

כָּתָבָה אֲלֵפָה

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The manuscript known as the *Keter* or "crown" of Aleppo is the oldest extant manuscript known to us of the complete Hebrew Bible. It also seems to be the most authoritative, precise and holy source of the biblical text and also of the system of vocalization, the cantillation marks (which also serve as punctuation), and the tradition of alternate readings, making it the most highly prized Hebrew manuscript, exceeding all other manuscripts of the Bible in religious, scientific, and even in financial value. The "Keter" was written by a scribe named Salomon, the son of Hala, more than a thousand years ago, and it was proofread, vocalized, and edited by Aaron Ben Asher, an expert in the textual of the Ben Asher



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Clemens Wendtner

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The Aleppo Codex Matti Friedman,2012-01-01 Describes the history of the tenth century annotated bible known as the Aleppo Codex from its hiding place in a Syrian synagogue to the newly founded state of Israel **The Aleppo Codex** Aleppo Codex,1976 National Union Catalog ,1982 Includes entries for maps and atlases *Septuagint: Daniel (Chisianus Version)* Scriptural Research Institute,Daniel ben Abal,Habakkuk ben Jesus,1901 The Old Greek translation was the version originally in the Septuagint however the authenticity and accuracy of any and all versions of the Book of Daniel have always been in doubt The Codex Chisianus also known as the Chigi Manuscript 88 is accepted as being the closest to the Old Greek translation It claims to be a copy of the Christian scholar Origen of Alexandria's recension from circa 240 AD and as the Syriac translation of Origen's recension from 616 and 617 AD the Syro Hexaplar Codex is virtually identical they are both accepted as Origen's work Origen rejected both the shorter version of Daniel found in the Hebrew and Aramaic translation that the Jews of his day were using as well as Theodotion's translation which was largely based on the Hebrew and Aramaic text and claimed the Old Greek translation was the closest to the original text of Daniel In 1931 a damaged papyrus from the 3rd century AD was found now known as Papyrus 967 which contains a Greek translation of Daniel that is similar to the Codex Chisianus and Syro Hexaplar Codex's version of Daniel but does not seem to be Origen's work supporting his recension as being the Old Greek version While the content of the Codex Chisianus Syro Hexaplar Codex and Papyrus 967 are essentially the same Papyrus 967 deviates from the others by having Daniel's visions found in chapters 7 and 8 earlier in the book before Masoretic chapter 5 likely moved due to confusion over the identities of the two kings named Belshazzar This translation follows the oldest documented chapter structure of Daniel starting with the chapter of Susanna and incorporating the Old Greek versions of Masoretic chapters 7 and 8 earlier in the book as found in Papyrus 967 Overall Daniel may be one of the most abused of the ancient authors as several authors appear to have added to or redacted his work during the Persian Era The surviving copies of Daniel are such a mess that they are generally dismissed as a work of fiction by most secular historians that research them as they do not correspond to any version of Babylonian Median and Persian history although being set in the Neo Babylonian and Early Persian Eras Ironically the early sections of the Book of Daniel could only have been written in the Neo Babylonian and early Persian eras as the redactions that took place to the earlier sections of text only make sense in the political reality of the Early Persian Empire **Hakirah** ,2004 The Aleppo codex Moshe Henry Goshen-Gottstein,1976 **Library of Congress Catalogs** Library of Congress,1980 **Rethinking Jonah** Thomas J. Belke,2025-04-15 Was the Hebrew Prophet Jonah a real or fictional person If real when did he live Who were his contemporaries Where did he grow up How long did he live What was he like Is the biblical book truth or fiction Can we know more about him than the 48 verse account in the biblical Book of Jonah one verse in 2 Kings and three short New Testament references To what extent are contemporary assessments of him as being the runaway prophet accurate And what

really happened at Nineveh and in the aftermath RETHINKING JONAH is subdivided into four volumes that build on each other as follows Volume 1 Convergence This first volume launches into the inference based historical reconstruction resulting in convergence on the 9th century BC timeframe Scribes scrolls cliffs caves and skulls Prepare to be amazed Volume 2 The Boy Prophet This second volume reveals that Jonah is hidden in plain sight in 2 Kings and reconstructs the first part of his life from his miraculous birth in the Spring of 850 BC to his first resurrection in 849 BC to him drowning to death at sea in 826 BC Volume 3 Two Scrolls Not One This third volume picks up with Jonah s second resurrection in 826 BC reveals that Jonah was originally published as two scrolls not one explains why Nineveh repented in 824 BC and reconstructs Jonah s third resurrection in 799 BC Volume 4 Mysteries Unveiled This fourth volume synthesizes the entire historical reconstruction including an in depth look at the sign of Jonah and the Jonah Israel super sign typology that Jonah s life is a typological map of the history of Israel past present and future *Subject Catalog* Library of Congress,1979 *Keter - Crown Bible* Ravi Shahar,2004 *The Aleppo Codex* Muzeoön Yisraøel (Jerusalem),1978 **New World Translation of the Holy Scriptures with References, Rendered from the Original Languages** ,1984 Donated in memory of Biviana Garcia by the Lancaster Congregation of Jehovah s Witnesses The Authenticity of the Aleppo Codex Moshe Henry Goshen-Gottstein,1960 *Research Report* Universiyah ha-’Ivrit bi-Yerushalayim. Rashut le-mehkar ule-fituah,1978 *Research Report* ,1975 **Nussah** ,2007 *Subject Catalog* , 1977 Library of Congress,1977 1976, 1953 *The Israel Museum Journal* Muze’on Yiśra’el (Jerusalem),2007 **Supplements to Vetus Testamentum** ,1953

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