his enter into the assembly....” *Deuteronomy 23:2*

“Not you shall commit *adultery*.” *Exodus 20:1; Deuteronomy 5:18*.

“If is found a man lying down with a woman married to a husband, then they shall die, even both of them.” *Deuteronomy 22:22*.

“As for *adultery*, Moses forbade it entirely, as esteeming...that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be *genuine*,” *AJ III.XII.1*; italics supplied.

“It was said...”Who likely might divorce the woman of him, let him give to her certificate of divorce.” I...am saying...that everyone the divorcing the woman of him except of word of fornication is making her to commit adultery, and who if ever [woman] having been divorced might marry commits adultery.” *Matthew, 5:31-32*.

“[W]ho likely might divorce the woman of him not upon fornication and might marry another commits adultery.” *Matthew 19:9*.

“Who might likely might loosen from the woman of him and might marry another is committing adultery upon her.” *Mark 10-12*.

“Everyone the loosing off the woman of him and marrying different he is committing adultery, and the having been loosed off from male person marrying is committing adultery.” *Luke 16:18*.

See also Divorce and Fornication, this appendix.

**Angel** - See Messenger.

**Anoint** - See “messiah” and “christ”.

#### ‘Beloved’ Disciple

- Refer to Appendix 4C, Attachment 1.

#### Blasphemy

“[H]e who blasphemes the name of [Tet.] surely shall be executed; surely shall cast stones at him all the congregation; as an alien, so a native.” *Leviticus 24:16*.

“And the person that does anything with a hand high, whether of native or of the alien, [Tet.] the same blasphemes; and shall be cut off person that from the midst of his people.” *Numbers 15:30*.

#### Byblus

“Aegyptian papyrus.” *Strabo*, Vol. VIII, page 59, footnote 2.

#### Carpenter

Tekton, tektonos: “a worker in wood, a carpenter, joiner, builder;...  
2. any craftsman or workman, a master of any art....” *Greek Dict.*, p. 696

Uncertainty exists as to whether Joseph [A] was a simple carpenter and whether Jesus himself was a carpenter. Two *New Testament* sentences are involved, from which it

<sup>1</sup> Evolution of the definition of “adultery” vis-a-vis “adulteration” is not explored in this work.

has been taken that both Joseph [A] and Jesus were carpenters:

(a) *Matthew* 13:55 appears definitely to refer to Joseph [A] as a carpenter:

“Not this is the of the [tektonos/] *carpenter* son...?” (It is rendered, “Is this not the carpenter’s son?,” which corresponds well if commas are added to the transliteration: “Not this is the, of the carpenter, son...?”)

Joseph told Mary, “I must go to mind my trade of building.” *Protevanglion* VIII:16.

“...Joseph returned from his building houses abroad, which was his trade....”

*Protevanglion* X:1.

(b) In the *Mark* 6:3 parallel passage it is Jesus who appears designated a carpenter:

“Not this is the [tekton/] *carpenter*, the son of Mary, etc....?”

Perhaps worthy of consideration are potential effects over time in the copying, composition and transmittal of the scriptural sentences (e.g. secondary definitions in the Greek: (1) tau/epsilon/kappa/ny/omikron/ny = “*that which is borne or born, a bairn, child...*,” tau/epsilon/kappa/ny/omikron/omega, “(*teknon*), *to furnish with children. II. to beget children, of the father...*” (“Son...*teknon*”). *Greek Dictionary*, p. 696 (*Lexicon*, p. 222).

### Commagena/Commagene

“[R]ather a small country; and it has a city fortified by nature, Samosata [‘Syria’], where the royal residence used to be; but [by the time of Strabo’s writing] it ha[d] now become a Roman province. *The Geography of Strabo*, vol. VII, tr. Jones, Ph.D., LL.D., Horace Leonard, London & NY: Putnam Sons, 1930.

It was at “Seleucia (a fortress of Mesopotamia)” which was placed “within the boundaries of Commagene by Pompey,” “that Tigranes slew Selene, surnamed Cleopatra, after imprisoning her for a time....” *Strabo*, Jones Transl., page 241.

“[A]ncient Commagene—Nemrut Dagi, [eastern] Turkey.” *Biblical Archaeology Review*, vol. 30, no. 2, Mar/Apr 2004, page 64.

### Divorce

“When has taken a man a wife and married her, and it happens that not she finds favor in his eyes because he has found in her improper behavior and he writes her a bill of divorce, and put in her hand, and sends her out of his house, and if she leaves his house, and goes and becomes man’s another, and hates her the husband latter, and writes her a bill of divorce, and puts in her hand, and sends her out of his house, or if dies the husband latter, who took her to him to be his wife; not may her husband former who sent her away again take her to be his wife, after that she is defiled....” *Deuteronomy* 24:1-4.

“Pharisees were inquiring [of Jesus] if it is lawful to male person woman to loosen from....” He replied, “What to you commanded Moses?” They responded, “Made the concession Moses little book of dismissal to write and to loosen from.” *Mark* 10:2-4.

“Moses...conceded to you to divorce the women of you....” *Matthew* 19:8.

See also Appendix 3B, II, Sub-part IV, The Two Reports of Post-Repatriation Excommunications, where dismissal of “foreign” wives and children became a requisite for covenants in the Ezra/ Nehemiah reformation.

Salome I’s unilateral divorce from Costobarus was a unique event; see at Appendix 4B, II, fn. 8.

See also Adultery, this appendix.

### “enomizeto”

This Greek word at *Luke* 3:23 is translated, by the interlinear *New Testament* referenced in this work, as, “it was being opined,” and reconstituted as, “as the opinion was.” The English and Greek Lexicon, under “Opinion,” does provide the root *nomizo* among several other words (p. 167). The dictionary, at its page 466 in the same volume; defines *nomizo* as: “*to hold or own as a custom or usage: said of things recognised by convention or prescriptive right.... 2. to adopt, practise a custom or usage.... 3. to own, acknowledge, recognise as.... 4. absol. to be accustomed. 5. Pass. to be governed after old laws and customs. II. ...to make common use of, use; and in Att., to use as a current coin....*” (p. 466).

**Epoch Abbreviations** -- subject still to indefinite uses.

*New Oxford American Dictionary:*

“**BC abbr.** Before Christ (used to indicate that a [year] is before the Christian Era [or, the specified number of years before the accepted year of Jesus’ birth]).” Page 141

“**AD abbr.** Anno Domini (used to indicate that a date comes the specified number of years after the accepted date of Christ’s birth).” Page 16

“**...USAGE:**...some writers have begun using the abbreviations CE (...Common Era) in place of AD, and BCE (...Before the Common Era) in place of BC.” Page 141.

“**BCE abbr.** ...(used...esp. by non-Christians).” Page 141.

### **Fornication**

Provisions in *Exodus*, *Deuteronomy* and *Leviticus* do not employ the word *fornication* in provisions of specified punishments and recompense in situations of “copulation,” “lying with,” etc., virgins and servant girls.

“fornicate...[LL *fornicatus*, pp. of *fornicare*, fr. L *fornic-*, *fornix* arch, vault, brothel]: to commit fornication....” *Webster*, page 329.

“fornication.... 1: human sexual intercourse other than between a man and his wife: sexual intercourse between a spouse and an unmarried person--used in some translations (as AV, DV) of the Bible (as in Mt 5:32) for unchastity (as in RSV) or *immorality* (as in NCE) to cover all sexual intercourse except between husband and wife or concubine. 2: sexual intercourse on the part of an unmarried person accomplished with consent and not determined adultery.” *Webster*, page 329.

### **Impalement**

“If the wife of one man on account of another man has their mates murdered, both of them shall be *impaled*.” Provision 153 of the *Code of Hammurabi/Hammurabi*.<sup>2</sup>

Cyrus the Great said of his decree, “Whoever shall change word this let be torn out timber from his house and him *impaled* be affixed on it [*sic.*]” *Ezra* 6:11. Cyrus “commanded that whosoever should transgress...out of his own house should a tree be taken and he thereupon hanged.” *1 Esdras* 6:31.

“There is no evidence that the Greek work *stauros* meant a ‘cross.’ “In the classical Greek...*stauros* meant merely an upright stake pale...the verb *stauro'o* meant to fence with pales, to form a stockade or pallisade.” “There is no proof to the contrary” “that the writers of the...Greek scriptures...in the common (*koine*)

Greek...used the word *stauros* to mean the same thing as in the classical Greek.” (Greek/English Interlinear *New Testament* text referenced in this work, pp. 1155.)

“[W]ho not is taking the *stauron* [stake]...” *Matthew* 10:38.

“Jesus...hanged upon wood...;” “taken down from the wood...” *Acts* 5:30, 10:39, 13:29.

“Cursed upon every(one) the hanging self upon wood.” *Galatians* 3:13.

“body of him upon the wood.” *1 Peter* 2:24.

“**maiden**” - See Virgin.

### **“messenger” vs. “angel”**

“*aggelos*...a messenger, envoy. II. a messenger from God, an angel.” *Greek Dictionary*, page 4.

“Both Hebrew *mal'akh*’ and the Greek *ag'ge'los* literally mean ‘messenger.’” “When [it has been determined that] spirit messengers are indicated, the words are translated ‘angel(s),’ [e.g. *2 Kings* 19:35, an ‘angel’ of *Tet.* struck the Assyrian camp; cf. also the ‘angel’ Rafael of *Tobit*, Appendix 2C, V;] but if [it had been determined that] reference is to human creatures, the rendering is ‘messenger(s).” *Aid* p. 77.

<sup>2</sup> Translated by L. W. King with commentary from Charles F. Horne, Ph.D. (1915) and the Eleventh Edition of *Encyclopedia Britannica*, 1910, by the Rev. Claude Hermann Walter Johns, M.A. Litt.D [on-line].

Other examples: “the lips of the priest should guard knowledge...for the messenger [malakh] of [Tet.]...is he,” *Malachi* 2:7; “To the angel [aggelo] in the congregation in Ephesus...write...,” *Revelation* 1:20.

Zachariah was told by an *aggelos* named Gabriel that “Elizabeth [is willing to] will generate son to you...” *Luke* 1:13, 19.

Mary [A] was told by an *aggelos* named Gabriel:

(a) that she had been “highly favored.... ...[and to ] Not be fearing, Mary...you will conceive in belly and you will give birth to son....” Mary asked, “How will be this, since male person not am knowing?” Gabriel replied,

“...power of Most High will overshadow<sup>3</sup> you; through which also the being generated holy will be called....” (“...the power of the Most High shall overshadow you, without any of the heats of lust”). *Luke* 1:26, 31, 34-35 (*Gospel of Mary*, VII:19); *The Protevangelion*, IX:13.

### “messiah” and “christ”

*Messiah*, as understood from the literature, is derived from the Hebrew root word *mashahh*, to smear, which in Greek is [khi/hro/iota/omega] *krio*, from which was derived *khristos*, *Christ*.

The English translations, *anoint*, *anointed one*, appear in the scriptures in two general meanings:

(a) When reference is to an intangible, Tet.-imposed invisible marking of a person as a particular representative, which may or may not obtain corroboration in material ceremony.

(b) When a person or thing is marked in a ceremonial confirmation of his assumed leadership (Saul with oil, by Samuel; *1 Samuel* 10:1; David with oil, by Samuel, *1 Samuel* 16:13; Elisha sent a vial of oil to pour over Jehu’s head, Appendix 2A, IV, at fn. 80). In many cases of this type the actual act and substance are not related--e.g. the prophet Elijah was moved to “anoint Hazael, for king over Syria, and Jehu the son of Nimshi you shall anoint for king over Israel; and Elisha the son of Shaphat...you shall anoint for a prophet...,” with no ceremony or substance described; *1 Kings* 19:15-16.

‘Anointability’ in sense (b) was obtainable via established succession: “And took Zadok the priest the horn of the oil out of the tent, and anointed Solomon;” *1 Kings* 1:39.

The commingling of definitions, complicated by the Greek *krio* and *ho* [the] *theos*--see Tetragrammaton, this appendix--seems apparent in a discourse between Pharisees and Jesus. The discourse was related to language in *Psalms* 110, which states, “Of David a psalm. A statement of Tet. to my lord: Sit at my right hand, until I set your enemies a stool for your feet.” The discourse is transliterated in the *New Testament* referenced herein with punctuation and capitalization as follows, with Greek words as translated:

“What to you does it seem about the [*khristou*, tr.:] Christ? Whose son is he? They are saying to him of the David. He is saying to them How therefore David in spirit is calling him [*kyrios*, tr.:] Lord saying Said Lord to the [*kyrio*, tr.:] lord of me Be sitting out of right-hand of me until likely I should put the enemies of you beneath the feet of you? If therefore David is calling him [*kyrion*, tr.:] Lord, how son of him is he? And no one was able to answer....” *Matthew* 22:41ff.

Compare *Mark* 12:35ff., in which the question is reported as, “How are saying the scribes that the [*khristos*, tr.:] Christ son of David is?;” the sentence structure also is different but the forms *kyrio* and *kyrion* also are used. (‘How say you that the *anointed* son of David, is he?’)

In *Luke*, Jesus begins the question: “He said but toward them How are they saying the [*khriston*] to be of David son? ...[F]or David is saying in Book of Psalms Said [*kyrios*] to the [*kyrio*] of me Be sitting...feet of you; David therefore him [*kyrion*] is calling, and how of him son is he?” 20:41ff.

### Naditum

“Like Sarah, Rebekah gave birth only once, after years of barrenness. So did

<sup>3</sup> See “overshadow,” this appendix.

Samuel's mother, Hannah the Levite (*1 Samuel* 1). Rachel was long barren before bearing Joseph, and waited many years more until she conceived Benjamin.... None of these women [are reported to have had] daughters, and in each case the son was peculiarly blessed by God. Does this perhaps record a tradition of childlessness required from a *naditum* priestess...over a certain term of years--as from the Vestal Virgins at Rome--and of a peculiar sanctity enjoyed by any son born afterwards?" *Graves and Patai*, p. 190.

"A close parallel to the difficult relationship between Abram, Sarai and Hagar is found in the Laws of Hammurabi: 'If a man marries a priestess--*naditum* (a hierodule, or temple servant, forbidden to bear children)--and if she gives her husband a bond-maid to bear him children, and if afterwards this bond-maid demands equal honour with her mistress because of the children she has borne, the priestess must not sell her, but she may be returned to bondage among her fellow-slaves.' Casting a shoe across property was a ritual act of asserting possession (*Ruth* IV.7; *Psalm* LX.10). Sarai cast shoes in Hagar's face as a reminder of her servitude." *Graves and Patai*, p. 159; ["Hammurabi, Laws of. A legal code promulgated by Hammurabi (1728-1686 b.c.), the sixth king of the Old Babylonian (Amorite) Dynasty. See Pritchard, *Ancient Near Eastern Texts*, pp. 163-180." *Ibid.*, p. 287.]

"If a father devote a temple-maid or temple-virgin to God and give her no present; if then the father die, she shall receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers." *Code of Hammurabi*, no. 181. "If a father devote his daughter as a wife of Mardi of Babylon, and give her no present, nor a deed; if then her father die, then she shall receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes." *Code of Hammurabi*, no. 182.

"And I took to record for me witnesses faithful, Uriah the priest and Zechariah the son of Jerebechiah. And I drew near to the prophetess, and she conceived and bore a son." *Isaiah* 8.2.

"And when the child [Mary A] was three years old, Joachim [her father] said, 'Let us invite the daughters of the Hebrews, who are undefiled, and let them take each a lamp, and let them be lighted, that the child may not turn back again, and her mind be set against the temple.... And they did thus till they ascended into the temple.... And the high priest received her....' *Protevanglion*, VII.3-4. Anna and Joachim, childless for 20 years, "vowed, if God should favour them with any issue, they would devote it to the service of the Lord;" "So Anna conceived, and brought forth a daughter;" "And when three years were expired, and the time of her weaning complete, they brought the Virgin to the temple...with offerings," "[T]he parents having offered up their sacrifice, according to the custom of the law, and perfected their vow, left the Virgin with other virgins in the apartments of the temple, who were to be brought up there, and they returned home." *Mary* I.5-6; III.11; IV:1 and 8.

"[T]he priest the highest of his brothers.... ... a wife in her virginity shall take; a widow, or one put away, or a polluted one, a harlot, these not he shall take, but rather a virgin of his people he shall take a wife; and not shall he pollute his seed among his people...." *Leviticus* 21:10ff.

It is not reported, however, that high priests were required to take their wives from the females dedicated to the temple.

#### **"overshadow"**

The Greek word at *Luke* 1:35 is *epsilon/pi/iota/sigma/kappa/iota/alpha/sigma/epsilon/iota* [*episkiasei*]:

*episkiazō*, "...to throw a shade upon, overshadow...." *Greek Dictionary*, page 260. In that volume's Lexicon, *episkiazō* is given as the fourth meaning of "Overshadow;" page 169; and provided at page 639 of the dictionary is, "skiazō...to shade, overshadow, darken: to throw a shadow on. II. to cover, veil."

#### **Priest, "Chief" vs. "High"**

Although Aaron was the first *de facto* 'chief' priest, he is referred to as 'high.' Under king David's administration, in addition to co-chief priests Abiathar and Zadok, each "house" or priesthood division apparently had its own 'high' priest, who served at temple at regular cyclic intervals (see Appendix 3B, II, sub-part II, A; *cf.* also the *New Testament*

Zachariah/Zechariah [father of John the baptizer], of the division of *Abijah*—Appendix 4C, Zechariah).

Subsequent to Solomon’s dismissal of Abiathar, and retention of Zadok as sole chief priest, interchanging use in the texts of the terms, ‘chief’ and ‘high,’ often hampers distinguishing individuals. (The tandem terms continue in the *New Testament*, e.g. descriptions of events involving either or both Ananus/Annas and Joseph Caiaphas.)

A single Greek word rendered as either “chief priest(s)” or “high priest(s)” occurs in six forms in the first four books of the *New Testament*. Full quotations are not included here, but the sites are as follows:

Form	Book : verse	Interlinear English	Person(s)	Reconstituted English
(1) <i>arkhiea</i>	<i>Matthew</i> 26:57	high priest	Caiaphas	high priest
	<i>Mark</i> 14:53	chief priest	undesigned	“
	<i>John</i> 18:24	high priest	Ananus/Annas	high priest
(2) <i>arkhiereis</i>	<i>Matthew</i> 26:59	chief priests	undesigned	chief priests
	“ 27:1	“	“	“
	“ 27:62	“	“	“
	<i>Mark</i> 14:53	“	“	“
	“ 14:55	“	“	“
	“ 15:1	“	“	“
	“ 15:3	“	“	“
	“ 15:10, 11	“	“	“
	<i>Luke</i> 22:52	“	“	“
	“ 22:66	“	“	“
	“ 23:4	“	“	“
	“ 23:10	“	“	“
	“ 23:13	“	“	“
	<i>John</i> 11:57	“	“	“
	“ 18:35	“	“	“
“ 19:6	“	“	“	
“ 19:15	“	“	“	
“ 19:21	“	“	“	
(3) <i>arkhiereus</i>	<i>Matthew</i> 26:62	chief priest	undesigned	high priest
	<i>Mark</i> 14:60	“	“	“
	“ 14:61	“	“	high priest
	“ 14:63	“	“	“
	<i>John</i> 11:49	chief priest	Caiaphas	high priest
“ 18:13	chief priest	Caiaphas	high priest	
“ 18:19	chief priest	undesigned	chief priest	
(4) <i>arkhiereon</i>	<i>Mark</i> 14:43	chief priests	“	chief priests
	<i>John</i> 18:3	“	“	“
(5) <i>arkhiereos</i>	<i>Luke</i> 22:50	chief priest	undesigned	high priest
	<i>John</i> 18:10	“	“	“
	“ 18:16	“	“	“
(6) <i>arkhierei</i>	“ 18:26	“	“	“
	<i>John</i> 18:15	“	“	“
	“ 18:22	“	“	chief priest

### “sign”

Nicodemus remarked to Jesus, “Rabbi, we know that from [*Theos*] you have come teacher; no one for is able these the *signs* to be doing which you are doing....” (*John* 3:2)

The Greek letters of the word rendered *signs*, plural, as in the foregoing passage, are *sigma, eta, my, epsilon, iota, alpha* = semeia (singular, *sigma, eta, my, epsilon, iota, omikron, ny* = semeion). They form the root of English “*semeiography* [Gr. *semeion*, a sign + *grapho*, to write]...a description of the marks or symptoms of diseases.--*semeiology* [Gr. *semeion*, and

*logos*, discourse.] The doctrine of signs.” (*Webster Encyclopedia Dictionary*, Chicago, Ill.: Consolidated Book Publishers, 1952.)

**“Son of Man”/“Son of man”/son of Man”/”son of man”**

There has been considerable exposition regarding the usage of this/these term(s), which appear(s) in both the *Old* and *New Testament* scriptures.

“In Hebrew this [expression] is mainly a translation of...*ben ‘a dham*’<sup>4</sup> ...used generically for ‘mankind,’...in essence, a son of mankind, a human or earthling son.... The phrase is often employed in parallel with other Hebrew terms for ‘man,’ namely, ‘*ish*...and ‘*enosh*....” (*Aid*, page 1531.)

“Mankind, *alpha/ny/theta/hro/omega/pi/omikron/iota* [anthropoi<sup>5</sup>]....” *Greek Dictionary* (English and Greek Lexicon), page 152.

The following quoted examples are provided here as given in the transliterations, although it is not knowable whether or which words originally expressed were or were not capitalizable:

A. Use in Old Testament

“he said to me, Discern, O <i>son of man</i> ” ( <i>Daniel</i> 8:17)	<i>ben ‘a dham</i> ’
“not shall dwell there man; not shall sojourn in it a <i>son of man</i> ” ( <i>Jeremiah</i> 49:18)	“
(This is repeated at 50:40, except an “a” is supplied before “man” in the transliteration.)	
“he said to me, <i>Son of man</i> , these....;” “prophesy, <i>son of man!</i> ” ( <i>Ezekiel</i> 11:2, 5)	“
“Let your hand be on...the <i>son of man</i> ” ( <i>Psalms</i> 80:17)	“
“Do not trust in princes, in a <i>son of man</i> ” ( <i>Psalms</i> 146:3)	“

The same Hebrew characters for the word, “man,” are employed in:

“Let us make *man*” (*Genesis* 1:26)  
 “son of *man*” (*Daniel* 8:17)  
 “son of *man*” (*Jeremiah* 49:18)  
 “Son of *man*,” “son of *man*” (*Ezekiel* 11:2, 5)  
 “the son of the *man*” (*Psalms* 80:17)  
 “a son of *man*” (*Psalms* 146:3)

And employed also in:

“And the *man* knew Eve his wife.... ... “And knew *Adam*<sup>6</sup> again his wife” *Genesis* 4:1, 25.  
 “This the book of the generations of *Adam*....” *Genesis* 5:1.

B. Use in New Testament

In the Greek, the root word, *anthropoi* (in its various declensions) is employed both for *man*-undesigned and in the term, *son of man*:

“the...Son of the <i>man</i> is going away...woe but to the <i>man</i> that through whom the Son of the <i>man</i> is being given over” ( <i>Matthew</i> 26:24)	<i>anthropoi</i>
“the...Son of the <i>man</i> is going under...woe but to the <i>man</i> that through whom the Son of the <i>man</i> is being given over” ( <i>Mark</i> 14:21)	“
“and everyone who will say word into the Son of the <i>man</i> ” ( <i>Luke</i> 12:10)	“
“to stand in front of the Son of the <i>man</i> ” ( <i>Luke</i> 21:36)	“
“as...Moses put high up <sup>7</sup> the serpent in the desolate, thus...it is	

<sup>4</sup> Linguistic connections with the proper name *Adam* (used once in the texts; at fn. 6) are not explored in this work.

<sup>5</sup> From which has evolved the term “anthropology...[NL *anthropologia*, fr. *anthrop-* + *-logia* -logy] 1 a : the science of man....” *Webster*, page 38.

<sup>6</sup> Introduction as proper name of an individual.

<sup>7</sup> Not explored here is a potential alternate translation, ‘elevated,’ for the word rendered as, “to be put on high up,” *vis-a-vis* Moses’ ‘elevation’ during the exodus sojourn through the wilderness of the “Serpent” (*vis-à-vis*, in turn, whether “Serpent” symbolized an Egyptian leader after the signet on his headdress).

necessary the Son of the *man*....” (John 3:14) “  
 The crowd questioned, “We heard that out of the law that the [anointed  
 one ] is remaining into the age; and how are saying you that it is  
 necessary to be put high up the Son of the *man*? Who is this  
 the Son of the *man*?” (John 12:34)

### Terms Involving Relationship by Marriage

In “Common Indo-European... .. There is a word in common for *daughter-in-law*...  
 On the other hand, there is no Common Indo-European word for *son-in-law*; here and there  
 we find a trace of similarity between the two branches of languages, but there is no  
 consistent agreement amount a large number of branches. There are certain words in  
 common for [a woman’s] *parents-in-law* (that is to day, the *husband’s* parents)” documented  
 in all ten branches of the Indo-European family, and it is clear...that they applied only to the  
 husband’s parents.” The parents of a wife “had different names, which do not agree in any  
 two branches: *wife’s father* in Greek is *pentheros*...Armenian, *aner*” [etc.]. “For the  
 relationship of brother-in-law and sister-in-law we have Latin *levir* ‘husband’s brother,’ *glos*  
 ‘husband’s sister,’ and ‘janitrices,’ ‘brother’s wives [*sic.*],’ all ancient Indo-European names.  
 On the other hand, there is no general Indo-European name for the wife’s brother or sister,  
 for the sister’s husband, and so on.” Pedersen, Holger, *The Discovery of Language*, tr.  
 Spargo, John Webster, Bloomington, Ind.:Indiana University Press, 1959, p. 332.

### Tetragrammaton

*Note:* Study of the evolution of the scriptures in their evolution through translations  
 and copyings is a vast library unto itself, far beyond the scope of this work. (One  
 example is the scholarship pertaining to different expressive strands identified in  
*Genesis*, including the [plural] term, *Elohim*.)

The following brief data is offered only indicatively.

*Tetragrammaton* is the term given to four joined Hebrew letters (*yohdh/iod, he’,  
 waw/vau, he’*) which appear approximately six thousand times as the ‘name’ of God in the *Old  
 Testament* manuscripts. The *tetragrammaton* has been found also printed in Aramaic  
 characters, in some ancient fragments. In English it has been rendered as either YHWH or  
 JHWH (from which latter evolved the term, “Jehovah.”).

(a) As to the *Old Testament*:

“[D]uring the early centuries of the Common Era, the practice developed of  
 substituting the words *Kyrios*...and *Theos*...for the Divine Name...in copies of the  
 Greek *Septuagint* translation of the Hebrew Scriptures. Other translations, such as  
 the Latin *Vulgate*, the *Douay Version* (based on the Vulgate), and the *King James* or  
*Authorized Version*, as well as some modern translations..., followed a similar practice.”  
*Aid*, p. 1016.

An Initial belief, that the *tetragrammaton* was not used in the Greek *Septuagint  
 Version* (*LXX*)--the first translation of the Hebrew Scriptures made in the third century  
 B.C., “was based upon the copies of *LXX* as found in the great manuscripts of the  
 fourth and fifth centuries A.D.... ..disproved by the...remains...of a papyrus roll of  
*LXX*...the second half of the book of Deuteronomy [in which] [n]ot one...shows an  
 example of [*kyrios* or *theos*]...but in each instance the Tetragrammaton is written  
 in Aramaic characters.” *Greek Interlinear*, pages 11-12.

“Originally the Hebrew scriptures were written without vowels or punctuation, and  
 without our present chapter and verse divisions. In the second half of the first  
 millennium C.E. the Masorettes...Bible copyists, established a system of vowel points  
 and accent marks.... ..[I]n [many] cases they changed the Tetragrammaton...to  
 read either ‘Lord’ [*Adhonay*] or ‘God [*Elohim* ].’” (*Aid*, pages 149, 36, 513.)

<sup>8</sup> Here supplied, “Christ”--refer to “messiah” and “christ”.

<sup>9</sup> Refer to Appendix 3A, VI, Attachment 1 c. 262 b.c.

<sup>10</sup> Explanations have been explored for this plural word of the singular, *Eloah*. (See, for example, *Psalms* 82, translated,  
 “[*Adhonay*] God stands in the company of [*EI?*] God in the midst of the [*adhonay*] gods...,” and *John* 10:34ff., “Not is it having been

As examples, in the interlinear text referenced in this work, the tetragrammaton is found translated 12 times in *2 Kings* 12:1-17 as “the Lord” and 11 times in *2 Chronicles* 24:1-14, while the twice-appearing Hebrew *adhonay* in the latter verses is rendered “God.”

(b) As to the *New Testament*:

Apart from why the *tetragrammaton* is absent completely from manuscripts of the *New Testament* (e.g. in material quoted therein from the *Old*), one issue posed relates to the manner in which it was decided when to employ *kyrios*, and when, *theos*.

Kyrios (kappa/ypsilon/hro/iota/sigma), “I. of men, *having power or authority* over, *lord*<sup>11</sup> or *master of...*” Greek Dictionary, page 400.

Khristos (khi/hro/iota/sigma/tau/omikron/sigma), “...*to be rubbed on...* II. *anointed...* 2 [preceded by *the-*]...Anointed One, the Christ, as a transl. of the Hebrew *Messiah*.” Greek Dictionary, page 790.

Theos (theta/epsilon/omikron/sigma), “...*God...*” Greek Dictionary, page 315.

### “virgin”

The English word rendered from the Hebrew is given in brackets in the verses quoted:

In Hebrew, *bthulah* is “virgin:”

Rebekah, “a *bthulah* [virgin];” “the *bthulah* [virgin]” (*Genesis* 24:16; 24:43)

“...*bthulah* [virgin], daughter of Zion” (*Isaiah* 37:1)

“O *bthulah* [virgin] daughter of Babylon”<sup>12</sup> (*Isaiah* 47:1)

In Hebrew, *almah* is “maiden:”

Rebekah, “the *almah* [virgin]” (*Genesis* 24:43)

“...the *almah* [virgin] will conceive and bear a son...” (*Isaiah* 7:14)

“Parthenos...*a maid, maiden, virgin...*--sometimes masc., *an unmarried youth*.

... II. as Adj. *maiden, virgin, pure, chaste.*” (*Greek Dictionary*, page 533)

“The *parthenos* [virgin] in belly will have...” (*Matthew* 1:23)

“...toward *parthenon* [virgin]” (*Luke* 1:27)

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written in the law of you that ['] I said, [theoi] *gods* you are?”)

<sup>11</sup> One of many examples of *kyrios* is at *Mark* 11:3/*Luke* 19:31, concerning Jesus' acquisition of an animal to ride into Jerusalem on the there-described occasion--refer to Appendix 2A, *King's Mule* and its fn. 9.

<sup>12</sup> Other instances of *bthulah*[virgin] may be found at *Leviticus* 21:13, 14, *Deuteronomy* 32:25; *Judges* 21:12, *1 Kings* 1:2, *Esther* 2:2.