

Trapped in Translation

When Covenant Language Became Greek Deity Names

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"Pay attention to everything I have said to you; do not invoke the names of other gods or even let them be heard crossing your lips. — Exodus 23:13 CJB

There is an assault on Scripture that few believers recognize—not because they haven't read their bibles, but because they've read them **in translation**. The enemy understood that if he couldn't burn the Book, he could *redefine its words*.

Six Hebrew words—*emunah*, *chen*, *tikvah*, *musar*, *shalom*, and *tzedakah*—carry the entire weight of covenant theology. These are not abstract virtues. They are **action words**. They describe covenant obligations, binding commitments that require fruit, obedience, and transformation.

But the Greek translators imported six pagan deities. And through the years we have emptied those terms of covenant obligation. The result? Six goddesses masquerading as the Bride—**Pistis**, **Charis**, **Elpis**, **Sophrosyne**, **Eirene**, and **Dikaiosyne**—the spirits that escaped Pandora's jar and now claim indirect worship in pulpits throughout Christendom.

The War Against Covenant Language

There is a prophetic pattern recognized in Daniel 7:25 regarding the actions of the "little horn" speaking "great words against the Most High": "He shall think to change times and laws." Traditional interpretation has focused on calendrical changes and ceremonial law, but the manuscript evidence suggests a deeper strategy—one more

subtle and more effective than open persecution. We have assumed this meant abolishing the Torah. But that prophecy is even now sharper: **changing the definitions of the words of Yehovah's law.**

He will speak words against the Most High and try to exhaust the holy ones of the Most High. He will attempt to alter the seasons and the law; and [the holy ones] will be handed over to him for a time, times and half a time.

— Daniel 7:25, Complete Jewish Bible

The enemy didn't need to burn the Bible. He needed to corrupt the glossary. By shifting from Hebrew action-words to Greek virtue-words to English abstraction-words, he created a religion where:

- ◆ "Faith" means mental agreement, not covenantal transformation
- ◆ "Grace" means free pass, not obligating favor
- ◆ "Hope" means wishful thinking, not anchored endurance
- ◆ "Temperance/Self-control" means personal restraint, not Torah submission
- ◆ "Peace" means inner calm, not covenant wholeness
- ◆ "Righteousness" means declared status, not covenant acts

The Language Drift: From Covenant Obligation to Mental Assent

The earliest believers didn't call themselves Christians. They called themselves followers of "the Way"—a Hebrew concept of halakha, of walking in covenant faithfulness. But when the story crossed from Hebrew and Aramaic into Greek, something subtle shifted. The Greek translators stood before a choice: they could stretch their language to accommodate foreign concepts, or they could reach for familiar words already sitting on the shelf.

They chose the shelf.

Not because they had to. The Greek language was supple enough to import new terms—it had done so for centuries, absorbing Egyptian, Persian, and Semitic vocabulary when the concepts required it. But here, faced with the most important translation in history, the Greek scribes reached for words they'd inherited from Homer and Plato, from mystery cults and Stoa philosophers—words already freighted with seven centuries of pagan usage.

The question isn't whether the gospel survived translation into Greek—it clearly did. The question is what we lost when convenience won over precision, when familiar words replaced faithful ones, and whether the "Way" we're following still leads to the same destination, or whether we've been walking in circles for two millennia without knowing the path changed beneath our feet.

The Hellenization Project: From Alexander to Antiochus

The assault on covenant language did not begin with the New Testament translators; it commenced three centuries earlier with Alexander the Great (356–323 BC) and accelerated under the Seleucid Empire. When Alexander conquered the Near East, he initiated a systematic program of Hellenization—imposing Greek language, culture, and religious categories upon subject peoples. This campaign reached its zenith under Antiochus IV Epiphanes (215–164 BC), who explicitly sought to eradicate Jewish identity by forbidding Torah observance, banning Hebrew texts, and installing pagan worship in the Temple itself.

The Maccabean Revolt (167–160 BC) successfully resisted this overt persecution, driving out the Seleucids and rededicating the Temple. But while the Maccabees won the battle for religious freedom, they could not undo the linguistic colonization that had already occurred. Greek had become the lingua franca of commerce, government, and intellectual discourse across the Eastern Mediterranean. By the first century AD, the Jewish diaspora was largely Greek-speaking, dependent upon the Septuagint for synagogue readings—a translation that had already begun replacing covenantal Hebrew concepts with philosophical Greek abstractions.

The adversary learned from this history. He understood that the Book itself cannot be destroyed—attempts to annihilate Scripture through burning manuscripts, killing scribes, or banning translation have consistently failed. The Word persists, often spreading faster under persecution than under patronage. What the enemy can do, however, is change the meaning of the words while keeping the words themselves intact.

The Greek Flattening: From Action to Abstraction

This is precisely what occurred when the Hebrew Scriptures were translated into Greek beginning in the third century BC. The translators—seventy or seventy-two rabbis according to tradition, working in Alexandria—stood before words like *emunah*

(אֱמוּנָה) and reached not for Greek equivalents that captured its full dimensions, but for the shelf-ready *pistis* (πίστις).

The difference is instructive. **Emunah** in Biblical Hebrew carries the sense of **faithfulness, steadfastness, established trust**—the firmness of a support or pillar, the reliability of one who keeps covenant. It is active, relational, and performative. One *does* faithfulness; one walks in it. The Greek *pistis*, by contrast, trends toward **mental persuasion, intellectual conviction, belief in propositions**—an interior state rather than a way of walking.

The Hebrew **chen** (חֵן)—grace, favor, the favorable presence that recognizes and accepts—became *charis* (χάρις): divine favor extended to passive recipients, beauty, charm, gratitude. Where Hebrew *chen* implies **covenantal welcome, the acknowledgment that admits one into family**, Greek *charis* could be extended to anyone, received by anyone, requiring no ongoing relationship.

The Hebrew **tikvah** (תִּקְוָה)—hope, expectation, the line or cord that binds promise to fulfillment—became *elpis* (ἐλπίς): wish, expectation, uncertain desire. But here the flattening became personification. *Elpis* was not merely a Greek word for hope; in the Hesiodic tradition, *Elpis* was a divine being, one of the spirits born of Nyx (Night), kept in Pandora's jar. The Hebrew concept of hope as **patient endurance while waiting for God's salvation**—rooted in the concrete imagery of a binding cord—became a philosophical abstraction, a goddess to be invoked, mythologized, and worshipped.

The *derekh* (דֶּרֶךְ)—the Way, the path to be walked, the *halakhah* (הַלְכָה) to be performed—became simply "way" (*hodos*), a route or method. The commanding presence of YHWH, the I AM WHO I AM who revealed His Name to Moses, became the generic *kurios* (κύριος)—a title applicable to Zeus, to Caesar, to any master or slave-owner.

The shift was profound: covenant language was transformed from actionable to mental. Where Biblical Hebrew preserves commands to be *done*—to walk (*halakh*), to guard (*shamar*), to keep (*shamar*), to love (*ahav*)—Greek offers concepts to be *believed*. The Torah becomes theory. The *halakhah* becomes dogma. The Way (*ha-Derekh*) becomes a system of thought rather than a path of obedience.

The adversary could not destroy the Book, so he settled for confusing the language, making the covenant feel like philosophy and obedience feel like opinion. The "times and laws" were changed not by repealing the Torah, but by redefining the words—turning actionable covenant terms (*mitzvot* to be performed, *derekh* to be walked, *emunah* to be lived) into internalized religious abstractions.

Six Covenant Words, Six Greek Deities

Hebrew (Covenant Concept)	Greek Cognate	Greek Deity/ Mythology (Earliest Attestation)	English (attenuated)
<p>אֱמוּנָה (<i>emunah</i>) Active covenant fidelity/ allegiance</p>	<p>πίστις (<i>pistis</i>) "trust, faith, persuasion"</p>	<p>Pistis: Personification appearing by 6th century BCE (Theognis 1135 ff); daimon/spirit of honesty and good faith; one of the virtues that fled to Olympus when Pandora released evils upon humanity</p>	<p>"Faith" 16th century: firm cognitive assent or loyalty to religious truths without proof. 21st century: passive intellectual confidence without required obedience or fruit.</p>
<p>חֵן (<i>chen</i>) Divine favor obligating response</p>	<p>χάρις (<i>charis</i>) "grace, favor, beauty"</p>	<p>The Charites/Graces: Named trio (Aglaea, Euphrosyne, Thalia) appearing in Hesiod's <i>Theogony</i> (c. 700 BCE)</p>	<p>"Grace" 16th century: unmerited divine assistance or favor from God. 21st century: "free pass" without covenant obligation.</p>
<p>תִּקְוָה (<i>tikvah</i>) Anchored cord of expectation</p>	<p>ἐλπίς (<i>elpis</i>) "expectation, hope"</p>	<p>Elpis: Personification in Hesiod's <i>Works and Days</i> (c. 700 BCE); the last entity remaining in Pandora's jar</p>	<p>"Hope" 16th century: confident expectation in God's promises. 21st century: wishful thinking or passive optimism.</p>

<p>מוֹסָר (<i>musar</i>) Covenant discipline/ Torah instruction</p>	<p>σωφροσύνη (<i>sophrosyne</i>) "moderation, temperance"</p>	<p>Sophrosyne: Personified virtue; daughter of Erebus and Nyx per Hyginus; fled to Olympus with other virtues (Theognis 1135 ff, c. 6th century BCE)</p>	<p>"Temperance/Self- control" 16th century: moderation in appetites and passions (KJV "fruit of the Spirit"). 21st century: psychological restraint without covenant obligation.</p>
<p>שְׁלוֹם (<i>shalom</i>) Covenant wholeness</p>	<p>εἰρήνη (<i>eirene</i>) "peace, tranquility"</p>	<p>Eirene: One of three Horae; goddess of peace and spring; appears in Hesiod, Pindar, Aristophanes' <i>Peace</i> (5th century BCE)</p>	<p>"Peace" 16th century: tranquility or absence of war/ disturbance. 21st century: passive inner calm or political cease- fire.</p>
<p>צְדָקָה (<i>tzedakah</i>) Justice/ righteousness evidenced by acts</p>	<p>δικαιοσύνη (<i>dikaiosyne</i>) "righteousness, justice"</p>	<p>Dikaiosyne: Personified spirit of justice; Orphic Hymn 63; daughter of Zeus; closely related to Dike (c. 6th-5th century BCE)</p>	<p>"Righteousness" 16th century: moral uprightness or imputed justification (<i>sola fide</i>). 21st century: social equality or personal ethic without covenant works.</p>

The progression is devastating. From covenant obligation (Hebrew) → pagan virtue-spirit (Greek) → passive mental category (English). Each step removes action. Each step removes accountability. Each step removes the works that prove transformation.

Emunah: Covenantal Fidelity Reduced to "Faith"

The Cochin Hebrew Matthew preserves what Greek obliterates. When Joseph learns of Mary's pregnancy, he is called *tzadik*—a man of Torah fidelity. His response is not passive resignation but active covenantal protection: "he did not want to publicize her, but to pardon and hide her."

24"And when he rose from his sleep, he did as the messenger of the MarYah (Master Yehovah) ordered him, and he lifted himself up, and his wife. 25 and he did not know her until she bore her firstborn son, and he called his name Yeshua.

— Matthew 1:24-25, Cochin Hebrew Matthew, Cambridge MS Oo.1.32

He did. Active obedience. Covenant faithfulness (*emunah*) evidenced by works. This is not "faith" as cognitive assent. This is *allegiance, fidelity, covenant keeping*.

But Greek *pistis* flattened this into "belief." And English "faith" turned it into mental agreement. The Cochin Hebrew James, Cambridge MS Oo.1.32, makes the contrast explicit: "*Emunah* without works is *nekhrach*"—dead. But English translations read: "Faith without works is dead." Same words, radically different meaning.

THE PAGAN PRECEDENT

According to Hesiod's *Theogony* and Greek daimonology, *Pistis* (Πίστις) was one of the spirits dwelling in Pandora's jar—specifically one of the group including *Sophrosyne* (Temperance), *Dikaiosyne* (Justice), and *Eirene* (Peace) that escaped the jar to Olympus when the other daimones (spirits) were released on humanity.

The Classical sources (Theognis 1135 ff.; Hyginus; Theoi Project) identify *Pistis* as the "spirit of trust, good faith, honesty"—one of the virtues that **abandoned humanity** because of mortal corruption and fled to heaven to dwell with the gods.

When Greek Christians translated *emunah* as *pistis*, they imported a pagan category—a virtue that had fled from humanity rather than a covenant obligation upon humanity.

The result? "Faith alone" (*sola fide*) theology. Mental assent becomes sufficient. Belief

without works is "saving." Covenant relationship is flattened to cognitive agreement.

This breaks the First Commandment. We are commanded to have no other gods before Yehovah. But this drift from semitic theology and names covenant concepts after pagan daimones **six hundred thirty-eight times** in the Koine Greek New Testament—goddess Pistis, goddess Charis, goddess Elpis, goddess Sophrosyne, goddess Eirene, goddess Dikaiosyne. This count does not include the use of these words in the septuagint (LXX) which predates Yeshua.

Read the Greek text word-for-word: Ephesians 2:8-9 says "By *Charis* [the Grace-goddess] are ye saved through *Pistis* [the Trust-goddess]... not of works." Galatians 5:22-23 lists the "fruit of the Spirit" including *eirene* (Eirene), *pistis* (Pistis), and *egkrateia* (related to Sophrosyne). These are not merely abstract Greek nouns; they are **the names the Greeks gave to their virtue-deities for centuries.**

Chen: Covenantal Favor Reduced to "Grace"

In Hebrew thought, *chen* is not abstract. It is **delight**—the response triggered when Yehovah finds something pleasing in His sight. Noah "found *chen* in the eyes of Yehovah" *because* he was righteous, blameless, and walked with God. The *chen* **obligates** covenant response.

The Greek *charis* eviscerates this obligation. *Charis* means "favor, kindness, beauty, charm"—but Greek mythology personifies **Charis** (plural: Charites) as the goddesses of grace, beauty, adornment, and joy. Hesiod names them: Aglaea (Splendor), Euphrosyne (Mirth), and Thalia (Good Cheer).

THE THREE GRACES

The **Charites** (Χάριτες) were daughters of Zeus and the Oceanid Eurynome. They bestowed beauty, charm, and favor upon mortals—unearned, unmerited, requiring no response. When Pandora's box opened and corruption entered the world, the Charites **abandoned humanity** along with the other Olympian virtues.

The theological implications are devastating: "Grace" as unmerited favor from a goddess required **nothing** in return. This became the template for Protestant "cheap grace"—divine favor without covenant obligation, salvation without Torah, faith without fruit.

Paul's phrase *charin echō*—"I have grace/favor"—becomes in English "I thank" (translated as "I am grateful"). But the covenantal reality is that divine *chen* **obligates**. It creates a debtor who must respond with obedience, testimony, and covenant faithfulness.

Chen is not a "get out of jail free" card. It is Yehovah's delighted response to covenant fidelity—which then obligates the recipient to *keep* covenant. The English "grace" theology of "unearned, undeserved, unconditional" removes the covenant structure entirely.

Tikvah: Covenantal Expectation Reduced to "Hope"

Tikvah in Hebrew is physical—a **cord**, a **rope**, a **thread**. It is what Rahab let down from her window to save the spies. It is what binds, what holds, what preserves through the storm.

When Jeremiah speaks of *tikvah* for Israel's restoration, he doesn't mean wishful thinking. He means the **tangible lifeline** of Yehovah's promises anchored in history, ratified by covenant, requiring endurance.

THE SPIRIT IN THE JAR

Hesiod's *Works and Days* describes **Elpis** (Ἐλπίς) as the last entity remaining in Pandora's jar after all the evils escaped. Some translations call her "Hope," but Greek daimonology is ambivalent—Elpis is expectation, often of suffering, a spirit that may **deceive** as much as comfort.

The image of Elpis is typically a young woman with a cornucopia or flowers—prosperity deferred, blessing anticipated. But she is not *tikvah*—the binding cord. She is **wishful thinking**, the passive optimism that "things will work out" without requiring action.

When Greek Christianity imported *elpis* for *tikvah*, they replaced the tangible lifeline with a vague expectation. The Hebrew saint clings to a *cord*. The English Christian merely "hopes for the best."

Hebrews 6:19 uses *tikvah* as an anchor: "We have this hope [tikvah] as an anchor for the soul, firm and secure." An anchor is not mental assent. It is **physical weight** holding the vessel firm during storm. *Tikvah* is active endurance, not passive sentiment.

Musar: Covenant Discipline Reduced to "Temperance"

Musar is not gentle guidance. In covenantal Hebrew, it is **discipline, chastisement, instruction**—the yoke of Torah that restrains the flesh and produces righteousness. Proverbs declares: "He who spares his rod hates his son, but he who loves him disciplines [*musar*] him promptly."

The Book of Hebrews applies this to Yehovah Himself: "My son, do not despise the chastening of Yehovah, nor be discouraged when you are rebuked by Him; for whom Yehovah loves He chastens, and scourges every son whom He receives" (Heb 12:5-6). *Musar* is covenantal correction that **proves sonship**.

Greek *sophrosyne* reduced this to "moderation, temperance, self-control"—a virtue of aristocratic restraint, not covenantal obligation to Torah.

THE SPIRIT OF MODERATION

According to Theognis (1135 ff.) and Hyginus, **Sophrosyne** (Σωφροσύνη) was the daimon/spirit of moderation, temperance, and self-control—one of the daughters of Erebus (Darkness) and Nyx (Night), or alternatively a virtue-spirit that **fled to Olympus** with Pistis and the Charites because mortals no longer honored the gods.

Sophrosyne personified rational moderation, the golden mean between excess and deficiency. She was praised by philosophers (Plato's *Charmides*) as the highest virtue—but **Aristocratic virtue**, not covenantal Torah-observance. The Theoi Project documents her as "prudence, moderation, temperance"—the virtue of the well-bred, not the obedience of the covenant-keeper.

When Greek Translators listed "self-control" (*egkrateia*) as a fruit of the Spirit (Gal 5:23), and the KJV translated related virtues as "temperance," they imported a pagan category of **personal restraint** rather than **Torah submission**. *Musar* requires yielding to Yehovah's commandments; Sophrosyne required yielding to philosophical moderation.

Proverbs 1:7-8 establishes the hierarchy: "The fear of Yehovah is the beginning of knowledge... My son, hear the instruction [*musar*] of your father, and do not forsake the law [*torah*] of your mother." *Musar* is the **yoke of covenant learning**, not the self-help technique of impulse management.

Shalom: Covenant Wholeness Reduced to "Peace"

In Hebrew thought, *shalom* is not merely the absence of conflict. It is **wholeness, completeness, flourishing**—the covenant condition where everything is as Yehovah designed it to be. It requires **justice, righteousness, and covenant faithfulness**.

When Yeshua spoke "Peace [*shalom*] I leave with you, my peace I give to you" (John 14:27), He was not offering tranquility. He was offering **messianic wholeness**—the restoration of covenant relationship that produces actualized prosperity, health, and fruitfulness.

THE GODDESS OF SPRING

Hesiod and Pindar identify **Eirene** (Εἰρήνη) as one of the three Horae (seasons) along with Eunomia (Good Order) and Dike (Justice)—daughters of Zeus and Themis. She is the **goddess of Peace and Spring**, bearing the infant Ploutos (Wealth), crowned with olive branches, carrying cornucopia and corn-ears.

Eirene was the nurse of children and prosperity (Aristophanes, Peace). Orphic Hymn 43 addresses her as "O Eirene... blessed one, who nourishes the youth." But she is a **seasonal goddess**, an Olympian beauty who brings spring after war—not the covenant obligation of shalom.

When the Greek New Testament translated *shalom* as *eirene*, it replaced covenant wholeness with divine tranquility. The obligation to **pursue shalom** (Psalm 34:14, "seek peace and pursue it") became the passive receipt of a goddess's blessing. The English "peace of God" is inner calm; the Hebrew shalom is **covenant flourishing** evidenced by justice, righteousness, and Torah-obedience.

James 3:18 (Cochin Hebrew) declares: "The fruit of righteousness [*tzedakah*] is sown in peace [*shalom*] by those who make peace." Shalom requires **active peacemaking**—not passive reception of tranquility, but pursuing justice that produces wholeness. This is covenant obligation, not goddess blessing.

Tzedakah: Covenant Righteousness Reduced to "Justification"

Tzedakah is the pillar of covenant life. It appears in Genesis 15:6—"Abraham believed Yehovah, and He counted it to him as righteousness [*tzedakah*]"—but Abraham's *emunah* was **active** (offering Isaac, circumcising his household, walking before

Yehovah). The *tzedakah* was **credited** because the *emunah* was proven.

In Hebrew usage, *tzedakah* also means **acts of charity and justice**—the concrete expression of covenant faithfulness. "Learn to do good; seek justice [*tzedakah*], correct oppression" (Isaiah 1:17). It is not abstract "righteousness" but **righteous acts**.

THE SPIRIT OF JUSTICE

Orphic Hymn 63 addresses **Dikaiosyne** (Δικαιοσύνη) as "abundant and venerable, honored nurse of blameless men... you are the despoiler of those of impious soul, undermining the unjust, but ever watching over the pure judgments of upright minds." Dikaiosyne is "averse to strife, rejoicing in the peaceful eternity of the blessed above, O blessed one, whom the wise eagerly beseem."

Presumably a daughter of Zeus (Theoi Project), Dikaiosyne was the daimon/spirit of righteousness and justice, closely related to her sister Dike. She "dispenses aid to pure judgments and upright minds"—but as an **Olympian virtue**, not a covenant requirement. She benefits those who "beseech" her, not those who obey Torah.

When Greek translators used *dikaiosyne* for *tzedakah*, and the Reformation emphasized sola fide imputation, they transformed covenant righteousness into **declared forensic status**. The English Christian has "right standing before God" without "right acts before God." But Hebrew *tzedakah* is never divorced from **covenant works**.

Matthew 6:1-2 warns: "Beware of practicing your righteousness [*tzedakah*] before others to be seen by them... when you give to the needy"—showing that *tzedakah* is giving to the needy, not merely an internal state of justification. The Greeks flattened concrete acts into abstract virtue; the English made it purely status.

Marcion of Sinope: The Hyper-Grace Originator

It is worth noting that the theological shift toward "grace" as unmerited favor without obligation has a historical origin point. Marcion of Sinope (c. 85–160 CE), a wealthy shipowner and bishop's son, rejected the Hebrew Scriptures entirely and constructed a canon that removed all Jewish elements from the emerging Christian movement.

Marcion taught that the god of the Old Testament was a wrathful demiurge, while the god of the New Testament was pure grace and love—antithetical to law.

Marcion's hyper-focus on *charis* (grace) as freedom from Torah obligation represents an early theological flattening that made the Greek translation serve his dualistic framework. Though Marcion was eventually labeled a heretic, his influence on grace-theology persists—ironically, using the very Greek goddess-name he would have found appropriate for his anti-covenant system.

Days of the Week: An Everyday Example

Consider the days of the week in English—Sunday (sun god), Monday (moon god), Saturday (Saturn). These pagan names remain in common use, acknowledged as derivatives but not worshipped as deities when spoken. The Hebrew calendar, by contrast, numbers the days (First Day, Second Day, etc.) and keeps Shabbat as the seventh.

The names exist in English not because English speakers worship Sol, Luna, or Saturn, but because the names became embedded in language through Roman transmission. Speaking "Saturday" does not invoke Saturn; it simply uses the inherited vocabulary. Yet the origin remains visible for those with eyes to see.

What Could Have Been: The Path Not Taken

The Greek translators had another option: create new Greek words with assigned covenant meanings. Hebrew itself had done this—borrowed words became technical terms with precise theological definitions. The Greek New Testament could have used transliterated Hebrew terms with explanatory phrases, or coined neologisms to capture covenant concepts.

They did not. Instead, they reached for the closest available concepts in their religious vocabulary—and those concepts were the names and personifications of virtues that had inhabited Greek mythology for centuries. The covenant terms became trapped in translation, flattened by Greek philosophical categories that could not contain covenant obligation.

History offers a control group—a test case proving that the Greek flattening was **choice, not necessity**. Three centuries after the Greek New Testament was written, when Syriac-speaking Christians translated the text into Aramaic (the Peshitta, c. 400 CE), they faced the same decision: import Greek terms or preserve Semitic precision.

Their choice exposes what the Greek translators rejected.

The Peshitta translators **did** borrow Greek words—*qurbana* (offering), *mamoda* (baptism), and *ḏāṭā* (church, from *ekklesia*)—for **institutional structures** and sacramental practices. Greek had become the *lingua franca* of ecclesiastical organization; these were borrowed terms for borrowed structures.

But when they encountered the covenant concepts—the words this article has traced—they made the opposite choice from the Greek translators. Where Greek used *pistis*, they chose *haymanutha* (faithfulness/allegiance). Where Greek used *charis*, they chose *taybutha* (favor/goodness). Where Greek used *elpis*, they chose *sabra* (patient expectation). Where Greek collapsed YHWH and human "lords" into *kurios*, they preserved *MarYah*—a compound of *Mar* (Lord) and *Ya* (the contracted Name), used 239 times, exclusively for the Deity.

THE ARAMAIC CONTROL CASE

The Peshitta proves Semitic precision **was** translatable. The Aramaic translators had the Greek text before them. They *could* have followed the Septuagint's precedent, baptizing Greek deity-names into Christian vocabulary. They refused.

Most tellingly: the Peshitta uses indigenous Semitic terms for the six concepts central to this case—*haymanutha*, *taybutha*, and *sabra*—with **no evidence** of goddess associations or pagan etymology. The Greek *Charis* and *Elpis* were goddesses in Hesiod; the Aramaic *taybutha* and *sabra* are verb-root nouns describing human response to divine covenant.

The Peshitta demonstrates that the original Hebrew concepts *were* recoverable, *were* translatable, and *were* preserved when translators prioritized covenant fidelity over convenience.

The Greek translators of the third century BCE had the same opportunity. They could have transliterated Hebrew terms with explanatory phrases, as they did with *amen* and *hosanna*. They could have coined neologisms, as Hebrew itself had done. They could have stretched their language to accommodate foreign covenant concepts, as the Peshitta later would.

They reached for words their culture had already deified.

Permissible vs. Covert

It is important to distinguish between reading pagan names aloud for teaching purposes and covertly hiding pagan deities in the text. The Bible itself contains pagan names that must be read—Baal, Molech, Dagon appear in the Tanakh and must be vocalized when reading Scripture aloud. This is permissible because the context is **teaching about the nations and their gods**, not worship.

The Hebrew original remains clear: covenant faithfulness (*emunah*) requires works as evidence. Divine favor (*chen*) obligates response. Covenant discipline (*musar*) proves sonship. These are not passive virtues but **binding obligations**.

The Flattening Effect

The further any translation moves from its Semitic source, the more depth it loses. Greek philosophical categories organized thinking through abstraction—faith as cognitive state, grace as divine favor, hope as expectation. Hebrew covenant categories organized thinking through relationship—faithfulness as allegiance, favor as obligating, hope as anchored cord. The Greek names were trapped in the text, and meanings drifted further off course with each century of abstraction.

The Way Back: Returning to Covenantal Definitions

The Cochin Hebrew manuscripts, Cambridge MS Oo.1.32 are raw, unfiltered, first-century—preserve the original vocabulary. Janice F. Baca of Project Truth Ministries has documented how these texts:

- ◆ Restore *emunah* as active covenantal fidelity evidenced by works
- ◆ Restore *chen* as divine delight that obligates obedience
- ◆ Restore *tikvah* as the tangible cord of anchored expectation
- ◆ Restore *musar* as covenant discipline proving sonship
- ◆ Restore *shalom* as wholeness evidenced by justice and flourishing
- ◆ Restore *tzedakah* as righteousness manifested in charitable acts

The Hebrew manuscripts preserve what the Greek could not: Matthew's *emunah* evidenced by Joseph's protective obedience. James's *emunah* that "without works is dead." Hebrews' *musar* that proves divine sonship through chastening. These are not

theological constructs but **concrete covenant patterns**.

James 2:14-26 (Cochin Hebrew, Cambridge MS Oo.1.32) is devastating in clarity. "What use is it, my brothers, if a man claims *emunah* but has no works? Can that *emunah* save him?" The English reads "faith," but the Hebrew demands **covenantal manifestation**.

Hebrews 12:5-11 speaks of *musar*: "Yehovah is dealing with you as with sons; for what son is there whom a father does not discipline?... He disciplines us for our good, so that we may share His holiness." This is not self-control; this is **covenantal chastening that produces righteousness**.

The pagan names have been spoken long enough. The Hebrew voice—raw, unfiltered, covenantal—is being restored. The narrow path requires not just rejecting the Greek abstractions, but **embracing the Hebrew obligations** those abstractions obscured for centuries.

Return to *emunah*—active allegiance. Return to *chen*—obligating favor. Return to *musar*—Torah discipline. The names that have trapped covenant language are being identified so they can be set aside. The course is being corrected.

This is not word-game theology. This is the difference between covenant and apostasy. The words we use shape what we expect. If we expect "faith" to mean mental agreement, we will live accordingly—professing without transforming. If we expect *emunah* to mean covenantal fidelity evidenced by fruit, we will live accordingly—proving transformation by works.

And the same for all six: "temperance" allows personal moderation; *musar* demands Torah obedience. "peace" allows inner calm; *shalom* requires active justice-making. "righteousness" means declared status; *tzedakah* requires charitable deeds.

The enemy has worked overtime to obscure this. By replacing covenant language with virtue language, he stripped the covenant of its binding force. But the Hebrew voice preserved in the Cochin manuscripts is speaking again.

The Remnant Must Return

The prophecy of Daniel is fulfilled in our sight. The times and laws have been changed—not by force, but by **lexical drift**. The covenant terms remain in Scripture, but they have been translated into words that mean their opposite.

The way back is *shuv*—return. Return to Hebrew definitions. Return to covenant obligations. Return to active *emunah*, obligating *chen*, anchored *tikvah*, covenant *musar*, justice-produced *shalom*, and works-evidenced *tzedakah*.

Repent of "faith alone." Repent of "cheap grace." Repent of "hope without action." Repent of "temperance without Torah." Repent of "peace without justice." Repent of "righteous status without righteous deeds."

Embrace the narrow path where words mean what they meant to the apostles—binding, demanding, transforming, covenantal.

Come now, and let us reason together. The six goddesses have lived in the vernacular long enough. It is time for the Bride to remember her vow.

The Court is adjourned. The remnant must decide.

Visit [Project Truth Ministries](#) to access the Hebrew texts and walk the narrow path of covenantal *emunah*.

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