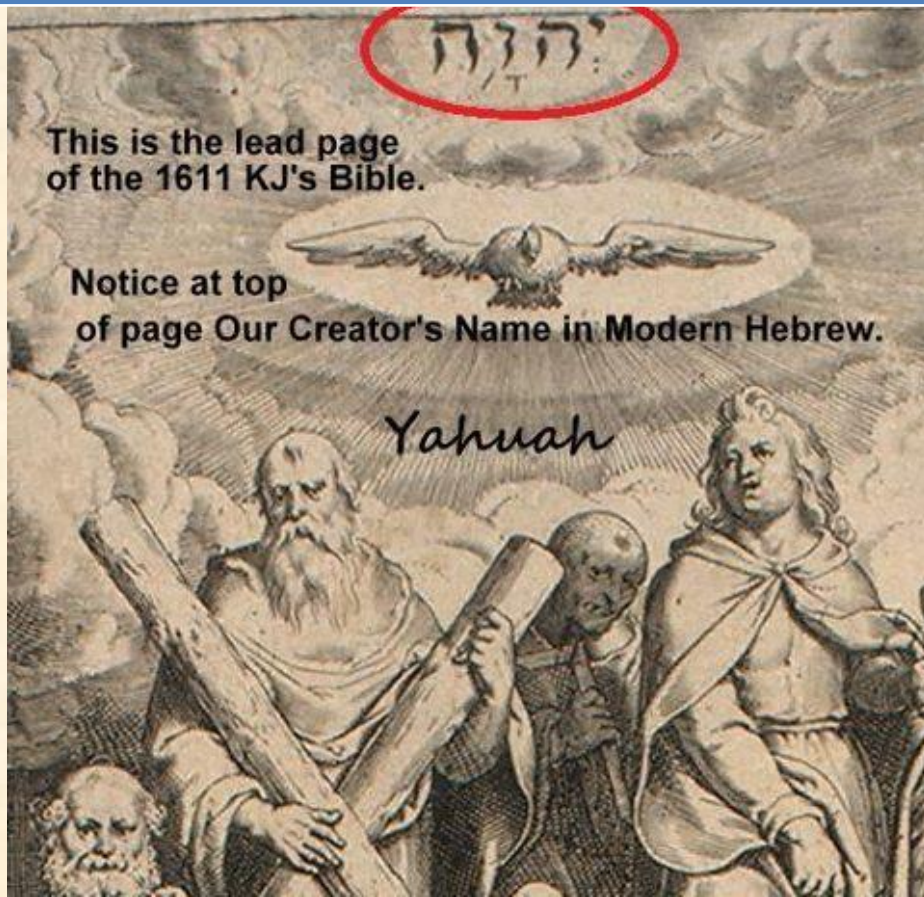


Name Him To Claim Him-Part 11

The Manuscripts



★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Proverbs 30:4
Who hath ascended up into
heaven, or descended?
who hath gathered the
wind in his fists? who hath
bound the waters in a
garment? who hath
established all the ends of
the earth? what *is* his
name, and what *is* his son's
name, if thou canst tell?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

*Our personal study on why
we have come to trust the
importance of calling on
The Creator's Name and His
Son's Name using as close
to the original
pronunciation as possible.*

Items of Discussion

- Part 1 The Only Opinion That Matters Is Yahuah's
- Part 2 YHWH-The Name The Cover UP
- Part 3 The Tetragrammaton-Wicked or Set Apart-Which Came First?
- Part 4 The Hebrew Roots/Scared Name/Messianic Movement
- Part 5 The Kabala/Freemasons And The KJV
- Part 6 The Initial Breaking of The 3rd Instruction
- Part 7 The Tanakh Scriptures On The Importance of Yahuah's Name
- Part 8 Historical Names In The Tanakh/Eye Witness Accounts
- Part 9 Archeological Evidence for The Names In The Tanakh
- Part 10 De-Greecing The Names And Hebrew Thought
- Part 11 The Manuscripts
- Part 12 Jew/Gentile.. Who Are The Scriptures Talking To?
- Part 13 Is The Way To Salvation Through A Specific Name?
- Part 14 Having A Truth Seeking Spirit No Matter Where The Truth Leads
- Part 15 Resources

Part 12

The Manuscripts-Scripture Translations

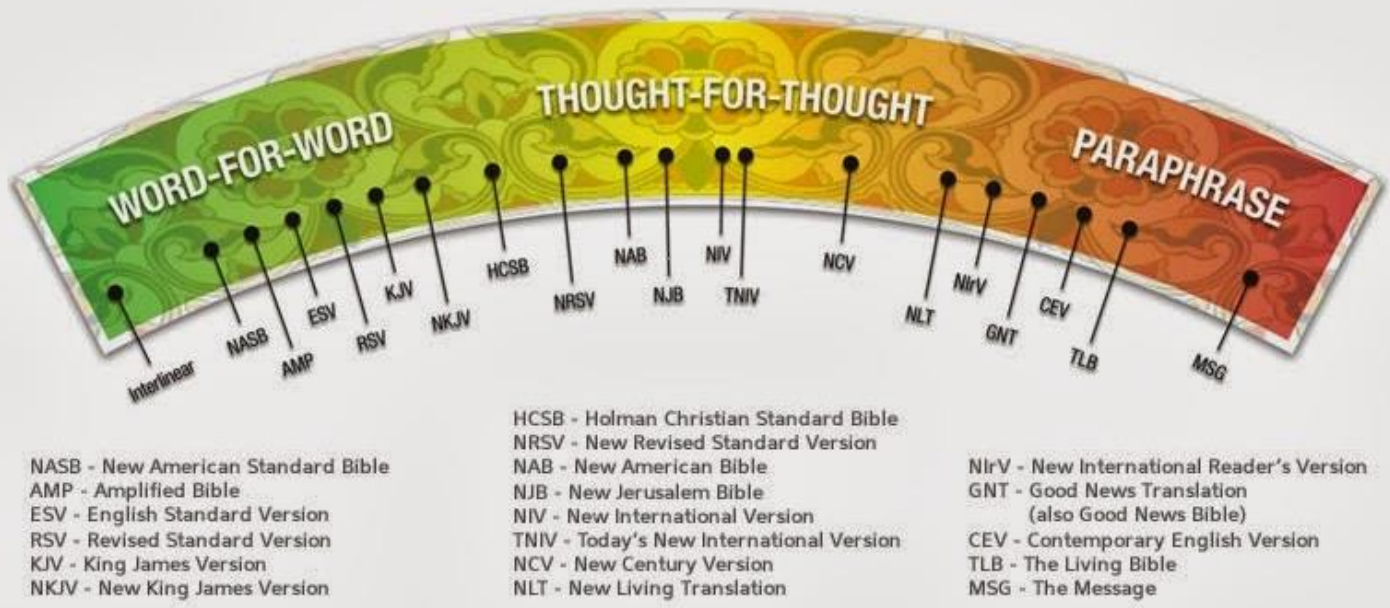
We wanted to show in this part the vast array of Manuscripts as well as translations of the Scriptures we have. We were unaware that we didn't have a complete Tanakh and Eye Witness Accounts from the authors. We don't think about where we really get our Scriptures from and the 1,000's of hands they may have passed through to get our current translations. Questions like which manuscripts were oldest or most complete or accurate just brought more

questions. So we are just going to scrape the top of the surface with this. At some later date we may provide a more detailed coverage of the manuscripts or in some cases just fragments of what comprises our Scriptures. But we can tell you not all English bibles are translated from the same sources. There is new information coming to light everyday so we are going to present this study as a work in progress as more information comes to light especially with the Septuagint or LXX.

To just rely on a single English translation can cause some misconceptions of Scripture meaning and at worst completely miss the beautiful pictures of what the Hebrew originally said, but just because a Scripture is in Hebrew does not make it without issues. This may sound confusing and hopeless, but we hope you will look at this as a personal treasure hunt and let the Ruach ha Qodesh help to sort it out.

The good news is a lot of Scripture does agree within itself, although there can be up to 30,000 variations of spelling, words, additions and subtractions. So when you find the gems, it really opens things up. אֱלֹהִים has left these for the seekers of truth to find. If this were not so, then why tell us to keep searching and then promise us we would find things. The only way to know יְהוָה is to search the Scriptures. So it makes perfect sense that He has not made it too easy for us, so that it's reserved for those who truly do as He says. Toward the end of this part, we will provide some amazing translational issues in the Greek that the Aramaic puts right. There is some evidence that points to the Eyewitness Accounts in Aramaic was written before that Greek and the Greek was translated from it. A good source of information on this subject is Andrew Gabriel Roth and again we do not agree with all that he says, but what he does prove out in Scripture has enriched our personal views of a lot of passages.

Types of Bible Translations



Some Competing Ideas of The Timeline of Bible Translation History

- **Creation - B.C. 2000** - Originally, the earliest Scriptures are handed down from generation to generation orally. **We know Adam and Enoch wrote before the flood but this view is not entertained in modern theology so they will lay it out as follows:**
- **Circa B.C. 2000-1500** - The [book of Job](#), perhaps the oldest book of the Bible, is written.
- **Circa B.C. 1500-1400** - The stone tablets of the [Ten Instructions](#) are given to [Moses](#) at Mount Sinai and later stored in the [Ark of the Covenant](#).

1,400 BC: The first written Word of Yahuah: The Ten Instructions delivered to Moshe.

BibleWorks - Version 10.0.3.166 (Startup 8.34 secs)

File View Search Tools Resources Window Help

Search Window: [Enter search words or verse here]

Browse Window: Mat 19:1 Teaching about Divorce
PES Matthew 19 1

Analysis Window:

Use	Forms	Ag
Analysis	Notes	Editor Resources X-Re

Peshitta Lexicon
Peshitta Entry for Mat 19:4
Lemma: **ܩܪܐ**
Form: **ܩܪܐܢܐ**
Dict No: 2239
Gloss: "Have you read"
Morphology Tag: %vNp2mp+Sxxx
Part of Speech: Verb
Stem: Peal
Tense: Perfect
Parsing: 2nd person, masculine, plural
Pronunciation (Western): qera
Pronunciation (Eastern): qe-ra
Strong's (Hebrew): H7121, CH7123

Meanings:
(1) call, call on, cry
(2) invite, read
(3) name

Idiom: + **ܩܪܐ** = appeal to
Notes: re: rooster = crow; re: trumpet = sound

1,000 BC- 500 BC Peshitta Tanakh

The Peshitta Tanakh is the ancient Scriptures translated into Lishana Aramaya (Aramaic language) from the original Hebrew text which pre-dated the Greek Septuagint text (LXX). The Aramaic Tanakh uses many Hebraic terms, many times transliterating the words and phrases rather than translating them. Often times the Aramaic Peshitta and the LXX agree against the Masoretic text. **The Masoretic text is not the original Hebrew that was used by the translators of the Aramaic Peshitta. In other words, the text used by those who translated the Aramaic Pshitta is much older than the Masoretic text. The Aramaic Peshitta Tanakh was completed during the Apostolic Age (first century), while the standardized Masoretic text was completed between the seventh and tenth centuries C.E.** These Scriptures are still used by Hebrew-Aramaic speaking peoples for study of the Scriptures and use in liturgy in the East.

Circa B.C. 1400–400 - The manuscripts comprising the original Hebrew Bible (39 [Old Testament](#) books) are completed. The Book of the Law is kept in the tabernacle and later in the Temple beside the Ark of the Covenant

500 BC: Completion of All Original Hebrew Manuscripts which make up The 39 Books of the Tanakh.

- **Circa B.C. 300** - All of the original Old Testament Hebrew books have been written, collected, and recognized as official, canonical books.

200 BC: Completion of the Septuagint Greek Manuscripts which contain The 39 Tanakh Books AND 14 Apocrypha Books.

- **Circa B.C. 250–200** - The Septuagint, a popular Greek translation of the Hebrew Bible (39 Old Testament books), is produced. The 14 books of the [Apocrypha](#) are also included.

50-70AD The Peshitta (Aramaic)New Testament -The twenty-two books of the “New Testament” were originally written in Aramaic using K'tav Ashuri (square Hebrew script).

- **Circa A.D. 45–100** - Original 27 books of the Greek [New Testament](#) are written.

1st Century AD: Completion of All Original Greek Manuscripts which make up The 27 Books of the “New Testament”

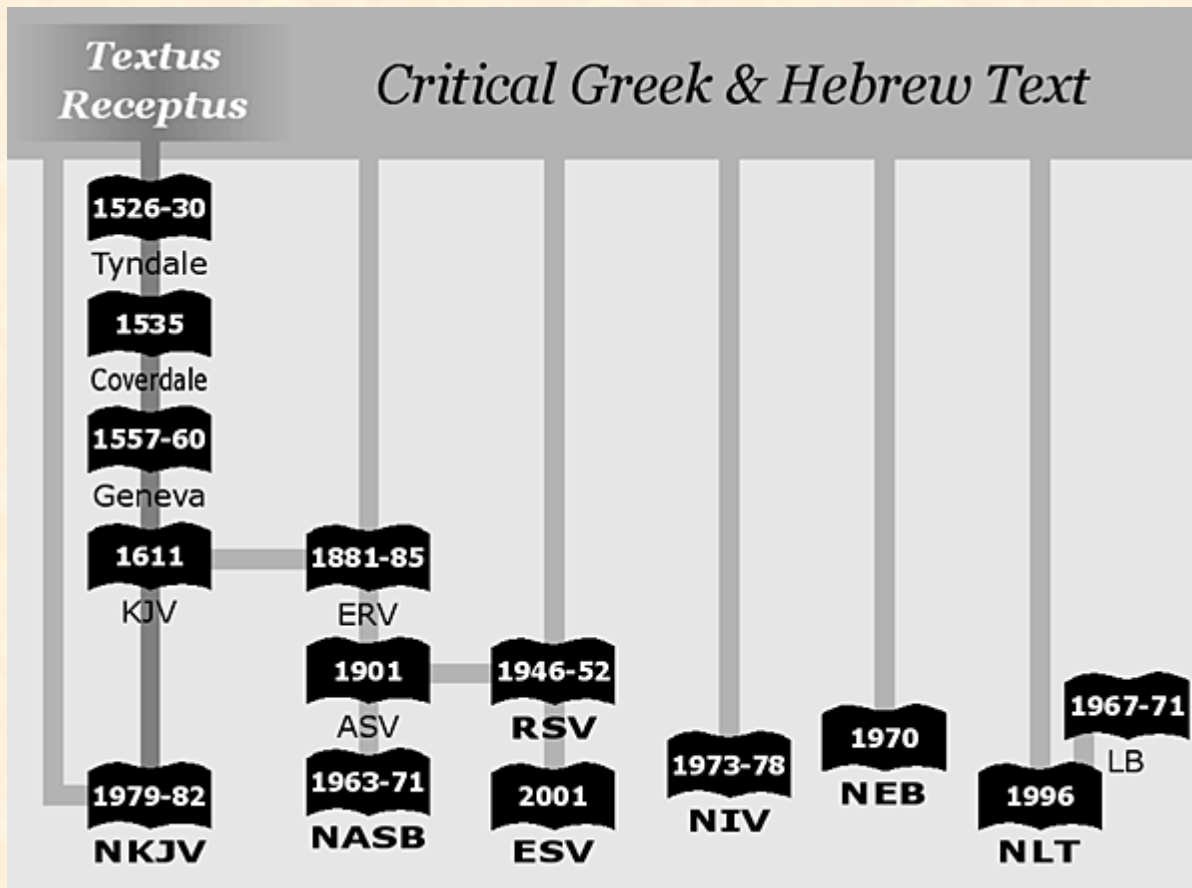
- **Circa A.D. 140-150** - Marcion of Sinope's heretical "New Testament" prompted [Orthodox](#) Christians to establish a New Testament canon.
- **Circa A.D. 200** - The Jewish [Mishnah](#), the Oral Torah, is first recorded.
- **Circa A.D. 240** - [Origen](#) compiles the Hexapla, a six-columned parallel of Greek and Hebrew texts.
- **Circa A.D. 305-310** - Lucian of Antioch's Greek New Testament text becomes the basis for the Textus Receptus.
- **Circa A.D. 312** - Codex Vaticanus is possibly among the original 50 copies of the Bible ordered by [Emperor Constantine](#). It is eventually kept in the Vatican Library in Rome.

315 AD: Athanasius, the Bishop of Alexandria, identifies the 27 books of the “New Testament” which are today recognized as the canon of scripture.

- **A.D. 367** - [Athanasius](#) of Alexandria identifies the complete New Testament canon (27 books) for the first time.

382 AD: Jerome's Latin Vulgate Manuscripts Produced which contain All 80 Books (39 Tanakh. + 14 Apocrypha + 27 "New Test").

- **A.D. 382-384** - [Saint Jerome](#) translates the New Testament from original Greek into Latin. This translation becomes part of the [Latin Vulgate](#) manuscript.
- **A.D. 397** - Third Synod of Carthage approves the New Testament canon (27 books).
- **A.D. 390-405** - Saint Jerome translates the Hebrew Bible into Latin and completes the Latin Vulgate manuscript. It includes the 39 Old Testament books, 27 New Testament books, and 14 Apocrypha books.



500 AD: Scriptures have been Translated into Over 500 Languages.

- **A.D. 500** - By now the Scriptures have been translated into multiple languages, not limited to but including an Egyptian version (Codex Alexandrinus), a [Coptic](#) version, an Ethiopic translation, a Gothic version (Codex Argenteus), and an Armenian version. Some consider the Armenian to be the most beautiful and accurate of all ancient translations.

600 AD: LATIN was the Only Language Allowed for Scripture.

- **A.D. 600** - The [Roman Catholic Church](#) declares Latin as the only language for Scripture.
- **A.D. 680** - Caedmon, English poet and [monk](#), renders Bible books and stories into [Anglo Saxon](#) poetry and song.
- **A.D. 735** - Bede, English historian and monk, translates the [Gospels](#) into Anglo Saxon.
- **A.D. 775** - The [Book of Kells](#), a richly decorated manuscript containing the Gospels and other writings, is completed by Celtic monks in Ireland.
- **Circa A.D. 865** - Saints Cyril and Methodius begin translating the Bible into Old Church Slavonic.
- **A.D. 950** - The [Lindisfarne Gospels](#) manuscript is translated into Old English.

995 AD: Anglo-Saxon (Early Roots of English Language) Translations of “The New Testament” Produced.

- **Circa A.D. 995-1010** - Aelfric, an English abbot, translates parts of Scripture into Old English.
- **A.D. 1205** - Stephen Langton, theology professor and later Archbishop of Canterbury, creates the first chapter divisions in the books of the Bible.
- **A.D. 1229** - Council of Toulouse strictly forbids and prohibits lay people from owning a Bible.
- **A.D. 1240** - French Cardinal Hugh of Saint Cher publishes the first Latin Bible with the chapter divisions that still exist today.
- **A.D. 1325** - English hermit and poet, Richard Rolle de Hampole, and English poet William Shoreham, translate the [Psalms](#) into metrical verse.
- **Circa A.D. 1330** - Rabbi Solomon ben Ismael first places chapter divisions in the margins of the Hebrew Bible.
- **A.D. 1381-1382** - [John Wycliffe](#) and associates, in defiance of the organized Church, believing that people should be permitted to read the Bible in their own language, begin to translate and produce the first handwritten manuscripts of the entire Bible in English. These include the 39 Old Testament books, 27 New Testament books, and 14 Apocrypha books.

1384 AD: Wycliffe is the First Person to Produce a (Hand-Written) manuscript Copy of the Complete Bible; All 80 Books.

- **A.D. 1388** - John Purvey revises Wycliffe's Bible.
- **A.D. 1415** - 31 years after Wycliffe's death, the Council of Constance charges him with more than 260 counts of [heresy](#).
- **A.D. 1428** - 44 years after Wycliffe's death, church officials dig up his bones, burn them, and scatter the ashes on Swift River.

1455 AD: Gutenberg Invents the Printing Press; Books May Now be mass-Produced Instead of Individually Hand-Written. The First Book Ever Printed is Gutenberg's Bible in Latin.

- **A.D. 1455** - After the invention of the printing press in Germany, [Johannes Gutenberg](#) produces the first printed Bible, the [Gutenberg Bible](#), in the Latin Vulgate.

1516 AD: Erasmus Produces a Greek/Latin Parallel “New Testament”.

- **A.D. 1516** - [Desiderius Erasmus](#) produces a Greek New Testament, forerunner to the Textus Receptus.
- **A.D. 1517** - Daniel Bomberg's Rabbinic Bible contains the first printed Hebrew version (Masoretic text) with chapter divisions.

1522 AD: Martin Luther's German “New Testament”.

- **A.D. 1522** - [Martin Luther](#) translates and publishes the New Testament for the first time into German from the 1516 Erasmus version.
- **A.D. 1524** - Bomberg prints a second edition Masoretic text prepared by Jacob ben Chayim.
- **A.D. 1525** - [William Tyndale](#) produces the first translation of the New Testament from Greek into English.

1526 AD: William Tyndale's New Testament; “The First New Testament” printed in the English Language.

- **A.D. 1527** - Erasmus publishes a fourth edition Greek-Latin translation.
- **A.D. 1530** - Jacques Lefèvre d'Étaples completes the first French language translation of the entire Bible.

1535 AD: Myles Coverdale's Bible; The First Complete Bible printed in the English Language (80 Books: Tanakh & N.T. & Apocrypha). Third oldest English bible was promoted by Coverdale, although he copied Tyndale word for word.

- **A.D. 1535** - Myles Coverdale's Bible completes Tyndale's work, producing the first complete printed Bible in the English language. It includes the 39 Old Testament books, 27 New Testament books, and 14 Apocrypha books.
- **A.D. 1536** - Martin Luther translates the Old Testament into the commonly-spoken dialect of the German people, completing his translation of the entire Bible in German.

1537 AD: Tyndale-Matthews Bible; The Second Complete Bible printed in English. Done by John "Thomas Matthew" Rogers (80 Books).

- **A.D. 1537** - The Matthew Bible (commonly known as the Matthew-Tyndale Bible), a second complete printed English translation, is published, combining the works of Tyndale, Coverdale and John Rogers.

1539 AD: The "Great Bible" Printed; The First English Language Bible Authorized for Public Use (80 Books). For King Henry the VIII.

- **A.D. 1539** - The Great Bible, the first English Bible authorized for public use, is printed.

1560 AD: The Geneva Bible Printed; The First English Language Bible to add Numbered Verses to Each Chapter (80 Books).

- **A.D. 1560** - The Geneva Bible is printed in Geneva, Switzerland. It is translated by English refugees and published by [John Calvin](#)'s brother-in-law, William Whittingham. The Geneva Bible is the first English Bible to add numbered verses to the chapters. It becomes the Bible of the [Protestant Reformation](#), more popular than the 1611 King James Version for decades after its original release.

1568 AD: The Bishops Bible Printed; The Bible of which the King James was a Revision (80 Books). For Queen Elizabeth.

- **A.D. 1568** - The Bishop's Bible, a revision of the Great Bible, is introduced in England to compete with the popular but "inflammatory toward the institutional Church" Geneva Bible.
- **A.D. 1582** - Dropping its 1,000-year-old Latin only policy, the Church of Rome produces the first English Catholic Bible, the Rheims New Testament, from the Latin Vulgate.
- **A.D. 1592** - The Clementine Vulgate (authorized by Pope Clementine VIII), a revised version of the Latin Vulgate, becomes the authoritative Bible of the Catholic Church.

1609 AD: The Douay Tanakh is added to the Rheims New Testament (of 1582) Making the First Complete English Catholic Bible; Translated from the Latin Vulgate (80 Books).

- **A.D. 1609** - The Douay Old Testament is translated into English by the Church of Rome, to complete the combined Douay-Rheims Version.

1611 AD: The King James Bible Printed; Originally with All 80 Books. The Apocrypha was Officially Removed in 1885 Leaving Only 66 Books.

- **A.D. 1611** - The [King James Version](#), also called the "Authorized Version" of the Bible is published. It is said to be the most printed book in the history of the world, with more than one billion copies in print.
- **A.D. 1663** - John Eliot's Algonquin Bible is the first Bible printed in America, not in English, but in the native Algonquin Indian language.

1782 AD: Robert Aitken's Bible; The First English Language Bible (KJV) Printed in America.

- **A.D. 1782** - Robert Aitken's Bible is the first English language (KJV) Bible printed in America.
- **A.D. 1790** - Matthew Carey publishes a Roman Catholic Douay-Rheims Version English Bible in America.
- **A.D. 1790** - William Young prints the first pocket sized "school edition" King James Version Bible in America.

1791 AD: Isaac Collins and Isaiah Thomas Respectively Produce the First Family Bible and First Illustrated Bible Printed in America. Both were King James Versions, with All 80 Books.

- **A.D. 1791** - The Isaac Collins Bible, the first family Bible (KJV), is printed in America.
- **A.D. 1791** - Isaiah Thomas prints the first illustrated Bible (KJV) in America.
- **A.D. 1791** - The Isaac Collins Bible, the first family Bible (KJV), is printed in America.
- **A.D. 1791** - Isaiah Thomas prints the first illustrated Bible (KJV) in America.

1808 AD: Jane Aitken's Bible (Daughter of Robert Aitken); The First Bible to be Printed by a Woman.

- **A.D. 1808** - Jane Aitken (daughter of Robert Aitken), is the first woman to print a Bible.

1833 AD: Noah Webster's Bible; After Producing his Famous Dictionary, Webster Printed his Own Revision of the King James Bible.

- **A.D. 1833** - [Noah Webster](#), after publishing his famous dictionary, releases his own revised edition of the King James Bible.

1841 AD: English Hexapla "New Testament"; an Early Textual Comparison showing the Greek and 6 Famous English Translations in Parallel Columns.

- **A.D. 1841** - The English Hexapla New Testament, a comparison of the original Greek language and six important English translations, is produced.
- **A.D. 1844** - The [Codex Sinaiticus](#), a hand written Koine Greek manuscript of both Old and New Testament texts dating back to the fourth century, is rediscovered by German Bible scholar Konstantin Von Tischendorf in the Monastery of Saint Catherine on Mount Sinai.
- **A.D. 1844** - Brenton's Septuagint English Translation

1846 AD: The Illuminated Bible; The Most Lavishly Illustrated Bible printed in America. A King James Version, with All 80 Books.

1885 AD: The "English Revised Version" Bible; The First Major English Revision of the KJV.

- **A.D. 1881-1885** - The King James Bible is revised and published as the Revised Version (RV) in England.

1901 AD: The "American Standard Version"; The First Major American Revision of the KJV.

- **A.D. 1901** - The American Standard Version, the first major American revision of the King James Version, is published.
- **A.D. 1946-1952** - The Revised Standard Version is published.
- **A.D. 1947-1956** - The [Dead Sea Scrolls](#) are discovered.

1971 AD: The "New American Standard Bible" (NASB) is Published as a "Modern and Accurate Word for Word English Translation" of the Bible.

- **A.D. 1971** - The [New American Standard Bible](#) (NASB) is published.

1973 AD: The "New International Version" (NIV) is Published as a "Modern and Accurate Phrase for Phrase English Translation" of the Bible.

- **A.D. 1973** - The [New International Version](#) (NIV) is published.

1982 AD: The "New King James Version" (NKJV) is Published as a "Modern English Version Maintaining the Original Style of the King James."

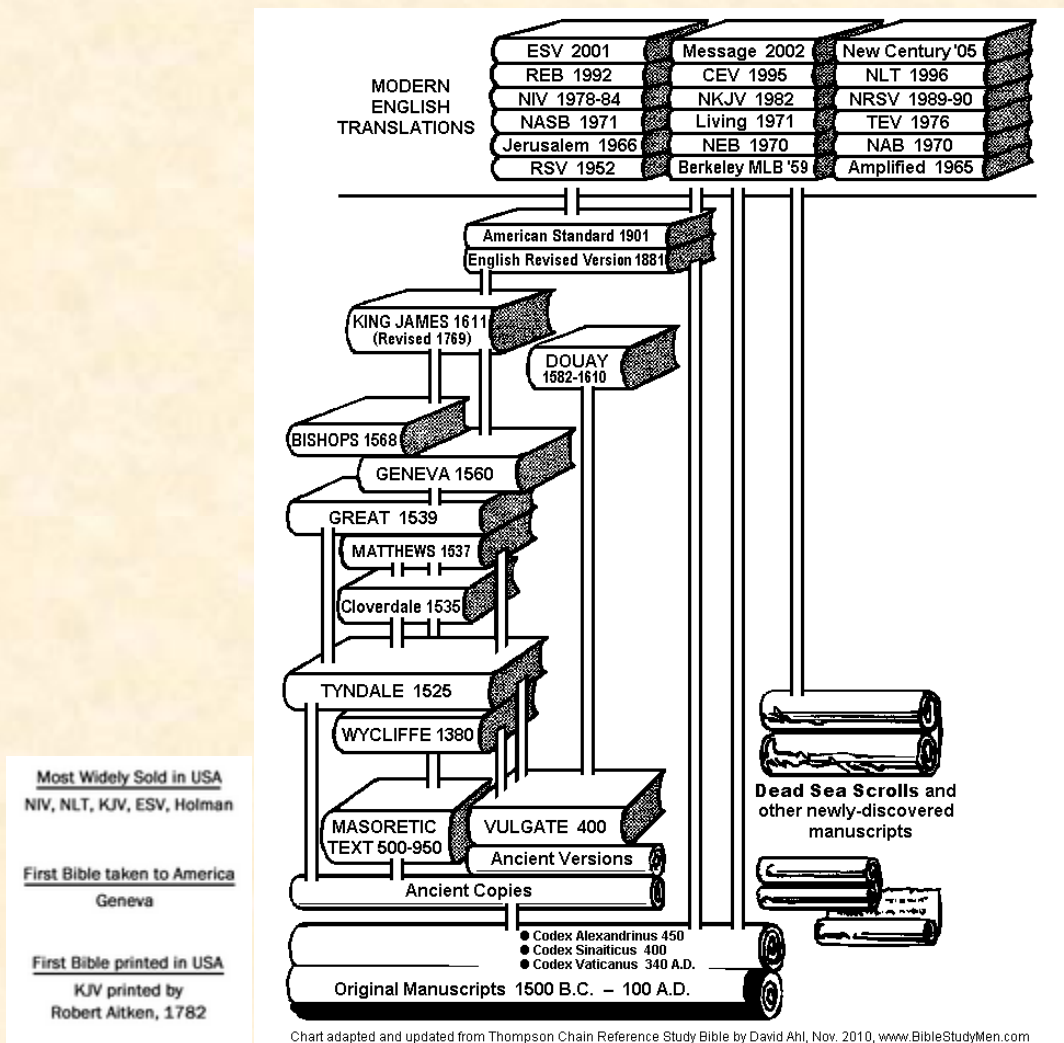
- **A.D. 1982** - The [New King James Version](#) (NKJV) is published.
- **A.D. 1986** - The discovery of the Silver Scrolls, believed to be the oldest Bible text ever, is announced. They were found three years earlier in the Old City of Jerusalem by Gabriel Barkay of Tel Aviv University.
- **A.D. 1996** - The [New Living Translation](#) (NLT) is published.
- **A.D. 2001** - The [English Standard Version](#) (ESV) is published.
- **2002 AD: The English Standard Version (ESV) is Published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV.**

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Comparison of Manuscript Evidence

Author	When Written	Earliest Copy	Time Span	No. of Copies
Caesar	100-44 BC	900 AD	1,000 Years	10
Plato	427-347 BC	900 AD	1,200 Years	7
Tacitus	100 AD	1,000 AD	1,000 Years	20
Pliny	61-113 AD	850 AD	750 Years	7
Thucydides	460-400 BC	900 AD	1,300 Years	8
Suetonius	75-160 AD	950 AD	800 Years	8
Herodotus	480-425 BC	900 AD	1,300 Years	8
Sophocles	496-406 BC	1,000 AD	1,400 Years	100
Catullus	54 BC	1,550 AD	1,600 Years	3
Euripides	460-406 BC	1,100 AD	1,500 Years	9
Demosthenes	383-322 BC	1,100 AD	1,300 Years	200
Aristotle	384-322 BC	1,100 AD	1,400 Years	5
Aristophanes	450-385 BC	900 AD	1,200 Years	10
New Testament	45-96 AD	130 AD *	40 Years	14,000

* The John Ryland manuscripts (in the Ryland Museum in London, England), contain portions of the gospel of John and date back to A.D. 130, approximately 40 to 45 years after the original manuscript was written around A.D. 85.



This of course does not include all the other languages that the Scriptures have been translated into, and all the Scriptures since then have been produced by people who knew Yahuah's Name. What a blessing that is!

We find it interesting to hear that calling on the Name of אֱלֹהִים is somehow a new idea. It's unfortunate, if it had not been for the prejudices of one being thought 'Jewish' as we see below in as early as 1095 and those that wanted to know what the Scriptures really said in Hebrew who paid a high price for it we may have nothing. Shatan has been working overtime but יהוה is still on the throne! Here are a few interesting things about the languages and Scriptures you may not know.

An event which occurred in 1290 tended to advance the study of Hebrew. Because of a sudden expulsion of the Jews from England by Edward the I., their Hebrew Manuscripts, was necessarily exposed to sale. Many of these fell into the hands of Gregory of Huntington, who became well acquainted with Rabbinic literature, and bequeathed them together with his own writings to Ramsay Monastery. A roll in the British Museum, written perhaps as late as the reign of Rich II., is a catalog of the library of Ramsey Abbey.

Among the works are:- *Secunda pars biblliotecae ebraicae Glose sup. Bibliotecam hebraicam,.. loquendi intelligendi in lingua hebraica, Prima pars bibliotecae hebraciae cum aliis septem libris, secunda pars bibliotecae ebraicae, liber expos. Distinctionem hebraicarum, ps...hebraei..* besides others with nearly defaced titles.

This was about the year 1250. Here they were diligently studied by the monks, among whom Robert Dodford and Lawrence Holbeck attained celebrity for their Hebrew learning. Indeed, the latter compiled a Hebrew Lexicon- the first probably ever produced by an Englishman.

Many other Jewish works came into the possession of **Roger Bacon** and the Franciscan friars of Oxford University, who duly prized them and left them to that institution.

But these advances in the study of Hebrew were not made without difficulty and even danger. The hatred exhibited itself in the decrees of various councils, as those of Vienna, Mascon, Narbonne, Epasne, Beriers, Arragon and Todedo which forbade Christians to eat with Jews, or even to employ them as physicians;- in the cruel persecutions to which they were exposed;- in the wanton destruction of their Manuscripts.:- and in a determined opposition to the study of their language.

In the statutes of the Cistercjans, A.D. 1095, mention is made of a certain monk directed to be examined and punished by the Abbott of Clair Vaux for having learned Hebrew from a Jew. This hatred which led to the expulsion of the Jews, manifested itself in the utmost dislike and opposition to all who attempted to make any acquaintance with their literature. The knowledge of Greek and Hebrew which **Roger Bacon** possessed was regarded as **the medium of his intercourse with**

satanic agents. Cheke, the Greek lecturer at Cambridge, in a letter to the Bishop of Winton, plainly declares that "many reprove the study of Hebrew" and that "it is as much as one's credit and reputation are worth to attempt the knowledge of it". Even the enlightened Erasmus did not hesitate to say- "I fear that the study of Hebrew will promote Judaism". Erasmus was upwards of fifty years old when he made this statement. These evidences of prejudices against the study of Hebrew are chiefly valuable as showing existence of Hebrew scholarship at that time.

Before long the sanction of the church which had been desired by Roger Bacon, was granted. In 1311 Clement published a decree ordering that professors of Greek, Hebrew, Arabic and Chaldee should be established in the universities of Paris, Oxford, Bologna and Salamanea. This decree, if not immediately carried out, would yet in an age of implicit obedience to ecclesiastical authority, tend in some degree to remove objections to the pursuit of these studies.

But the study of the original languages of the Bible probably received its greatest impulse from the Reformation, which did much to cause the prejudices which had been noticed to disappear, and to deepen the desire of the people to have the word of Yahuah in their own tongue.

Henry VIII, who had been informed that one of the university preachers at Oxford had expressed himself with great violence against the study of the Scriptures in the original, issued an order commanding that the "said study of the Greek and Hebrew Scriptures should not be permitted, but made an indispensable branch of the course of academic instruction."

This royal command led to the founding in 1530 of a Hebrew professorship in Oxford, - the first Hebrew professorship instituted in England. Robert Wakefield, who had taught Hebrew in Louvain and Tagingen, and was now giving instruction in the same language to the members of the University of Cambridge, was summoned from the latter place to fill this important station. In the request of the University of Oxford urging Wakefield's appointment, they say of him, "He gives place to none for his knowledge in the Hebrew, Syriac and Arabic tongues."

John de Bristol, a converted Jew, taught Hebrew in Oxford, or "magnoscholarium plausu plures anno seam obibat". In 1345 Richard Augerville, Bishop of Druharm, wrote his Philobiblion, in which he expresses his regret at the general ignorance of Hebrew and Greek which prevailed, and adds that he had provided for the use

of students both Greek and Hebrew grammars. Nine years later, William Breton, of St. Edmundsburg wrote a treatise on the Hebrew names in the Old Testament. At the commencement of the fifteenth century, Adam Eason translated the Old Testament from Hebrew into Latin, except the Psalter, and wrote several works on Hebrew literature. Still later traces of this study are seen at Oxford. In 1491, Tonstal an excellent Hebrew scholar was a student at Oxford. There, too, it is probable R. Sherwode, Prof. of Hebrew at Louvain in 1519 acquired his knowledge of that language. John Helyar certainly did, who was a fellow prob. A.D. 1522."

F.C. Burkett

How The Name Jehovah Got Into The Scriptures By Mistake in 1518:

A sixteenth century German scribe, Peter Gallatin, confessor to Pope Leo X, while transliterating the Bible into Latin for him in 1518, wrote the Name out as it appeared in his texts, with the consonants of YHWH and the vowels of Adonai, and came up with the word JeHoVaH. This invalid name has been widely circulated in Christian churches, to the point it is widely regarded by most to be the name of God...as used in Webster's New World Dictionary: College Edition states (on pages 766-767 and p. 1657)

In the Septuagint (written in Greek) which was used in the early Assembly, the Name of Yahweh was written in Hebrew into the text in gold Hebrew letters. Being ignorant of Hebrew, the readers of the text transliterated it incorrectly into Latin.

Dr. J.B. Rotherham states in the preface of his Bible concerning the name 'Jehovah' "Erroneously written and pronounced Jehovah, which is merely a combination of the sacred Tetragrammaton and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing the Name, owing to an old misconception of the two passages, Exodus 20:7 and Leviticus 24:16 To give the name JHVH the vowels of the word Lord [Heb Adonai] is about as hybrid a combination as it would be to spell the name Germany with the vowels of the name Portugal – viz., Gormuna. The monstrous combination Jehovah is not older than about 1520 A.D."

The Encyclopedia Britannica (Micropedia, vol.10) says, "Yahweh – the personal name of the [El] of the Israelites ... the Masorites, Jewish biblical scholars of the Middle Ages, replaced the vowel signs that had appeared above or beneath the consonants of YHWH with the vowel signs of Adonai or of Elohim. Thus the artificial name of Jehovah (YeHoWaH) came into being. Although Christian scholars after the Renaissance and Reformation periods used the term Jehovah for YHWH, in the 19th and 20th centuries biblical scholars again began to use the form Yahweh, thus this pronunciation of the Tetragrammaton was never really lost. Greek transcriptions also indicate that YHWH should be pronounced Yahweh"

Even the Jehovah's Witnesses which have promoted this form acknowledge that it is not correct in their book "Let Your Name Be Sanctified" p.16,18; and in their own translation of the scriptures they write "While inclining to view the pronunciation 'Yahweh' as the more correct way, we have retained the form 'Jehovah' because of peoples familiarity with it since the 14th century. Moreover it preserves equally with other forms, the four letters of the Tetragrammaton JHVH".

James Moffatt uses the substitute "Eternal" in his Bible, but he also says in his preface, "Strictly speaking, this ought to be rendered 'Yahweh', which is familiar to modern readers in the erroneous form of 'Jehovah'. Were this a version intended for the students of the original, there would be no hesitation whatever in printing 'Yahweh'."

The King James, Today's English Bible and the NIV replace the Name Yahweh with the form "LORD".

"The pronunciation Yahweh is indicated by transliteration of the name into Greek in early Christian literature, in the Greek form of IAOUE (Clement of Alexandria) or IABE (Theodoret - 'b' in Greek is pronounced 'v')..... Strictly speaking, Yahweh is the only 'name' of God. In Genesis wherever the word shem ('name') is associated with the divine Being, that name is Yahweh" Eerdmans Bible Dictionary 1979 page 478.

Encyclopedia Britannica 15th edition Volume 10 p. 786 also says "Greek transcriptions also indicated that YHWH should be pronounced Yahweh." As do most basic encyclopedias.

1871 This is a great book you can get for free off the Archive.org website.

HEBREW AND CHALDEE LEXICON:

CONSISTING OF

AN ALPHABETICAL ARRANGEMENT OF EVERY WORD AND
INFLECTION CONTAINED IN THE OLD TESTAMENT
SCRIPTURES, PRECISELY AS THEY OCCUR
IN THE SACRED TEXT, WITH A

GRAMMATICAL ANALYSIS OF EACH WORD, AND LEXICOGRAPHICAL
ILLUSTRATION OF THE MEANINGS.

A COMPLETE SERIES OF HEBREW AND CHALDEE PARADIGMS,
WITH GRAMMATICAL REMARKS AND EXPLANATIONS.

BY B. DAVIDSON,

AUTHOR OF THE SYRIAC AND CHALDEE READING LESSONS, AND JOINT AUTHOR OF THE ELEMENTARY
ARABIC GRAMMAR AND READING LESSONS, ETC.



Multa variorum lingua, conatibus una.

LONDON: S. BAGSTER AND SONS, LIMITED.
NEW YORK: JAMES POTT & CO.

PREFACE.

OF the several languages which constitute the group commonly designated the Shemitic Family, as those spoken by the descendants of Shem, two have always held the foremost place of interest and importance, namely, the Hebrew and the Chaldee. This distinction is owing to the fact of their being the channel through which the Divine Revelation was imparted directly to the chosen people of Israel, to show them the way of salvation and prepare them for the coming of that Just One to whom the Law of Moses, the Prophets, and the Psalms, successively bore their continuous witness as the Saviour of mankind.

The study of the "Oracles of God" in their original form never relaxed among the favoured people to whom they had been committed, but continued to be jealously treasured when, on their rejection of the Gospel, it was preached to the Gentiles, and the Scriptures transferred to European language. Few, however, among the doctors of the early Christian Church, were learned in the Hebrew tongue; through the mediæval ages the Old Testament of their Bible was the Septuagint Greek Version in the East, and the Latin Vulgate in the West of Europe, until, on the Revival of Learning in the fifteenth century, this among other branches of knowledge began to be increased, Christian Hebraists to flourish, Grammars and Lexicons to be issued in abundance. Eminent among lexicographers were Pagninus, the Buxtorfs, Simonis, and others, who retained the Etymological arrangement of words in vogue among the Jews, according to derivation from their verbal roots.

After them the renowned Gesenius adopted the Alphabetical arrangement of Nouns and Particles, by which a great facility was afforded to students, who often

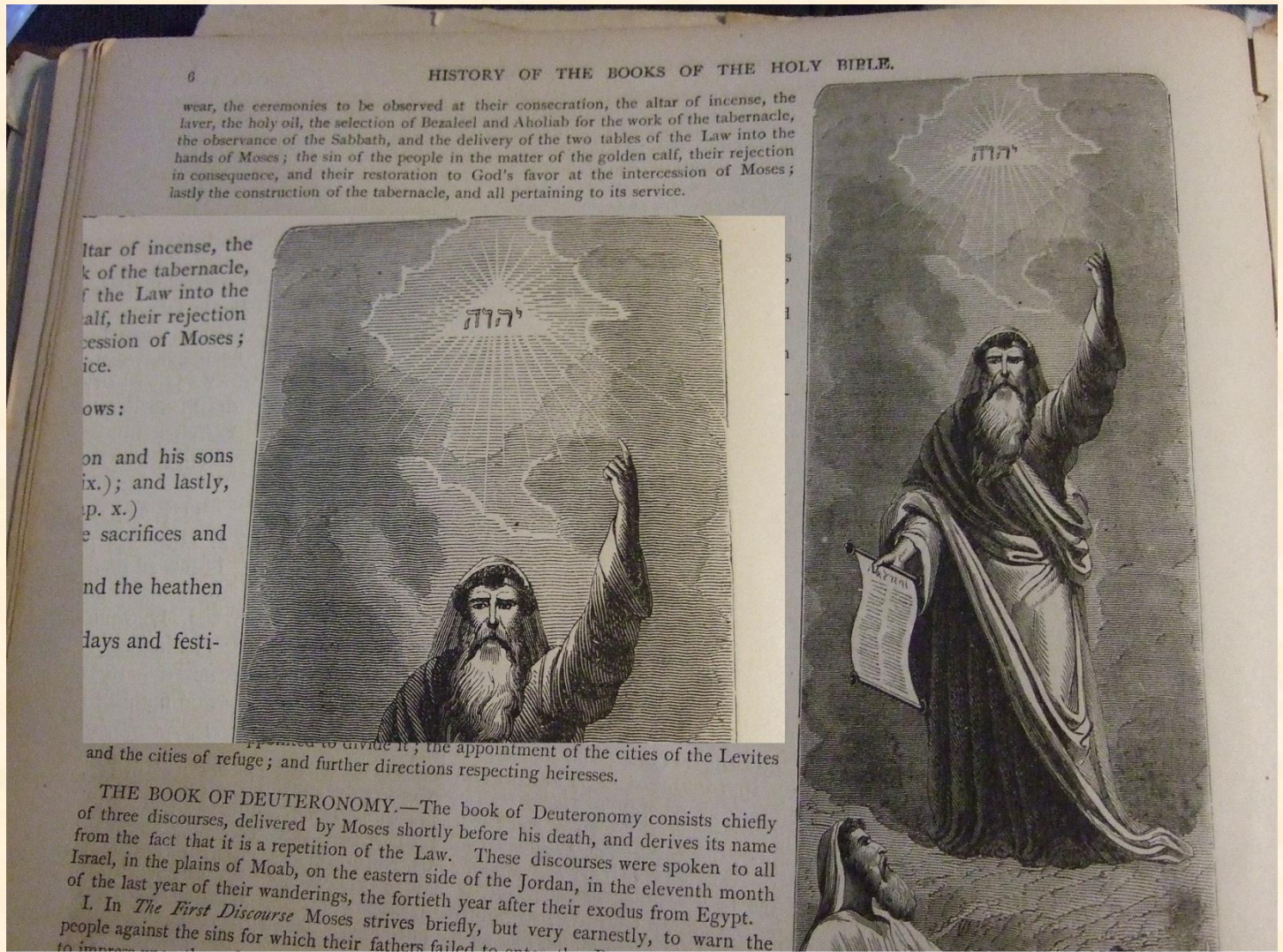
PREFACE

experienced a difficulty in tracing their Radical derivation. Other famous Hebraists, as Lee and Fürst, followed the Alphabetical example set by Gesenius, and the result has been that in modern times the knowledge of Hebrew has greatly advanced, both in Universities and Collegiate Schools, and also among those who, without the advantage of professorial instruction, study for themselves.

A still further step, however, remained to be taken for the benefit of these. Not only the derivation of Nouns, but the inflections of Verbs also, and the combination of Particles, are often difficult to a beginner, and to such as for want of leisure cannot acquire or afterwards retain for themselves the mastery of all the Hebrew forms as they could wish. Accordingly, the ANALYTICAL HEBREW AND CHALDEE LEXICON has been compiled, in which every separate word of the Old Testament original, in every variety of conformation, is exhibited in its Alphabetical place, accompanied with a full grammatical Analysis of its composition, the indication of its root, and its English meaning after the best authorities. The utility of such a work is obvious, and can hardly be overrated. To augment its value, a complete Series of Paradigms, both of Nouns and Verbs, with explanatory remarks, is prefixed.

Although the primary design of this Lexicon has been to supply the learner with the utmost possible assistance, it is no less serviceable for permanent use by those who have attained a scholarly proficiency in the study of the Hebrew and Chaldee Scriptures.

This is from my family bible from 1891. Notice whoever drew this picture of Moshe knew who יהוה was! And in Hebrew. Not Jehovah!



for euer and euer. For if we talke him o-
 therwise, we make him a lict, who grai-
 tly power, immoꝛtalitie, and wisdom,
 in diuerse and sundꝝ places, both to
 Christ our sauour, and to the spirite the
 comforter. And these thinges do on-
 ly apperteyne and belong to them thꝛe,
 neither are they attribute to any other.
 Whereupon it muste nedes folowe, that
 they be one God. Nothyng proueth this
 moꝛe plainly then the hebrue text, wher-
 forer the scripture expeth vnto vs, that
 ther is but one god. Moses saith vnto
 the Israelites, *Iehoua Elohemon, Iehoua Ecadib,* Deut. 6
 that is, the Lord our God, is one God of
 one Lord. This text can not be spoken of
 the father onlye, for the hebrue word for
 God is *Elohim*, of the plurall nũber, not
 of the singuler, to teach vs that there be
 thꝛe unconfoinded, which neuerthelesse
 are declared to be one God, and of one
 essence, maiesie and power, for so much
 as they are, *Iehoua Ecadib.* For *Iehoua*, is
 the peculiere, special, honoꝛable, and most
 blessed name of God, for which the Je-
 wes dyd use to reade *Adonai*, not that it
 could not be expꝛessed in their language
 but for a moꝛe reuerence to Gods name.
 Moses

The picture above :The "peculiar, special, honorable and most blessed name of God" **Iehoua**, an older English form of Jehovah (Roger Hutchinson, *The image of God*, 1550)

The *Brown-Driver-Briggs Lexicon* suggested that the pronunciation **Jehovah was unknown until 1520** when it was introduced by Galatinus, who defended its use.

In English it appeared in William Tyndale's translation of the Pentateuch ("The Five Books of Moses"), published in 1530 in Germany, where Tyndale had studied since 1524, possibly in one or more of the universities at Wittenberg, Worms and Marburg, where Hebrew was taught. **The spelling used by Tyndale was "Iehouah"; at that time, "I" was not distinguished from J, and U was not distinguished from V.** The original 1611 printing of the Authorized King James Version used "Iehovah". Tyndale wrote about the divine name: "IEHOUAH [Yahuah], is God's name; neither is any creature so called; and it is as much to say as, One that is of himself, and dependeth of nothing. Moreover, as oft as thou seest LORD in great letters (except there be any error in the printing), **it is in Hebrew Iehouah**, Thou that art; or, He that is." **The name is also found in a 1651 edition Ramón Martí's *Pugio fidei*.**

The name *Jehovah* appeared in all early Protestant Bibles in English, except Coverdale's translation in 1535. The Roman Catholic Douay-Rheims Bible used "the Lord", corresponding to the Latin Vulgate's use of "Dominus" (Latin for "Adonai", "Lord") to represent the Tetragrammaton. the *Authorized King James Version* also, which used "JEHOVAH" in a few places, most frequently gave "the LORD" as the equivalent of the Tetragrammaton. The name *Jehovah* appeared in John Rogers' *Matthew Bible* in 1537, the *Great Bible* of 1539, the *Geneva Bible* of 1560, *Bishop's Bible* of 1568 and the *King James Version* of 1611. More recently, it has been used in the *Revised Version* of 1885, the *American Standard Version* in 1901, and the *New World Translation of the Holy Scriptures* of the Jehovah's Witnesses in 1961.

At Exodus 6:3-6, where the King James Version has *Jehovah*, the *Revised Standard Version* (1952), the *New American Standard Bible* (1971), the *New International Version* (1978), the *New King James Version* (1982), the *New Revised Standard Version* (1989), the *New Century Version* (1991), and the *Contemporary English Version* (1995) give "LORD" or "Lord" as their rendering of the Tetragrammaton, while the *New Jerusalem Bible* (1985), the *Amplified Bible* (1987), the *New Living Translation* (1996, revised 2007), the *English Standard Version* (2001), and the *Holman Christian Standard Bible* (2004) use the form *Yahweh*.

Some Interesting history

The Khazarian (Turkic) people that call themselves Jews actually speak Yiddish. In fact the word Yiddish means Jewish which comes from the word Yid which means Jew. So Yiddish is not to be confused with Hebrew. In fact the Khazarian a.k.a. Jewish/ Yiddish language originated in the Ashkenazi culture that developed around the 10th century.

The language emerged right out of Rhineland Germany and then spread to Central and Eastern Europe and eventually to other countries. It developed by taking different dialects such as German, Slavic, Aramaic, Romance languages and of course Hebrew. In short it is a Germanic language with Hebrew influence.

Around the 10th century during this period, the **Masorettes** of Tiberias established the Hebrew language orthography, or niqqud, a system of diacritical vowel points used in the Hebrew alphabet. They also use a system called Cantillation of the Hebrew Scriptures. Cantillation means to chant. This would allow them to change or modify paragraphs and verse divisions that could not be understood easily.

Having to so-call modify the pronunciation, paragraph and verse divisions and Cantillation of the Hebrew Scriptures with a system of pronunciation and grammatical guides is a clear sign that the Jews were not true Israelites. They could not understand the Hebrew scriptures in it's original form. The true Israelites were never told to use a system called Cantillation or chant anything from the Hebrew Scriptures. The true Israelites never needed vowel points to speak are write the language of Hebrew. Only an outsider would need this to understand how to speak and pronouns the words properly.

Yiddish is the primary spoken language of the Khazarian (Turkic) Ashkenazi Jews. It is written in a loose version of the Hebrew alphabet or just it's very own version all together. It appears the Jews did away with the Hebrew letters and formed their own letters but tried to keep the sounds intact. This would prove to be mission impossible to say the least. Notice the huge difference in the Modern Hebrew alphabet the Jews write and the ancient Paleo Hebrew alphabet below it.

kaf k	yod y	ṭet ṭ	het h	zayin z	waw w	he h	dalet d	gimel g	beyt b	alef .
taw t	šin š	reš r	qof q	šade s	pe p	'ayin .	samek s	nun n	mem m	lamed l

The Modern Hebrew is not Hebrew at all in it's writing nor sound.

<http://www.yahspeople.com/the-yiddish-lie.html>

Below is the common thought of most people, but you will soon see that it is impossible for it to be true, however most people will not check it out. They mix in a little truth to gain your confidence in their position and then introduce outright falsehoods.

Debunking the Myths of Sacred Namers

Part I

By Carl D. Franklin December 9, 1997

Christian Biblical Church of God Web site at:

<http://www.cbcg.org/>

The pronunciation of the divine name *jvh* as Jehovah was used by European scholars as early as the 10th century A.D. **** How is this possible when the J sound did not come to be until the 17th Century? ****

This fact confirms that the vowel points of *jvh* were accepted as a legitimate part of the Hebrew text during this period of history. The pronunciation of *jvh* as Jehovah predates Galatinus, Tyndale, Reuchlin and Buechelin (Fagius) to the time when the Levitical families began migrating to Spain from Palestine with their pointed Masoretic Texts.

These texts had been consistently pointed since the 400's A.D. There is no historical evidence to support the claim that the Masoretes had falsified the vowel

points in the text. ****The fact they covered over יהוה with the vowels point for adoni is proof they falsely vowel pointed אָדֹנָי!****

When the Ben Asher text was finally sealed by 980 A.D. and the work of the Masoretes became the standard Hebrew text for all time, the divine name *jvh* was pointed to be pronounced Jehovah. When Fagius, or Buechelin, supported the name Jehovah, he was following the vowel markings that he had learned from the Hebrew text of Ben Asher. When Tyndale translated *jvh* to be pronounced as Jehovah, he was following the vowel markings that he had learned from the Hebrew text of Ben Asher. **There is no way the Masoretes pointed Jehovah in 980 A.D. since there was no letter J in the Greek, Hebrew or Latin! It came about in English the 17th Century!**

I find the above just fascinating and completely in error and misleading as we look at:

The History of The Letter J

This letter has a fascinating history although it is **not a very old letter**. I always thought that all letters have been around since the beginning of written word, but that is not the case. Most letters ultimately morphed from Hebrew into what we see as our current English alphabet and some were introduced as a new character and sound thousands of years later.

A quick search on the web will give us a wealth of information right at our fingertips.

The letter J began as a swash or an embellishment of the letter "I" and actually became a spinoff of it later on. In other words it was used as the same letter- but not the same sound! Later when the lowercased letters came into being in Roman numerals it was commonly used as an indication of an end to a series of one's as in "xiiij" for the number 13.

It may be shocking to learn that the first clear distinction between the "I" and "J" in English did not occur until **1634** and **was the last of the 26 letters to be added**.

Its emerging distinctive use dates back to Middle High German, originally being a typographical flourish or swash character on the Roman i. The Italian: Gian Giorgio Trissino (1478-1550) was the first to explicitly distinguish "I" and "J" as representing separate **sounds** in 1524 with his "Trissino's epistle about the letters recently added in the Italian language."

Interesting as well is the dot over the letters I and j. Where did they come from and what do they mean? Is it a coincidence that both of these closely related letters are the only letters in English with this characteristic?

From Dictionary.com <http://hotword.dictionnary.com/tittle/> in an article called **"What is the name of the dot over "j" and "I," and why do we use them?"**

While many languages, such as **Arabic** and **Hebrew**, add specific accents to the letters or characters throughout their alphabet – the English alphabet has only two letters that include a **diacritic dot**. This a mark added to a letter that is meant to signal a change in either the sound or meaning of a character.

What is the additional name of this curious dot that hovers over the ninth and tenth lowercase letters of the English alphabet, and how did it get there?

The small distinguishing mark you see over a lowercase /i/ and a lowercase /j/ is called a **tittle** – an interesting name that seems like a **portmanteau** (combination) of “tiny” and “little,” and refers to a small point or stroke in writing and printing. Generally, a diacritic dot such as a tittle is also referred to as a **glyph**. However, in regards to /i/ and /j/ – the removal of the mark is still likely to be read as /i/ or /j/; as such, these are not examples of a glyph.

Derived from the Latin word “*titulus*,” meaning “inscription, heading,” the tittle initially appeared in Latin manuscripts beginning in the 11th century as a way of individualizing the neighboring letters /i/ and /j/ in the thicket of handwriting. With the introduction of the Roman-style typeface in the late 1400’s, the original large mark was reduced to the small dot we use today.

More History

***Encyclopedia Americana* contains the following on the J:**

The form of J was unknown in **any alphabet until the 14th century.**

Either symbol (J,I) used initially generally had the consonantal sound of **Y as in year. Gradually, the two symbols (J,I) were differentiated, the J usually acquiring consonantal force and thus becoming regarded as a consonant, and the I becoming a vowel. It was not until 1630 that the differentiation became general in England.**

The letter J developed from the letter I and was used to avoid confusion. *Chambers’s Encyclopedia* says that in medieval handwriting the small I was liable to be confused with one of the strokes of a preceding or following u. Therefore an oblique stroke and later a dot was often made over the i. Alternately, the I was prolonged below the line.

The J and it’s I sound is still used in the German language. In the names of the months of January, June, and July, the German keeps the “ee” sound much like our Y. For example, July is pronounced “Yulee**.” Note the substantiating comments of the *Encyclopedia Americana* regarding The Letter J:**

It is one of the few permanent additions to those alphabets, made in medieval or modern times. More exactly, it was not an addition, but a differentiation from an existing letter, I, which in Latin, besides being a vowel (as in *index*), had also the consonantal value of "Y" (as in *maior*, pronounced "mayor"). At a later stage, the symbol "J" was used for distinctive purposes, particularly when the "I" had to be written initially (or in conjunction with another "I"). Either symbol used initially generally had the consonantal sound of "Y" (as in *year*) so that the Latin pronunciation of either *Ianuarius* or *Januarius* was as though the spelling was "Yanuarius." While in some words of Hebrew and other origin (such as *Hallelujah* or *Junker*), "J" has the phonetic value of "Y."

Not until the middle of the 17th century (1634) did this usage become universal in English books; in the King James Bible of 1611 for example, the words *Jesus* and *judge* are invariably *Iesus* and *iudge*. This is corroborated by the authoritative *Oxford English Dictionary* concerning the letter J, "The J j types are not used in the Bible of 1611...."

From the 1911 *Encyclopedia Britannica* 1911 edition: regarding the Latin Consonants

Passing now to the chief changes of the consonants we may notice the following points: 23. Consonant I (wrongly written *j*; there is no g-sound in the letter), conveniently written I by phoneticians, (i.) was lost between vowels, as in *tres* for **treies*, &c. (§ 17.6); (ii.) in combination: *-m-* became *-ni-*, as in *venio*, from Ind.-Eur. "I come," Sans. *Gam-*, Eng. *Come*; *-ni-* probably (under certain conditions at least) became *-nd-*, as in *tendo* beside Gr.

From The *Oxford English* Under the entry "J," this dictionary explains how the J received its sound: Sometime before the 6th century, this y-sound had, by compression in articulation, and consequent development of an initial 'stop,' become a

consonantal diphthong, passing through a sound (dy), akin to that of our di, de, in odious, hideous, to that represented in our phonetic symbolization (dz). At the same time, the original guttural sound of G, when followed by a front vowel, had changed to that of palatal g (gy), and then, by an advance of the point of closure, had passed through that of (dy), to the same sound (dz); so the I consonant and the so-called g 'soft' came to have, in the Romanic languages, the same identical value.

The *Encyclopedia Britannica* shows that the sound of the letter J was the same as the letter I:

The original consonantal sound represented by the letter was the semi-vowel or spirant "I" (the sound of y in yacht). This passed into dy and later into the sound dz which the letter represents today.

Along with the changing pronunciation, there came the change in the alphabet to accommodate the alteration.

Webster's New International Dictionary explains:

J is a comparatively late variant from the Latin I which was used indifferently as a vowel or consonant, its consonantal value being that of English Y in yet. The form J was developed from I during the Middle Ages, and it was long used in certain positions in the word merely without regard to the sound as a consonant or vowel. But the lengthened form was often initial, and the initial was usually consonantal, so the j gradually became differentiated from I in function as well as form. It was not, however, until the 17th century that the distinction of j as a consonant and I as a vowel was fully established and the capital J introduced. In English, the regular and practically uniform sound of j as in "jet" (dzh), the same as g in "gem," dates from the 11th century, that being the sound represented by I when consonantal in words then introduced from old French.

The early history of the letter "J" is the same as the history of the letter "I." "I" is a descendant of the ancient Phoenician and Hebrew letter "yod" and the Greek letter "iota." The Phoenicians gave the yod a semi-consonant sound pronounced like the "Y" in yellow. While the lower case "j" of modern type was derived directly from medieval manuscripts, **the capital "J" is virtually a printer's invention.** The sound "J" as we know it in English today was derived when the "Y" sound eventually passed into a "dy" sound and later into the "J" sound as in juggle.

Eventually, all modern languages picked up the new sound from Latin. Under the topic "J," *Collier's Encyclopedia* shows how this happened: **"Introduced as a sign for the consonantal sound of "I" in Latin words, the letter j was soon used in English, French, and Spanish to represent the sound that developed out of Latinic consonantic I in each of these three languages. This was a certain improvement, since these three sounds (y, z, dz) which all developed out of the Latin consonant I, did not exist in Latin, and the Latin alphabet had no sign for them."**

The fact is the letter J and its sound (dz) did not exist until shortly before the printing of the King James Version of the Bible. **What a coincidence! If you have a different message you would need a different messenger! That is why "Jesus" cannot be the name of the Son of Yahuah! If that is not the Name of Yahuah's son then what is the value in that name? To shatan it is very valuable! It leads billions astray. It demeans Yahusha and Yahuah. It makes His Name void!**

From Benjamin Freedman's letter 1954 "Facts are Facts"

There is not now nor was there ever an equivalent letter "j" in the 22 letters of the Hebrew alphabet. Nor is there any Hebrew letter that carries even an approximate sound of the consonant letter "j." Neither

is there a letter 'j' in the Greek alphabet. As regards proof of the letter 'J' not being in Aramaic, Hebrew, and Greek alphabets, James Strong's Exhaustive Concordance has the Hebrew and Greek alphabet preceding each respective dictionary therein. Also, there are various grammars, etc., which show the alphabet of these languages, and there is no letter equivalent to "J" in either Hebrew or Greek even today. "J," the tenth letter and seventh consonant in the English alphabet, is the latest addition to English script and has been inserted in the alphabet after "I," from which it was developed. Petrus Ramus (1515-1572) is credited as the first to distinguish I and J as representing separate sounds. Not until the middle of the 17th century did the use of "j" as an initial become universal in English books.

The Letter J in other languages

Deutsch J is pronounced Yah

Netherlands: a Y for J .

One of the consonants of the Hindi language is 'Ya'. It is part of the of consonant triplet, 'Ya, Ra, La.' Hindi has its origins from the ancient language, Sanskrit. In Sanskrit too there is a consonant 'Ya'. Nothing strange here. Hindi had inherited this consonant from Sanskrit. But, it turns out that Bengali, another Indian language that is a descendant of Sanskrit, has a similar consonant triplet: Ya, Ra, La. Only, the pronunciation of Ya is not Ya, but *Ja*. Now, a similar consonant is also there in another Indian language, Punjabi (written in the Gurmukhi script). Here again, the pronunciation is not Ya, but *Ja*.

Strange, India is thousands of kilometers away from Europe but in dealing with *J* she was doing similarly (or more correctly, dissimilarly) like Europe; sometimes Ya and other times *Ja*.

Article Source: <http://EzineArticles.com/4704729>

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¹ Hogg, Richard M.; Norman Francis Blake, Roger Lass, Suzanne Romaine, R. W. Burchfield, John Algeo (1992). The Cambridge History of the English Language. Cambridge [University](#) Press. pp. p.39. [ISBN 0521264766](#).

The pronunciation of the name of Yahuah has been preserved in a number of other languages that do contain vowels. The Murashu texts were found at Nippur and date back to 464 B.C. These were written in Aramaic cuneiform script on clay tablets.

The version of the Tanakh used by Aramaic speaking Assyrians, Syrians and Chaldeans was the Peshitta text. In the fourth century CE vowels were added to the Aramaic text. When they added vowels to names that begin with part of the divine name the result was to start with Yah, such as in Yahusaphat.

Egyptian hieroglyphics contain written vowels. In Budge's An Egyptian Hieroglyphic Dictionary page fifteen shows that the shortened form of YHWH was transliterated as "IA" or "YA", also supporting that the Creator's name begins with the sound Yah.

Assyrian cuneiform script has been found which had the divine name spelled with written vowels. A.H.Sayce published Halley's Bible Handbook in 1898. On page sixty two it discusses three clay cuneiform tablets dating from the time of Hammurabi which contain the phrase Yahuah.

Josephus also can be used to support the idea that the sacred name was pronounced Yahuah. In Jewish Wars, chapter V, Josephus wrote;

"... in which was engraven the sacred name: it consists of four vowels."

Strange how some people are confessing the knowledge of the name and confirm that יהוה is indeed correct but then do nothing to correct this grave error:

In the introduction to the Moffatt Translation (pp.20-21), James Moffatt makes it clear that he would have had no hesitation about using the Name Yahweh in his translation if he had intended it for students of the original Scriptures.

We find in the preface to the **Goodspeed translation**: "The Hebrews called their deity by the name Yahweh, and in shorter form Yah."

This source admits to using substitutes for the Name Yahweh. But here you see it's only for the students! Why is that? An elitist thought process! Notice it's the 'Hebrew deity'. What Eternal Creator does he bow down to? Is it not the, I AM of the Hebrews? How presumptuous for him to assume that anyone reading the bible is NOT a student of the original Scriptures.

The Revised Standard Version says at Exodus 3:15, "The word LORD when spelled with capital letters stands for the divine name YHWH, which is connected with the verb hayah, to be."

Do you see how they imply this is the only time this happens, in Exodus 3:15 which is very misleading. What about the other 7,000 times?

The New Catholic Bible (Catholic Bible Press), at Exodus 3:14 notes, "I am who am"; apparently this utterance is the source of the word Yahweh; **the proper, personal name of the God of Israel**. Out of reverence for this name the term 'Adonai,' 'my Lord,' was used as a substitute. The word Lord in the present version represents this traditional usage. **The word Jehovah arose from a false reading of this name as it is written in the current Hebrew text.**"

Well, Shatan loves to brag, so I expected the above to elaborate on the deception, but again it only points to this verse in Exodus. Since when are the Catholics concerned with reverence to use the Hebrew substitutes?

In the International Bible Encyclopedia of the King James Version published by Garden City Publishing Co., we note the following under the heading "Jehovah":

"It is believed that the correct pronunciation of this word is 'Yahweh.'"

In the Jewish Encyclopedia (Volume 7, p.88) is this revealing statement: "The reading Jehovah is a comparatively recent invention. Jehovah is generally held to have been the invention of Pope Leo the 10th's confessor, Peter Galatin (De Arcanis Catholic Verities 1518, Folio XLIII) who was followed in the use of this hybrid form by Fagius Drusius."

A New Standard Bible Dictionary States, "Jehovah ...Properly Yahweh...the form 'Jehovah' is impossible, according to the strict principles of Hebrew vocalization", (there was no "J" in the original Hebrew, nor in Greek).

Now this is refreshing!

The preface to the Holy Name Bible, published by the Scripture Research Association:

"Another common error among most of the translators is their elimination of heaven's revealed Name of the Most High, Yahweh, and the Name of His Son, Yahushua the Messiah, and the substitution of the names of the local deities of the nations among whom they dwelt (Psalm 96:5), expressly transgressing Yahweh's commandments as given in Exodus 20:7 and 23:13.

"The Substitution of the Names Yahweh and Yahushua by the name of the pagan deities of the nations has brought immeasurable harm and by employing these names the people unknowingly turn the worship of Yahweh into that of idols and actually ascribe the benevolent characteristics of the Mighty One of Israel to the pagan deities (Hosea 2:8)."

On page 7 of this source we read, "His Name is composed of two parts: Yah-Hushua (Savior). Thus the contraction Yahushua signifies Yahweh-Savior and strikingly bears out the logic of Matthew 1:21."

While we believe it should be Yahusha- we do not quibble about pronunciation.

Truth from Common Secular Sources

The Oxford Cyclopedic Concordance page 121: "Jehovah, the name revealed to Moses at Horeb...Its real pronunciation is approximately Yahweh. The name itself was not pronounced Jehovah before the 16th century."

Encyclopedia Britannica (Micropedia, vol. 10): "Although Christian scholars after the Renaissance and Reformation periods used the term Jehovah for YHWH, in the 19th and 20 centuries biblical scholars again began to use the form Yahweh. Early Christian writers, such as Clement of Alexandria in the 2nd century had used the form Yahweh, thus this pronunciation of the Tetragrammaton was never really lost. Greek transcriptions also indicated that Yhwh should be pronounced Yahweh."

Webster's New World Dictionary- "Yahweh...a form of the Hebrew name in the Old Testament. See Tetragrammaton."

The New American Encyclopedia under Jehovah:" (properly Yahweh) a name of the [Mighty One] of Israel, now widely regarded as a mispronunciation of the Hebrew YHWH."

The Works of Early Jewish Scribes & Copyists

<http://www.swartzentrover.com/cotor/Bible/Bible/OT/The%20Works%20of%20Early%20Jewish%20Scribes%20&%20Copyists.htm>

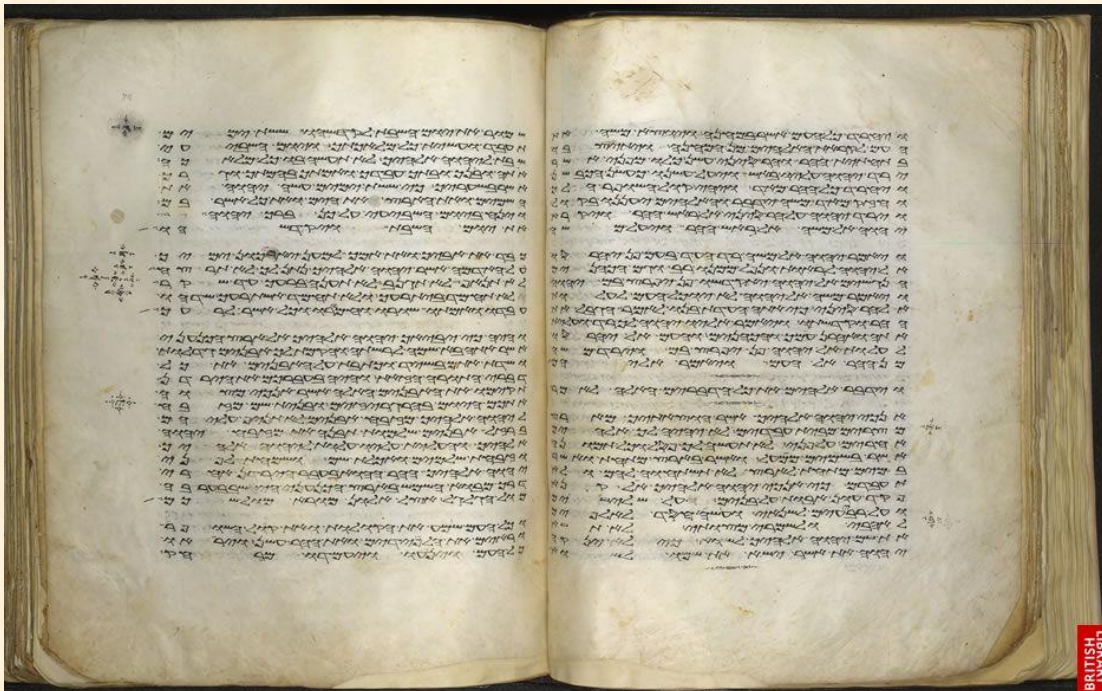
Though this is very interesting, but it is incomplete as they do not mention who was before Ezra. Ezra found scrolls in the temple rubble so somebody had to have written them. We understand that we may not know who they were but to not mention that it did not start with Ezra is bit misleading.

For example, what about the Samaritan Texts? If we don't explore all the old Semitic texts at our disposal, we may be missing a lot of gems. So before we get to the "Jewish" scribes and copyists lets learn about the Samaritans.

<http://www.bl.uk/onlinegallery/sacredtexts/samarpent.html>

Samaritan Pentateuch

This is one of the most significant manuscripts in the British Library's collections relating to the Samaritans, a sect of Judaism that split off from the mainstream over 1600 years ago. It reveals the Samaritan descendants of the Israelites who were not exiled by the Assyrians in 722 BCE.



Who were the Samaritans?

The Samaritans (from the Hebrew shomronim, the 'Observant Ones') are a religious and ethnic sect, claiming to preserve the scribal tradition of copying manuscripts of the Pentateuch. Some features of their faith are identical to Judaism (belief in one God, and in the Torah as God's word dictated to Moses) while others differ significantly (they do not accept Jewish laws, or the pronouncements of early rabbis in collections called the Mishnah and Talmud).



The precise date of the Samaritans' split from mainstream Judaism is unknown, but it is likely to have been complete at the close of the fourth century BC. **There are still a few hundred Samaritans living in modern-day Israel.**

Who created this document?

This Pentateuch was copied in 1339 by the scribe Abraham ben Jacob ben Tabya ben Sa'adah ben Abraham of the Pijma family. It is written in Samaritan majuscule Hebrew characters, and is typical of the Damascene scribal tradition. The Decalogue is indicated by an alphanumeric marking in the margin at the left of the text.

http://www.bible-history.com/Samaritans/SAMARITANSBrief_History.htm



Jacob ben Aaron ben Shelamah was the Samaritan high priest from 1861 until his death in 1916. Born in Nablus in 1841, Jacob ben Aaron was not only the spiritual leader of his people, he also represented the Samaritans to Western scholars who, in the late nineteenth century, had begun to take an interest in the history and customs of the Samaritan people.

In his writings Jacob ben Aaron expresses traditional Samaritan views and sometimes engages in polemics against Judaism and the Jewish community. Nevertheless, Jacob ben Aaron's writings are of great importance as an historical source for understanding Samaritan culture, beliefs, and practices.

Although he was a high priest, copyist of sacred texts, translator and author, Jacob ben Aaron was a poor man whose family, together with the rest of the Samaritan community, suffered hardships under Ottoman rule.[10] Of his ten children, eight died during his lifetime. In one of the Pentateuch's he copied, Jacob wrote about his sorrow over the deaths of three of his children who died in the period during which the Pentateuch was being prepared:

I labored hard in the writing of this Torah...from the opening of the wounds and strife and grief which came upon me from the death of my three children. And a change came upon me as in fasting I considered the distress which had come upon me in His name. I was motivated to proceed with this Torah and I was not able to contain my bitterness, but I did not stop...

<https://www.jerusalemerspective.com/15601/>

It is impossible to write an accurate history of the Samaritans because their records are so scarce, and their references are sometimes contradictory. The name Samaritans appears only once in the Old Testament, in II Kings 17:29 where it is used for those colonist newcomers, planted by the Assyrians, who persisted in their pagan ways. However, the majority of the population consisted of Israelites who had not been deported and who continued in their Israelite faith. The beliefs brought by the newcomers did not survive and, from a Jewish standpoint, no paganism is found in later Samaritan theology.

The mixed population of Samaria was not accepted as Jewish by the Jews of the south. When the Jews returned from the Babylonian Exile and began to rebuild the Temple, the Samaritans offered to help but were rejected, and then they proceeded to prevent or delay the project (Ezra 4:1-6).

When the returned exiles began to rebuild the walls of Jerusalem, the Samaritans protested to the authorities in Persia (Artaxerxes) that this constituted an act of rebellion and the work was stopped until the arrival of Nehemiah, who King Artaxerxes commissioned as governor (Ezra 4:7-24).

The Samaritans maintained their hostile attitudes and actions which were now directed against Nehemiah (Neh 6:1-13). Their opposition proved unsuccessful but the division was now complete. Samaritans were forbidden to offer sacrifices at the Jerusalem Temple or to intermarry with Jews, while the Samaritans built their own temple on Mount Gerizim, near Shechem. Their Bible consisted of the Pentateuch alone; the text featured minor deviations from the accepted Hebrew text and also contained an additional verse specifically mentioning Mount Gerizim as the site of the temple.



In the following centuries, the Samaritans suffered when Shechem was destroyed by Alexander the Great, while in 128 B.C. John Hyrcanus captured Shechem and destroyed the Samaritan temple. It remained in ruins until the 2nd century A.D. when it was rebuilt by the Emperor Hadrian as a reward for Samaritan help against the Jews during the Bar Kokhba revolt (132-135 A.D.).

The continuing hostility between Jews and Samaritans is clearly seen in the New Testament. One of the worst insults that hostile Jews could offer to Yahusha was to call him a Samaritan (John 8:48). When Yahusha was refused hospitality by a Samaritan village because he had set his face to go to Jerusalem, his disciples were angered, and then Yahusha rebuked them (Luke 9:51-56).

Overall the New Testament speaks favorably about the Samaritans, they received Yahusha's ministry, (the woman at the well story) and were among the first to accept the good news.

Yahusha never comes out and condemns them like the Sadducees and Pharisees in Jerusalem; after all he was also from the north. Just like all families and like our own country with the North and South issues this will have to be reconciled at some point. Now that we have the overview let's really dig in.(We will be replacing JC with Yahusha and G with Yahuah).

https://faculty.gordon.edu/hu/bi/ted_hildebrandt/ntesources/ntarticles/gtj-nt/brindle-samaritans-gtj.htm

THE ORIGIN AND HISTORY OF THE SAMARITANS

WAYNE A. BRINDLE

INTRODUCTION

RELATIONS between the Jews and the Samaritans were always strained. Yahusha ben Sirach (ca. 180 B.C.) referred to the Samaritans as "the foolish people that dwell in Shechem" (Sir 50:26). There is a tradition that 300 priests and 300 rabbis once gathered in the temple court in Jerusalem to curse the Samaritans with all the curses in the Law of Moses.

The Samaritans are important to biblical studies for several reasons:¹ (1) They claim to be the remnant of the kingdom of Israel, specifically of the tribes of Ephraim and Manasseh, with priests of the line of Aaron/Levi. (2) They possess an ancient recension of the Pentateuch which is non-Masoretic and shows close relationship to a text type underlying both the LXX and some Hebrew manuscripts among the Dead Sea Scrolls, and are therefore important both for textual criticism of the OT as well as the study of the history of Hebrew.

¹ Cf. Theodore H. Gaster, "Samaritans," IDB, 4.190; and James D. Purvis, *The Samaritan Pentateuch and the Origin of the Samaritan Sect* (Cambridge: Harvard University, 1968) 2-3.

(3) They appear several times in the NT, especially in Luke, John, and Acts, and may provide the background for controversies related in Ezra, Nehemiah, and other post-exilic writings. (4) They provide much insight into the cosmopolitan nature of Palestinian religion and politics before and at the time of Yahusha. (5) At one time, the community was large enough to exercise considerable influence in Palestine, Egypt, Syria, and even Rome. (6) And they were important enough to be a subject of controversy in Josephus and Rabbinic literature (notable among which are many references in the Mishnah and an extra tractate in the Talmud).

The sources for a history of the Samaritans are predominantly anti-Samaritan: 2 Kings 17; Ezra and Nehemiah; Sir 50:25-26; 2 Macc 6:2; the Assyrian Annals of Sargon; the Elephantine Papyri; the Mishnah; the Babylonian Talmud (Masseket Kutim); the New Testament (Matthew, Luke, John, Acts); and Josephus (especially Ant 9, 11, 12, 13, 18, 20).²

Samaritan literature is largely late; the Samaritan Pentateuch, however, though copied in the 14th century, dates back in recessional form at least to the Hasmonean period (ca. 100-150 B.C.). Many of its peculiarities reflect Samaritan religious tendencies, and it is thus an early witness to their beliefs and claims.

The problem of sources is compounded by the fact that the name "Samaritan" occurs only once in the OT (2 Kgs 17:29-translated in the NASB as "the people of Samaria"), and there it refers not to the "Samaritans" as they appear in the Talmud, Josephus, and the NT, but rather to the people of the Northern Kingdom of Israel before its captivity by Assyria! An accurate understanding of the Samaritans as a religious people must therefore depend on much more than a simple identification based on names and geography.

² A. Gelston, "Samaritans," *New Bible Dictionary* (Grand Rapids: Eerdmans, 1962) 1132.
³ James D. Purvis, *Samaritan Pentateuch*, 4-5.

III. THE ORIGIN OF THE SAMARITAN PEOPLE

The Name "Samaritan"

The more usual name found in Josephus and the Talmud is Kutim or Cutheans, which refers to one of the groups of foreign colonists mentioned in 2 Kgs 17:24, 30. This name, of course, emphasizes the supposed heathen origins and syncretistic practice of the Samaritans. Another name used several times by Josephus is "Shechemites" (Sikimitai),³³ a

name which refers to their principal city. Josephus also says that the Samaritans of the Hellenistic period called themselves "Sidonians in Shechem" when they wanted to dissociate themselves from the Jews and win the support of Antiochus Epiphanes.³⁴

On the other hand, the Samaritans themselves do not use these designations at all. Usually they call themselves "Israel."³⁵ But they also frequently use the term Myrim;³⁶ or Nyiram;³⁷ which they contend means "keepers" or "observers" of the truth, the Law of Yahuah, derived from the verb *rmawA* (to guard or observe). The use of this term is admitted early, since it was known by Epiphanius (A.D. 375) and Origen (ca. A.D. 240).³⁸

31 Merrill F. Unger, *Unger's Bible Dictionary*, 3rd ed. (Chicago: Moody, 1966) 958.

32 Coggins, *Samaritans*, 9. 33 Josephus, *Ant.* 11.8.6. 34 Josephus, *Ant.* 11.8.6; 12.5.5.

35 Coggins, *Samaritans*, 10. 36 Ay. L., "Samaritans," 728. 37 Shemaryahu Talmon, "The Samaritans," *Scientific American* (January, 1977) 104. 38 Epiphanius, *Panarion* 9.1; Origen, *Homily on Ezekiel* 9.1-5; *Commentary on John* 20.35; cf. G. W. H. Lampe, ed., *A Patristic Greek Lexicon* (Oxford: Clarendon, 1961) 1222; N. R. M. de Lange, *Origen and the Jews* (Cambridge: Cambridge University, 1976) 36; Coggins, *Samaritans*, 11.

The Samaritan People

When Jeroboam declared himself king of Israel, his kingdom included the entire northern two-thirds of the earlier kingdom of Solomon, from Bethel in the south to Dan in the north, with authority stretching probably to the Euphrates River (1 Kgs 4:24).⁴³ This dominion was quickly lost,⁴⁴ however, and during the Assyrian invasions of the ninth and eighth centuries B.C., Israel lost progressively more territory.⁴⁵ Finally in 722/21 B.C., the city of Samaria was taken after a three year siege.⁴⁶

The fall of Samaria ...marked a new era in the history of the northern kingdom. The leading citizens were deported by Sargon, while exiles from other parts of the Assyrian Empire were imported by Sargon, Esarhaddon, and Ashurbanipal.⁴⁷

39 W. Ewing, "Samaria," *ISBE* (Grand Rapids: Eerdmans, 1939) 4.2671.

40 Coggins, *Samaritans*, 11.

41 *Ibid.* 42 *Ibid.*

43 Yohanan Aharoni and Michael Avi-Yonah, *The MacMillan Bible Atlas* (New York: MacMillan, 1968) 68.

44 *Ibid.*, 76. 45 *Ibid.*, 86-97.

46 Ewing, "Samaritans," 2672.

47 A. Gelston, "Samaritans," *The New Bible Dictionary* (Grand Rapids: Eerdmans, 1962) 1131.

Sargon carried off 27,290 people, as he recounted in his annals,⁴⁸ probably mostly influential people from the city of Samaria itself. Yamauchi estimates that 500,000 to 700,000 people lived in Israel at this time.⁴⁹ Thus Sargon neither desolated nor depopulated the land; he merely took away its independence and its leading citizens. In 720 B.C. Samaria, together with Arpad, Simyra, and Damascus, joined in a revolt against Assyria headed by Hamath.⁵⁰ It is likely that large scale deportations were carried out by Sargon as a result of this and similar revolts.⁵¹

According to 2 Kgs 17:24, "the king of Assyria brought men from Babylon and from Cuthah and from A vva and from Hamath and Sephar-vaim, and settled them in the cities of Samaria in place of the sons of Israel." If these were limited mainly to the vicinity of the city of Samaria, this would account well for the fact that the Galilee of NT times remained a Jewish region.⁵² The conquests of several of these nations were referred to later, in 701 B.C., by Rabshakeh when he taunted the people of Jerusalem with these words:

Has anyone of the gods of the nations delivered his land from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they delivered Samaria from my hand? (2 Kgs 18:33-34; cf. Isa 36: 18-20) Additional colonists were imported by Esarhaddon about 680 B.C. and by Ashurbanipal about 669-630 B.C.⁵³ Many of these peoples kept their separate identities for several generations, as is shown by their statement to Zerubbabel (ca. 535 B.C.) that "we have been sacrificing to Him [Yahweh God] since the days of Esarhaddon king of Assyria, who brought us up here" (Ezra 4:2).

48 ANET, 284-85; cf. Wright, *Archaeology*, 162; Bright, *History*, 274.

49 Edwin Yamauchi, "The Archaeological Background of Ezra," *BSac* 137 (1980) 195. Coggins (*Samaritans*, 17) estimates a deportation of between 3% and 4% of the population.

50 Bright, *History*, 274; Unger, *Dictionary*, 958.

51 Coggins, *Samaritans*, 17.

52 Unger, *Dictionary*, 958; cf. Ezra 4:10.

53 *Ibid.*; Herbert Donner, "The Separate States of Israel and Judah," in *Israelite and Judaeon History*, eds. John H. Hayes and J. Maxwell Miller (OTL; Philadelphia: Westminster, 1977) 434; Siegfried Herrmann, *A History of Israel in Old Testament Times*, trans. John Bowden (Philadelphia: Fortress, 1975) 251; Thiele, *Numbers*, 178.

It is indeed important to recognize that the question of the national heritage of the Samaritans is to some extent distinct from the question of their religion. However, modern critics have tended to adopt the misguided view that 2 Kings 17 says nothing about the origin of the Samaritans.⁵⁴ The rejection of these people by Zerubbabel, Ezra, and Nehemiah because of their heathen ancestry and the beginning of the worship on Gerizim because of the same kind of rejection by the Jews are but two milestones in the process of the development of the Samaritan sect.

They then worshiped Yahuah of Moses and kept the pure Torah even more stringently than the Jews. This fits well with taking 2 Kings 17 as the description of their origin.

It is here that a serious problem' arises. On the one hand 2 Kings 17 definitely implies the development of a syncretistic religion (cf. v 33: "they feared Yahuah and served their own gods"). But on the other hand, as Kelso expresses it, "Samaritan theology shows no sign of the influence of paganism among the colonists sent by the Assyrians."⁶⁰

What is the solution to this paradox? Gaster refuses to harmonize the two:

The most plausible conclusion is, then, that after the fall of Samaria in 722, the local population consisted of two distinct elements living side by side—viz., (a) the remnant of the native Israelites; and (b) the foreign colonists. For tendentious reasons, however, the Jewish version ignores the former; the Samaritan version, the latter.⁶¹

It is the opinion of this writer that the religious situation in Samaria moved through several phases from 722 B.C. to the Christian era: (1) At first the Israelites and the foreigners co-existed side by side; (2) when the teaching priest arrived (2 Kgs 17:28), the religion of the colonists almost immediately became syncretistic with Yahwism; (3) during the religious campaigns of Hezekiah and Josiah and thereafter, the bulk of the population of Samaria became more and more Yahwistic in the Jewish sense, although much of the foreign element failed to give up its gods (2 Kgs 17:41); (4) when the Samaritan temple on Mt. Gerizim was built (ca. 332 B.C.),⁶² the priest Manasseh actively began to teach the Samaritan people a strict Yahwism based on the Torah and to develop a more sectarian, but conservative and quasi-Sadducean, religious system, with an active temple worship; (5) after the destruction of the Samaritan temple about 128 B.C., the Samaritans put even more emphasis upon the Torah, and their particular brand of theology began to solidify in conjunction with the Samaritan Pentateuch and their anti-Jewish attitudes and conduct.

Though some of the foregoing is conjecture, the scheme fits the facts of Scripture and the nature and history of the sect. It hinges on references in the Bible and elsewhere to an ongoing teaching ministry among the Samaritans.

60 James L. Kelso, "Samaritans," Zondervan Pictorial Encyclopedia of the Bible, 5.245; Gaster, "Samaritans," 192.
61 Gaster, "Samaritans," 192.
62 Josephus, Ant. 11.8.4.

The teaching priest

Some have thought that any priest from the Northern Kingdom would be syncretistic or pagan in outlook, since the religious system founded by Jeroboam introduced idol-worship. It is not certain, however, that Jeroboam intended to substitute idolatry for the worship of Yahweh. Wood contends that "the intent was still to worship Yahweh, but in a new way."⁶³ As Unger points out, the schism was more political than religious, and Jeroboam's purpose was not to separate Israel from the Yahuah, but from Jerusalem and the Davidic succession.⁶⁴

⁶³ Leon Wood, A Survey of Israel's History (Grand Rapids: Zondervan, 1970) 304; cf. C. F. Keil, The Books of the Kings, trans. James Martin (Biblical Commentary on the Old Testament, reprint; Grand Rapids: Eerdmans, 1950) 198.

⁶⁴ Unger, Dictionary, 958.

⁶⁵ R. de Vaux, Ancient Israel, vol. 2 (New York: McGraw-Hill, 1961) 333.

⁶⁶ Ibid., 333-34; cf. Donner, "Separate States," 387-88; note I Sam 4:4 and 2 Sam 6:2, where Yahweh is said to be "enthroned above the cherubim."

⁶⁷ William F. Albright, From the Stone Age to Christianity, 2nd ed. (Baltimore: Johns Hopkins, 1957) 299; cf. Merrill (Survey, 248), who states that "these calves certainly were not images of Yahweh, but only representations of the throne upon which Yahweh stood."

⁶⁸ Albright, Stone Age, 300; cf. Albright, Yahweh and the Gods of Canaan (London: University of London, 1968; reprint; Winona Lake, IN: Eisenbrauns, 1978) 197-98; Archaeology and the Religion of Israel (Baltimore: Johns Hopkins, 1956) 156.

The prophet Ahijah condemned these "molten images" (I Kgs 14:9). Jeroboam is said to have sacrificed to the calves as though they were gods (I Kgs 12:32).⁷⁴ His great sin, shared by all his successor- (d. 2 Kgs 10:29) and the people of Israel (2 Kgs 17:8, 12, 16, 21, 22), consisted especially in setting up these images. More broadly, however, Jeroboam violated God's law in four principal ways:⁷⁵

(1) he changed the symbols of worship, introducing images associated with pagan worship clearly prohibited by Yahuah⁷⁶ (Exod 34: 17);

(2) he changed the center of worship (I Kgs 12:29-30), away from Yahuah's appointed center;

(3) he changed the priesthood, abandoning the chosen tribe of Levi (I Kgs 12:31; 13:33; 2 Chr 13:9);

(4) he changed the schedule of feasts (I Kgs 12:33).

69 Wright, *Archaeology*, 147; cf. Bright, *History*, 234; W. Eichrodt, *Theology of the Old Testament*, vol. I, trans. J. A. Baker (OTL; Philadelphia: Westminster, 1961) 117.

70 Wood, *History*, 305.

71 Bright, *History*, 234; R. K. Harrison (*Old Testament Times* [Grand Rapids: Eerdmans, 1970] 210) contends that Jeroboam was essentially an apostate who created a thoroughly pagan system.

72 De Vaux, *Ancient Israel*, 2.334; Wright, *Archaeology*, 148; cf. Eichrodt (*Theology*, vol. 2 (1964) 22, n. 1), who is among many who contend that the bull-image of Jeroboam had nothing to do with the Egyptian bull-cult of Memphis.

73 Wood, *History*, 305; cr. Shalom M. Paul and William G. Dever, eds., *Biblical Archaeology* (Jerusalem: Keter, 1973) 270.

74 Jeroboam's declaration, "Behold your gods, O Israel, that brought you up from the land of Egypt" (I Kgs 12:28) is probably meant to refer directly to an identical statement by the Israelites in Exod 32:4. There they "worshiped" a golden calf and "sacrificed" to it, for which God desired to kill them (32:8-10). God called Aaron's calf a "god of gold" (32:31). It is noteworthy, however, that Jeroboam's system is not specifically called "idolatry" in either Kings or Chronicles, and whether Jeroboam intended to copy Aaron's sin is not clear.

75 Cf. John J. Davis and John C. Whitcomb, *A History of Israel* (Grand Rapids: Baker, 1980) 359.

76 James A. Montgomery, *A Critical and Exegetical Commentary on the Books of Kings* (ICC; Edinburgh: T. & T. Clark, 1951) 257, n. 4.

The outcome of these changes was that many of the priests and Levites of the North migrated to the South (2 Chr 11:14-16). However, even at the peak of Baal-worship in Israel, at least 7,000 men were still following the true Yahuah (I Kgs 19:18).

The point here is that Jeroboam's religious system was not necessarily designed to turn the people away from Yahweh to idolatry and paganism. It is possible that the worship of Yahweh continued in Israel even among the priesthood and that the teaching priest of 2 Kings 17 may have helped to introduce a Mosaic Yahwism to the foreign settlers.⁷⁷ Both the priest and the settlers recognized that the "Eternal of the land" was Yahweh. At the very least, he taught them to "fear Yahuah" (2 Kgs 17:28), and his teaching had some effect (v 32).

The Kings of Judah

Both Jeremiah and Ezekiel understood Yahuah's plans as including all Israel: "Again you shall plant vineyards on the hills of Samaria; . . . For there shall be a day when watchmen on the hills of Ephraim shall call out, 'Arise, and let us go up to Zion, to Yahuah our Eternal'" (Jer 31:5-6); "For I am a father to Israel, and Ephraim is my first born" (Jer 31:9); "Say to them 'Thus says Yahuah Eternal, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand"' (Ezek 37:19). Yahuah's plans thus include the remnant and exile of Israel as well as Judah.

Manasseh and the Samaritan Temple

It will be shown below that a crucial factor in the "Judaizing" of the Samaritans was the erection of the Samaritan temple on Mt. Gerizim and the creation of the Samaritan high-priesthood by Manasseh, Jewish son-in-law of Sanballat III. Modern critics usually recognize that Samaritanism shows a strong dependence on and indebtedness to post-exilic Judaism.⁸¹ Cross indicates that it is evident that the religion of Samaria derived from Judaism. Its feasts and law, conservatism toward Torah and theological development, show few survivals from the old Israelite religion as distinct from Judean religion, and no real evidence of religious syncretism. Even the late Jewish apocalyptic has left a firm imprint on Samaritanism.⁸²

Such a perspective allows one to explain not only Samaritanism's conservative (Pentateuchal) Jewishness, but also its early striking similarities to the priestly Sadducees.

⁸¹ Ibid.

⁸² Frank M. Cross, "Aspects of Samaritan and Jewish History in Late Persian and Hellenistic Times," *HTR* 59 (1966) 205-6.

⁸³ Avva, "ISBE, 1.340.

Zerubbabel, Ezra, and Nehemiah

When the Jewish exiles had returned to Jerusalem and laid the foundation for the second temple (ca. 535 B.C.), the descendants of the foreign colonists came to Jerusalem

and asked to take part, claiming that they were true worshipers of Yahweh. Ezra relates the incident as follows:

Now when the enemies of Judah and Benjamin heard that the people of the exile were building a temple to Yahuah Eternal of Israel, they approached Zerubbabel and the heads of fathers' households, and said to them, "Let us build with you, for we, like you, seek your Eternal; and we have been sacrificing to Him since the days of Esarhaddon king of Assyria, who brought us up here." But Zerubbabel and Jeshua and the rest of the heads of father's households of Israel said to them, "You have nothing in common with us in building a house to our Eternal; but we ourselves will together build to Yahuah Eternal of Israel, as King Cyrus, the king of Persia has commanded us." (Ezra 4: 1-3)

Thus began another round of conflict between the people of Samaria (cf. Ezra 4: 10) and the Jews. The former are here called "enemies of Judah and Benjamin" (v i). This does not imply that they were considered enemies before their later attempt to stop the construction of the temple and the city. Unger notes that "in the refusal no charge of hypocrisy was made against them."¹⁰⁰

⁹⁶ Willis J. Beecher, "Adrammelech," ISBE, 1.61.

⁹⁷ Gray, Kings, 654; Andrew K. Helmbold, "Adrammelech," ZPEB, 1.64; but cf.) Albright, Yahweh, 241.

⁹⁸ William W. Hallo and William K. Simpson, *The Ancient Near East: A History* (New York: Harcourt Brace Jovanovich, Inc., 1971) 170; Gray, Kings, 655; Steven Barabas, "Anammelech," ZPEB, 1.153. :i

⁹⁹ William Sanford LaSor, "Anammelech," ISBE, 1979 ed., 1.120.

¹⁰⁰ Unger, Dictionary, 959; Bright, however, regards their religion as "surely somewhat syncretistic" (History, 383). Perhaps a combination of nationalistic, racial, and religious motives was involved in the Jews' response (cf. William Barclay, et. al., The

It was only that the right to build belonged to the Jews, and they could have no part in it.¹⁰¹

Unger asks, "Were the Jews right?" He concludes that they apparently knew what they were doing, but that "their course in regard to aliens and children of mixed marriages, as shown in Ezra 10:3, and indicated in Neh 13:1, 3..., though natural and probably justifiable under the circumstances, was yet, so far as we know, somewhat in advance of what Yahuah had required."¹⁰² Even aliens were allowed to eat the Passover if they were circumcised (cf. Exod 12:44, 48, 49).

When Ezra arrived in Jerusalem (ca. 457 B.C.), he was appalled at the news that many of the people, including priests and Levites, had intermarried with "the peoples of the lands" (Ezra 9: 1-3). He confessed this sin to Yahuah, quoting Exod 34: 15-16 and Deut 7:3, which forbade the Hebrews under Moses and Joshua to marry the people of the land of

Canaan, which they were about to enter, because of their "abominations" (Ezra 9:12, 14). He thus saw himself in the role of a new Moses, delivering and applying the Torah of Yahuah to the returned exiles exactly as Moses had done to the new nation of Israel 1,000 years earlier. The "Canaanites, Hittites, Jebusites," etc., of old became the Samaritans, etc., of the post-exilic period, in spite of their claim to be worshiping Yahweh and following his Torah.

Ezra led the people to put away their foreign wives (Ezra 10:2-5) and even made a list of those who had married outside Jewry (10:17-44).

Nehemiah arrived about 444 B.C. as a special representative of the Persian king and was opposed by Sanballat, governor of Samaria (Neh 2:10). Apparently, Judah had been added to the province of Samaria by Nebuchadnezzar. Sanballat thus recognized that Nehemiah was creating a new political entity centered in Jerusalem and that this territory would be taken from his control.¹⁰³ Sanballat was a Bible and History [Nashville: Abingdon, 1968] 130, 159). Derek Kidner (Ezra and Nehemiah, Tyndale Old Testament Commentaries [InterVarsity, 1979] 49) suggests that the Jews left their real (religious) motives unspoken.

¹⁰¹ In the light of Ezra 4:2, Bishop (Eric F. F. Bishop, "Some Relationships of Samaritanism with Judaism, Islam and Christianity," *The Moslem World* 37 [1947] 129) cannot be right when he says that "the Samaritans felt that the rebuilding of the Temple postponed the day when the Judeans might return to the true fold, and acknowledge the sanctuary on Gerizim rather than on Moriah," since they obviously had not yet (in 525 B.C.) developed the idea of a rival sanctuary for Yahweh on Gerizim. ¹⁰² Unger, *Dictionary*, 959; cf. Deut 7:1-4; 23:3; Exod 34:15-16; Judg 3:5-6; Mal 2:11. ¹⁰³ James L. Kelso, "Samaritans," ZPEB 5.245; Barclay, et. al., *Bible and History*, 130; cf. Herrmann, *History*, 308. worshiper of Yahweh,¹⁰⁴ as were most of the people of the province.

This conflict, therefore, was a political one, not a religious issue. As Gaster shows, the Samaritans had a two-fold fear: that (1) Nehemiah's work in Jerusalem might lead to the growth of a dangerous Judean power, and that (2) it might provoke repercussions from the Persian Government that would work against them also.¹⁰⁵ Nehemiah prevailed, however, in spite of Sanballat's opposition (cf. Neh 2:19-20; 4: 1-2, 6-7; 6: 1, 15-16), fortified the city, and increased its population. Nehemiah's separatism may have fueled the Samaritan-Jew alienation. He records in Neh 13:1-3 these words:

On that day, they read aloud from the book of Moses in the hearing of the people; and there was found written in it that no Ammonite or Moabite should ever enter the assembly of Yahuah, because they did not meet the sons of Israel with bread and water, but hired Salaam against them to curse them. However, our Yahuah turned the

curse into a blessing. So, it came about, that when they heard the law, they excluded all foreigners from Israel.

Note that the command to exclude Ammonites and Moabite from the assembly was extended under Nehemiah to exclude "all foreigners from Israel," regardless of ethnic mixture or religious practice. The Samaritans were automatically included in this group.

Toward the end of his governorship, Nehemiah discovered that one of the sons of Joiada, the son of Eliashib the high priest, had married a daughter of Sanballat. He was so furious that he chased the young man out of Jerusalem (Neh 13:28). And so, he says, "I purified them from everything foreign" (13:30).

Naturally, the reaction of the Yahweh-worshiping Samaritan was resentment. They were faced with deciding what was the best way to worship Yahuah apart from the Jerusalem cult. This led them inevitably to an even more crucial estrangement from Judaism about a century later.

The Samaritan Temple on Gerizim

According to Haacker, "The most important single event in the history of the rise of the Samaritan community was probably the construction of the temple to Yahweh on Mount Gerizim towards the end of the 4th cent. B.C."¹⁰⁶ Josephus relates the episode generally as follows:¹⁰⁷ Darius III of Persia (336-331 B.C.)¹⁰⁸ sent to Samaria a Cuthean named Sanballat to be governor. This Sanballat gave his daughter Nikaso to be the wife of Manasseh, a brother of the high priest Jaddua, in order to develop good relations with the Jews in Jerusalem.

¹⁰⁴ Bright, *History*, 383; James L. Kelso, "Samaritans," 5.245.

¹⁰⁵ Gaster, "Samaritans," 192.

¹⁰⁶ Klaus Haacker, "Samaritan," NIDNTT, 3.451.

¹⁰⁷ Josephus, *Ant.* 11.8.2-4.

¹⁰⁸ George E. Wright, "The Samaritans at Shechem," *HTR* 55 (1962) 361.

The elders in Jerusalem, however, resented this marriage to a foreigner, and ordered Manasseh to have the marriage annulled. Sanballat, confident of the good will of Darius, promised Manasseh the high priesthood of the Samaritans. So, Manasseh stayed with Sanballat, thinking that Darius would give him the high priesthood. Many from Jerusalem deserted to Manasseh, and Sanballat gave them money, land, and places to live.

When Alexander the Great began his campaigns against Darius, Sanballat and Manasseh were certain that Darius would win. The opposite happened. So in 332 B.C. when Alexander was besieging Tyre, Sanballat went up to see him, offered him 8,000 Samaritans to fight for him, and accepted his rule. In return Alexander gave his consent for the Samaritans to build a temple on Mt. Gerizim, since Manasseh, brother of the Jewish high priest, and many of the Jewish people had defected to Samaria, which became the natural refuge "for all who were dissatisfied with the stringent reforms taking place in Jerusalem."¹⁰⁹ Alexander apparently considered it an advantage to have the Jews split into two groups, instead of being united;¹¹⁰ he was also grateful for the military support.¹¹¹

So the temple was built (very quickly) and Manasseh was appointed its high priest. Sanballat died after Alexander had spent seven months on the siege of Tyre and two months on the siege of Gaza.

Given the remarkable similarity of this story of the priest Manasseh to the account of the priestly son of Joiada by Nehemiah (13:28), many have doubted the historical accuracy of Josephus at this point. The Jewish Encyclopedia says, "It is most unlikely that there were two Sanballats whose daughters married sons (or a son and a brother) of high priests, and that these sons were expelled from Jerusalem at dates just 100 years apart",¹¹² and it concludes that Josephus intentionally tried to discredit Samaritan claims by connecting the temple with Manasseh as a bribe for his apostasy.

Rowley declares that Josephus' account is so "garbled" that there is "no means of knowing when the Samaritan Temple was built."¹¹³ Unger assumes that it was Nehemiah who expelled Manasseh, and places the building of the temple about 409 B.C.¹¹⁴

¹⁰⁹ A. Co., "Samaritans," *Jewish Encyclopaedia*, 10.671.

¹¹⁰ Wright, "Samaritans," 361.

¹¹¹ Haacker, "Samaritan," 451.

¹¹² Co. "Samaritans," 671

¹¹³ Harold H. Rowley, "Sanballat and the Samaritan Temple," *BJRL* 38 (1955) 187.

¹¹⁴ Unger, *Dictionary*, 959.

Others say that Josephus has confused two separate incidents (the expulsion of Manasseh and the building of the temple), while some even move Nehemiah down into the fourth century.¹¹⁵ Until recently there was no evidence outside of Josephus for two Sanballats. A Sanballat is mentioned in the Elephantine papyri, but he is clearly the contemporary of Nehemiah.¹¹⁶

But in 1962-63, papyri of the fourth century B.C. were discovered in a cave of the Wadi Daliyeh north of Jericho.¹¹⁷ The name Sanballat appears twice, described as the father of Hananiah, governor Samaria in 354 B.C. Now the Sanballat of Nehemiah's day was

succeeded by his sons Delaiah and Shelemiah in the last decade of the fifth century.¹¹⁸ So the father of Hananiah would be Sanballat (perhaps ca. 380-360 B.C.). If so, then the objections to a Sanballat as governor in 332 B.C. disappear. High offices often were hereditary.¹¹⁹ And the practice of papponymy. (naming a child for its grandfather) was much in vogue during this era.¹²⁰

We can reconstruct with some plausibility, therefore, the sequence of governors of Samaria in the fifth and fourth century. Sanballat the Horonite is evidently the founder of the line, to judge by the fact that he bears a gentilic, not a patronymic. He was a Yahwist, giving good Yahwistic names to his sons Delaiah and Shelemiah. Sanballat I must have been a mature man to gain the governorship, and in 445, when Nehemiah arrived, no doubt was already in his middle years. His son Delaiah acted for his aged father as early as 410. The grandson of Sanballat, Sanballat II, evidently inherited the governorship early in the fourth century, to be succeeded by an elder son (Yeshuac?), and later by his son Hananiah. Hananiah was governor by 354 B.C., and his son, or his brother's son, Sanballat III, succeeded to the governorship in the time of Darius III and Alexander the Great.¹²¹

Thus Wright concludes that Josephus' story about the founding of the temple on Mt. Gerizim by permission of Alexander the Great is substantially reliable.¹²² It was the founding of this rival temple which did more than anything else to aggravate the traditional bad relations between Samaritan and Jew.

¹¹⁵ Cross, "Aspects," 203.

¹¹⁶ Purvis, Samaritan Pentateuch, 103.

¹¹⁷ Cross, "Aspects," 201.

¹¹⁸ Purvis, Samaritan Pentateuch, 104.

¹¹⁹ Cross, "Aspects," 203.

¹²⁰ Ibid.; cf. the Tobiads of Ammon and the Oniads of Judah.

¹²¹ Cross, "Aspects," 204.

¹²² Wright, "Samaritans," 364.

Some have contended that "the mere existence of a Temple on Mount Gerizim need not itself have involved an irreparable breach."¹²³ They point to other Jewish temples at Elephantine in Upper Egypt in the fifth century B.C., at Leontopolis in Lower Egypt in the second century B.C., and at cAraq el-Emir in Transjordan.^{123a}

However, only the Gerizim temple became a real challenge to the Jerusalem temple, because it represented a considerable political faction and was also a rival for the allegiance of Yahweh-worshippers of the north.¹²⁴ The Jews understood the prophets and Deuteronomy to point to Jerusalem as the only legitimate place for sacrifice, at least in Palestine.

The new temple on Gerizim would have provided the base for a distinct and separate religious community. It also provided a "Jewish" priest, who probably brought with him a copy of the Pentateuch and began to teach the people the ways of Yahwah and worship along a line which became more and more Mosaic. The temple drove a wedge between the two communities, which in time was to split them into two hostile groups.

The Samaritan Pentateuch

The Samaritan recension of the Pentateuch also played its part in the development of the sect. Purvis believes that "the Samaritan ir Pentateuch is the chief sectarian monument of the community, and it is hardly possible to conceive of Samaritanism as a sect apart from it."¹⁴⁴

The most prized possession of modern Samaritanism is its scroll of the Pentateuch, known as the Abisha scroll.¹⁴⁵ Abu'l Fath, in his Chronicle (written in A.D. 1355), says that the Abisha scroll was "discovered" in A.D. 1355.¹⁴⁶ Crown contends that the scroll is "not to be regarded as a unitary work, but as a manuscript assemblage of fragments of various ages."¹⁴⁷ He believes that Abisha, son of the high priest Pinhas (d. A.D. 1364), fabricated the scroll between A.D. 1341 and A.D. 1354.¹⁴⁸ Whatever the case, similar scrolls are also in existence, and the text type is definitely pre-masoretic. The date of this recension is helpful in determining the time of the Samaritan emergence from Judaism as a distinct sect.

Purvis, in his exhaustive study of the Samaritan text, offers the following observations and conclusions:¹⁴⁹

(1) The script of the Samaritan Pentateuch is a sectarian script which developed from the paleo-Hebrew forms of the Hasmonean period. This script is not a descendant of the paleo-Hebrew of the earlier Persian or Greek periods or of the later Roman period.

(2) The orthography of the Samaritan Pentateuch is the standard full orthography of the Hasmonean period, which contrasts with the restricted orthography seen in the Pentateuchal text of the earlier Greek and the later Rabbinic periods.

(3) The textual tradition of the Samaritan Pentateuch is one of three textual traditions which are now known to have been in use in Palestine during the Hasmonean period. Moreover, it is most likely that this textual tradition completed its development during this period, rather than at an earlier time.

(4) When the final break between the Shechemites and the Jews was consummated, the Samaritans took as the basis of their biblical text proto-Samaritan tradition, a Palestinian text type preserved in the paleo-Hebrew script. The proto-Samaritan had been in process of development from the Old Palestinian textual tradition from the fifth to the second centuries B.C., when it reached its fullest stage of development during the Hasmonean era. Hebrew orthography also reached its fullest stage of development at this time, and the comparable phenomena of full text and full orthography may be due to more than coincidence. For their sectarian recension, the Samaritans selected the full text of the proto-Samaritan tradition and the full orthography in vogue at that time.

144 Purvis. Samaritan Pentateuch. 13-14.

145 Alan D. Crown. "The Abisha Scroll of the Samaritans," BJ RL 58 (1975). 36.

146 Ibid..39.

147 Ibid.. 37.

148 Ibid.. 64.

149 Purvis. Samaritan Pentateuch. 16-17.84-85. 118.

(5) The complete and irreparable break in relations between the Samaritans and the Jews occurred neither in the Persian nor the Greek periods. It occurred in the Hasmonean period as the result of the destruction of Shechem and the ravaging of Gerizim by John Hyrcanus.

Waltke declares that "Professor Cross has now shown that the Samaritan recension proper branches off in the early Hasmonean Period."¹⁵⁰ Cross concludes as follows:

We can now place the Samaritan Pentateuch in the history of the Hebrew biblical text. It stems from an old Palestinian tradition which had begun to develop distinctive traits as early as the time of the Chronicler, and which can be traced in Jewish works and in the manuscripts of Qumran as late as the first century of the Christian era. This tradition was set aside in the course of the last century in Jerusalem in favor of a tradition of wholly different origin (presumably from Babylon), which provided the base of the Massoretic Recension. ...The Samaritan text-type thus is a late and full exemplar of the common Palestinian tradition, in use both in Jerusalem and in Samaria.¹⁵¹

The Samaritans: Passover 100 Years Ago

Persecuted, massacred, and forcibly converted by Byzantine Christians and Islamic authorities, the tiny Samaritan community still maintains many ancient Passover rituals

The Samaritan population in the Land of Israel numbered more than a million people 1,500 years ago, according to some estimates.

This ancient people lived in northern Israel and claimed to have been descendants of those tribes of Israel which were not sent out into the Babylonian exile. One line of Samaritans traces their lineage back to Aaron the priest, and they consider their "holy mountain" to be Mt. Gerizim outside of Nablus (Shechem) - not Jerusalem.



Samaritan family (1899)

The Samaritans worship the God of Abraham, revere a scroll comparable to the five books of Moses, and maintain Passover customs, including the sacrifice of the Pascal Lamb.

The photographers of the American Colony photographed dozens of pictures of the Samaritans' sacrificial service.



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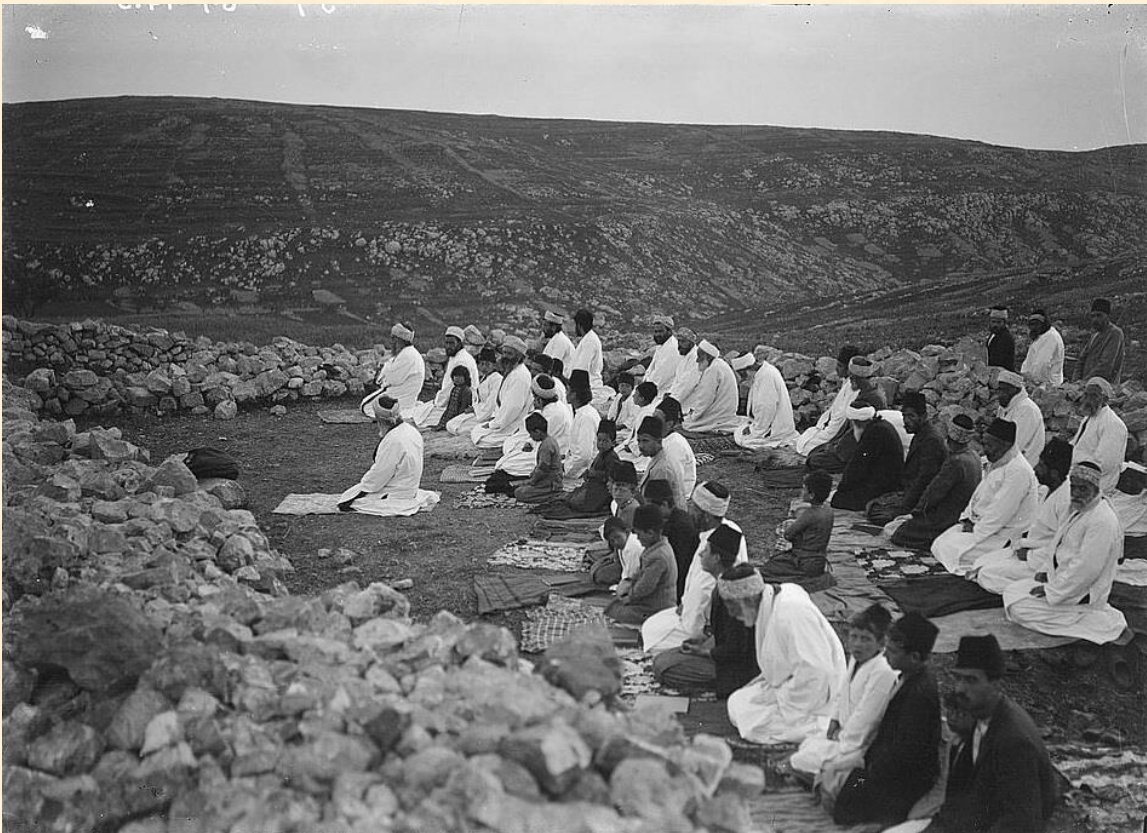
13040, The Samaritan Synagogue, Shechem, Palestine,



Baking matza on Mt. Gerizim (circa 1900)

This year, the Samaritans will celebrate their Passover on April 20, 2016.

According to Samaritan officials, on January 1, 2015, the Samaritans number 777 souls.



Praying on Mt. Gerizim (1900)

By Lenny Ben David

<http://www.tabletmag.com/jewish-news-and-politics/33879/good-samaritans>



The Samaritan Passover on Mt. Gerizim. At Abraham's altar, approximately 1900 to 1920 (*Library of Congress*)

What would the Jews look like had they not been exiled to the four corners of the earth, had they gone untainted—but also unenriched—by the cultures in which they tarried? Imagine Jews who retained their fierce attachment to the Torah and the faith of their fathers, but without the rabbinic response to displacement. No Talmud, no golden flourishing diasporas in Spain or Germany or America, no great movement out of the ghetto and into the Haskala, none of the upheavals of modernity, no Reform movement, no Holocaust, no Zionism, no state of their own, no Nobel laureates to kvell over, only the steady drip of obscurity, anachronism, and numerical decline. What would those Jews be like today?

The answer revealed itself to me the other day atop Mt. Gerizim overlooking the city of Shechem, otherwise known as Nablus, where the High Priest Aharon Ben-Av Hisda, 83, 132nd holder of the post since Aharon, the brother of Moses, was presiding over the Passover sacrifice. He wore a white beard, a loose green silk robe tied at the waist with a wide cloth, and a blue-striped *tallit* draped over his head. Rising above the jostling assembly of his entire people, which numbered fewer than 750 souls, he clutched a chest-high wooden staff, worn smooth with age, in his left hand. He stood on a small platform facing priests bedecked in white turbans and elders outfitted in red tarbooshes wrapped with a gold and white sash. As the sun set to unveil a full moon, Hisda's chants (ancient Hebrew and Aramaic comingling in his throat) crescendoed, and with an ecstatic cry the sacrifice rites commenced.

All at once, dozens of white-robed Samaritan men, descendants of the ancient northern Kingdom of Israel, sliced their knives into the throats of the lambs—one per family—which in accordance with biblical instruction had been purchased four days earlier (Exodus 12:3-12:4) and had been coaxed to the sides of a long altar. Hisda's congregation dipped their fingers into the warm, newly shed blood, dabbed it onto their foreheads, and

embraced one another with joy. The slaughtered animals were skinned and disemboweled with expert haste, skewered on 10-foot spits, and placed in fire-pits gaping in the ground nearby, there to be roasted until the midnight feast commemorating the Exodus from Egypt.

Samaritans are the smallest religious group in the holy land, and probably the most ancient. Best known for their cameo role in the most famous of New Testament parables, the story of the [Good Samaritan](#), they offer modern Jews a glimpse into our own past. Indeed their ceremonies prove impossible to witness without the jarring chronological blur that comes from a disruption in the historical continuum. They are our ancestors come to life—except they are not. The most faithful followers of the Torah, it seems, may not be Jewish at all.

Samaritan faith is monotheism at its simplest: a belief in one G, **Yahuah** of Israel (whom they call “Shema,” or “the Name”); one prophet, Moses; and one Torah. Anything outside the five books—later prophets, oral law, rabbinic interpretation—is alien to them. There is neither Purim nor Hanukkah, no bar mitzvah, no requirement of a minyan (a quorum of 10 men) for prayer. On the other hand, Samaritans enforce strict observance of the Bible’s laws of ritual impurity (menstruating women are separated from their husbands for seven days) and the Sabbath (no traveling, cooking, writing, or sex).

Passover, celebrated this year a month after the tamer Jewish version, is far from the only sign that religious habits that for Jews have receded into a symbolic representation of an ancient memory—the burnt shank bone on a seder plate that represents the paschal sacrifice—remain for the Samaritans a living practice. Take the way this tiny community organizes itself according to religious hierarchy. Unlike the Jewish priesthood, which faded after the destruction of the temple in Jerusalem in the year 70, Hisda and his fellow priests still serve as unquestioned decision-makers, interpreters of the law, and keepers of the calendar (an abstruse art they call by its Aramaic name “Ishban Kashta,” or “truth calculation”).

In another sense, however, the Samaritans present to Jews not so much a primeval past as an alternate vision of themselves, a road not taken.

The divergence, the fork in the road, began here on Mt. Gerizim above Nablus, where Samaritans have lived and worshiped since the day Joshua brought the holy ark here and offered the first sacrifice in Canaan (Deut. 27:4). Hisda and his community, which broke away from mainstream Judaism more than two and a half millennia ago, venerate Mt. Gerizim as the center of Samaritan sacred geography. Samaritans face Gerizim when they pray. It is where Adam was fashioned of the dust of the earth, where Noah built his altar after the flood subsided, Jacob dreamt of the angel-ladder, Abraham offered up his son Isaac, and Joshua placed the 12 stones he had brought from the Jordan when the Israelites entered the land of Canaan. (The Samaritan calendar counts from the year Joshua crossed the Jordan into the land of Canaan: the year 2794 on the Jewish calendar, which counts from creation.) This spot went by various biblical names, Samaritans say: Bethel (Gen. 12:8), House of God (Gen. 28:17), Luz (Gen. 28:19), the Chosen Place (Deut. 12:11), and the Everlasting Hill (Deut. 33:15).

The Samaritans believe that Mt. Gerizim, and not Jerusalem, is the real [Moriah](#). They insist that the legitimate line of high priests, from the family of Eleazar, remained on Gerizim; the false line, from the family of Itamar, stole the ark to Shiloh and thence to Jerusalem. When the Jews made Jerusalem, some 40 miles to the south, the exclusive center of worship—a chosen city for a chosen people—the Samaritans regarded the Jewish cult as illegitimate.

This initiated the ancient “temple race” between the Samaritans and the Jerusalem-centric Jews whose beliefs and history shaped modern Jewry. By permission of Alexander the Great, the Samaritans built a temple of their own, measuring 400 by 560 feet, atop Gerizim. In use for some 200 years, the temple was destroyed before the first century BCE, never to be rebuilt. Israeli archaeologist [Yitzhak Magen](#), who supervised the digs on Gerizim, has found coins and inscriptions dating back 2,200-2,600 years.

The Bible recounts that when Ezra and Nehemiah rebuilt Jerusalem and its temple, the Samaritans tried to prevent them; Sanballat, then leader of the Samaritans, mocked “these feeble Jews” ([Neh. 4:2](#)). The 1st-century Jewish historian Josephus reports on Samaritans who intruded into the temple in Jerusalem one Passover eve and scattered human bones to render the place unclean. The Samaritan Chronicle boasts of another episode in which Samaritans substituted rats in a cage of doves being carried to Jerusalem as temple offerings.

The antipathy ran both ways. Among Jews threatened by a rival to Jerusalem’s claim of exclusivity, a deep anti-Samaritanism prevailed. This culminated in a rabbinic ruling by [Rabbi Yehuda Ha-Nasi](#) that, despite their scrupulousness in the observance of biblical law, the Samaritans were to be considered as Gentiles in every respect.

Yet the rival temples and the rival communities, each claiming to be true heirs of the Mosaic tradition, were fated to share a common experience of persecution. Like the Jews, Samaritans were massacred by the Romans. Hadrian built a pagan temple on Gerizim, torched Samaritan scrolls, and forbade Samaritans to perform circumcisions. Early Christians forcibly converted Samaritans and in the 5th century expelled them from Gerizim and built a church to Mary on the site. Later, Muslim rulers forbade them from praying or bringing the Passover sacrifice on Mt. Gerizim, a ban that lasted until 1820.

Despite the persecutions, most Samaritans remained in nearby Shechem (some 300,000 by the end of the 2nd century), with vibrant communities also in Gaza, Ashkelon, Beth Shean, Caesarea, and Yavneh. As of the 5th century, they numbered well over a million. It is true that starting in the 2nd century, a small Samaritan diaspora spread to Egypt, Greece, North Africa, Italy, and Sicily, but this was a peripheral, short-lived affair, limited by the mandate incumbent on every Samaritan to make the pilgrimage to Gerizim three times a year.

Over the subsequent centuries, a precipitous decline set in. By the 17th century, the number of Samaritans in the world had dropped to 140, where it more or less remained through World War I. Birth defects became common. In 1867, Mark Twain encountered in Shechem a “sad, proud remnant of a once mighty community” that had dwindled to near extinction. “I found myself staring at any straggling scion of this strange race with a riveted fascination,” he [wrote](#) in *The Innocents Abroad*, “just as one would stare at a living mastodon.”

The resurgence of the Samaritan community owes something to the establishment of the modern State of Israel, whose second president, Yitzhak Ben-Zvi, encouraged Samaritan priests to allow the community’s men to marry Jewish women who committed to Samaritan observances (Samaritans, unlike Jews, rely on patrilineal descent). Their numbers rebounded: 350 in the early 1960s, 500 by the late 1970s. Today, the community counts 730 Samaritans, divided into four extended families: Cohen, Tsedaka, Danfi, and Marhib.

This Passover, I was hosted by Benyamim Tsedaka, founding editor of the biweekly Samaritan newspaper, *A.B.*, for Aleph Bet. Tsedaka’s wife Miriam, an Israeli from Nahariyah, married into the community in 1969, and his grandmother, a Russian Jew, was the first woman to marry in.

Another of his guests that evening was the first woman to join the Samaritans on her own, not by marriage. Sharon Sullivan, an earnest graduate student at Hebrew University from a family of lapsed Catholics in

Michigan, moved to Israel a year ago. It was the Samaritans' sense of fidelity to the Torah, without the rabbinic frills, that attracted her, she said. Today Sullivan is part of a team led by Jim Ridolfo of the University of Cincinnati, which was awarded National Endowment for the Humanities funds to create an online [archive](#) of Samaritan texts (including three 15th-century Pentateuchs), scrolls, and artifacts housed in the E.K. Warren collection at Michigan State University.

It is not uncommon to find a Samaritan family that has been in continuous possession of a Torah codex for 600 years. Each generation adds a layer of fine colored cloth, and on Passover or other special occasion, when the current trustees show the venerable volume to a guest, they must peel back layer upon layer. This Passover I wondered whether there is in that gesture, magnificent in its modest way, both a reminder of the quality of timelessness, of eternal recurrence, that characterizes the Samaritans and a hint of what, for better and for worse, the Jews might have become.

Today, the Samaritans are split in two. Half, including the new convert Sullivan, live in Holon, near Tel Aviv, home to a Samaritan community since the 1950s. The other half live in the village of Luza atop Mt. Gerizim in the West Bank on land purchased for them by King Hussein of Jordan. (Another gift, oddly enough, came from the Vatican. Pope John Paul II donated \$190,000 to help build a Samaritan school here.) Luza now shares the mountain with the Jewish settlement of Brakhah (population 1,400).

During the Jordanian occupation of the West Bank, Holon Samaritans were permitted to visit Gerizim only once a year, on Passover. The Six-Day War opened the borders between the two, but of necessity, the community has long practice with the intricate choreography of neutrality in the Israeli-Palestinian conflict. This is nothing new. The 1st-century Jewish historian Josephus accused the Samaritans of playing both sides: "they alter their attitude according to circumstance and, when they see the Jews prospering, call them their kinsmen, on the ground that they are descended from Joseph and are related to them through their origin from him, but when they see the Jews in trouble, they say that they have nothing whatever in common with them nor do these have any claim of friendship or race."

These days, Samaritans use both a Jewish and an Arab name; most are fluent in Hebrew and Arabic. They seek good relations with the Arabs in Nablus and send their children to the city's [An-Najah University](#). The late Palestinian President Yasser Arafat honored their loyalty by appointing a Samaritan to the 88-seat Palestinian Legislative Council. On the other hand, the Holon Samaritans, full Israeli citizens since the earliest days of the state, are fully integrated into Israeli life and serve in the IDF. (Nablus Samaritans like Tsedaka were granted Israeli passports in the mid-1990s.)

And so the delicate dance, set into motion by the dependence of this improbable remnant of an ancient people on its more powerful and more numerous neighbors, continues.

The Samaritans

The Samaritan religion is an offshoot of Judaism that has kept its traditions intact for more than 2,000 years. Their four principles of faith are: One God, the God of Israel; One Prophet, Moses ben Amram; The Belief in the Torah; and One Holy Place - Mount Gerizim. The Samaritans believe the same as Jews concerning final judgment, rewards, punishments, circumcision, Sabbath, dietary laws, and the ceremonial and judicial laws. However, they study only their version of the Torah and solely observe the religious feasts laid down in the Torah. They reject the Talmud, do not wear yamulkahs or celebrate Hannukah, have a different calendar, and observe the Shabbat fiercely.



A Samaritan high priest with an ancient Samaritan Pentateuch Scroll.

Image from <http://www.acacialand.com/samari.html>

The origin of the Samaritan people is not known for sure. The story given in the Torah is as follows: when the Assyrian Empire deported most of the citizens of the Northern Kingdom in the seventh century B.C., they repopulated the Northern Kingdom with pagan tribes from Mesopotamia, North Syria, and Western Iraq. The people living in the region, part Jew, part Gentile, came to be known as Samaritans (from the name of Omri's capital, Samaria). Samaritans, however, maintain that they are descendents of the 10 northern tribes of Israel. When the kingdom of Israel was invaded, not all of the inhabitants were carried off. Those who stayed behind made up the Samaritans, a legacy that has been passed down to this day.



Samaritans praying at Mount Gerizim

Image from <http://www.zajel.org/gallery/assets/samaritans.gif>

The Samaritans are quite possibly the smallest ethnic minority in the world, numbering 600 in their community. They continue to make the annual pilgrimage up Mt. Gerizim, in the same fashion that their ancestors 2,000 years ago did.

Mount Gerizim is located in central Palestine, just south of Nablus and the site of biblical Shechem. According to their beliefs, it was on Mount Gerizim that Abraham offered Isaac (Gen 22:2). It was also understood to be the place where God chose to establish His name (Deut 12:5). Although this and similar references are to Jerusalem, the Samaritan identification of the "place" as Mount Gerizim made it the focus of their spiritual values. As the Samaritan woman informed Jesus, the mountain was center of their worship (John 4:20).

<http://skeptically.org/oldtestament/id13.html>

<http://www.mystae.com/reflections/messiah/aboutsamaritans.html>

<http://www.thesamaritanupdate.com/>

The Samaritan number increase yearly

Total number on 1.1.2017 - 796 persons, 381 souls on Mount Gerizim and 415 in the State of Israel, of the 414 males and 382 females.

Distribution by Personal status: Married - 372; Bachelors - 218; Bachelorettes - 170 - ages 1-78. Widowers -7; Widows- 24; 2 males divorced - 0 female divorced.

In 1.1.2016 in Mount Gerizim and the State of Israel the community numbered 785 people.

Over 2016, 12 children have been born in the community - 5 males and 7 females; 3 brides from outside the community joined by marriage to three young men, one from Mount Gerizim and two from Holon, Israel; 4 died, three males and one female.

Be multiply and fruitful in the Promised Land.

Well that was quite a lot to think about that never gets discussed in the churches for sure. There are always two sides to the story and each side is going to make themselves look as good as they can. However, it is a shame that the Yahudim treated their brothers in Yahuah so shamefully by not accepting them. Yahuah never makes a distinction. If you follow the Torah and love Him, which by all accounts the Samaritans did for a good chunk of time and still do to this day, then it does not matter your blood line. Dan is the line not coming back, so Yahuah will accept Manassah and Ephriam even if the Jews now shun them. On the other hand the Samaritans made a grave error not standing with the Yahudim in order to escape persecution by the Greeks. They can't have it both ways. They are Semitic! They are part of Israel. They failed this test and they should not have been allies with kingdoms going against the Yahuda. You can see how the pride on both sides got all puffed up and in reality when we get like this - no one is honoring Yahuah. At least we can put the history in a bit more perspective and we should consult their Torah as well when looking at translations.

Part 11C

The Works of Early Jewish Scribes & Copyists

<http://www.swartzentrover.com/cotor/Bible/Bible/OT/The%20Works%20of%20Early%20Jewish%20Scribes%20&%20Copyists.htm>

Jewish scribes or copyists consisted of 3 main groups

1. The Sopherim (400BC - AD 200)
2. The Talmudist (AD 100 - 500)
3. The Masoretes (AD 500 – 950)

The Sopherim (*Scribes*) - 400 BC – AD 200

- Started by Ezra during the Babylonian Exile.
- They were the Bible publication society of their day.
- At about 100 BC they began to count the verses, words & letters of each book in the Old Testament and appending these figures to the end (*Masora Finalis*) of each book.
- Used text only with consonants.
- Sub-grouped by Jewish tradition as follows
 - Sopherim – 5th – 3rd Century BC – Ezra to Antigonus of Socho
 - Zugoth – 2nd – 1st Century BC Jose ben Joezer to Hillel
 - Tannaim – 1st & 2nd Century AD – Death of Hillel – Judah Hannasi
- Their writings are found in the Mishnah, the Tosefta, the Baraitoth, and the Midrash

The Midrash (*To Study*) – 100 BC – 300 AD

- Doctrinal & homiletical exposition of the Old Testament
- Written in Hebrew & Aramaic
- Consisted of two parts
 - Halakah (*procedure*) Commenting on Torah only
 - Haggada (*declaration*) Commenting on the Old Testament

The Tosefta (*Supplement*) – 100 BC – 300 AD

- A collection of teachings and traditions of the Tannaim

The Talmudist (*Instruction*) 100 – 500 AD

The Talmud

- A collection of teachings and traditions of the Masoretes
- Consists of two main divisions
 - Mishnah (*repetition*)
 - Completed about 200 AD
 - Written in Hebrew
 - A digest of all the oral laws
 - It is divided into six orders (sedarim)
 - Agriculture
 - Feasts
 - Women
 - Civil
 - Criminal Law
 - Sacrifices or holy things & unclean things
 - Gemara (*the matter that is learned*)
 - Completed in 200 – 500 AD
 - Written in Aramaic
 - Commentary on the Mishnah
 - It arose in two distinct forms
 - Palestinian Gemara – About 200 AD
 - Babylonian Gamara – About 500 AD
- **The Discipline of the Talmudists for coping a synagogue scroll**

1. A synagogue scroll must be written on the skins of clean animals.
2. A synagogue scroll must be prepared by a Jew.
3. A synagogue scroll must be fastened by strings taken from clean animals.
4. Every skin must contain a certain number of columns throughout the entire codex.
5. The length of each column must not extend over less the 48 or more then 60 lines; and the breadth must consist of thirty letters.
6. The whole copy must be first-lined; and if three words be written without a line, it is worthless
7. The ink should be black, neither red, green, nor any other color, and be prepared according to a definite recipe.
8. An authentic copy must be the exemplar, from which the transcriber ought not in the least deviate.
9. No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him.
10. Between every consonant the space of a hair or thread must intervene.
11. Between every parashah, or section, the breadth of nine consonants.
12. Between every book, three lines.
13. The fifth book of Moses must terminate exactly with a line; but the rest need not do so.
14. The copyist must sit in full Jewish dress.
15. The copyist must wash his whole body.
16. The copyist must not begin to write the name of God with a pen newly dipped in ink.
17. Should a king address him while writing that name he must take no notice of him.

The Masoretes – Scholars who between 500 AD – 950 AD gave the final form to the Old Testament by taking the consonant only text of the Sopherim and adding vowel points.

- Their way of correcting what they thought were wrong words – If the Masoretes thought the wrong word was used in the book they were copying that would leave the Consonants alone but would place the vowels from the correct word over the consonants of the wrong word and in the side margin of the parchment they would write the consonants of the correct word.
- The original name of God (Yahweh) was YHWH. The Masoretes couldn't write the name of God so they would replace His name with the Hebrew word for Lord (Adonay). They would write YHWH but write the vowels from Adonay (EOA) over the YHWH and write the consonants DNY in the margin. Thus the church read Gods name as Yehovah or in German Jehovah.
 - The Masoretic texts contained 3 Margins
- Marginal Masorah – The side margin where they would write the Consonants of corrected words as well as the number of words & letters for each line of text.
- Larger Masorah – The bottom margin where they would place more notes as well as mnemonic devices.
- Final Masorah – The end of a book was where they would place number of verses, letters as well as the middle word and middle letter so every copy could be checked against the original.
 - The Masoretes also used two other types of textual correction.
- If they thought any words were added after the original text they would mark the text doubtful with dots. Example “and Aaron from Numbers 3:39.

- If a letter was considered doubtful they would raise that letter a little above the text Example in Judges 18:30, the name Moses (MSH) was changed to Manasseh (MNSH) to protect Moses. So they would write the “N” higher than the rest. See footnote in the NIV

The Murashu Texts from the 5th century BCE revealed Yahwistic Names starting with YAHU (IAU) instead of the Masoretic vowel pointing of YEHO which the Masoretes used to for Yahwistic Names. The Masoretes used the Sephardic (Spanish Hebrew) to achieve their vowel pointing. This has great significance, as the Murashu texts, being much older than the Masoretic text (7th century AD, so the Murashu are 1200 years older). They are also non biblical texts so they have not been corrupted and more valid.

Wikipedia

Absence of chapters

The current division of the Bible into chapters and the verse numbers within the chapters has no basis in any ancient textual tradition. Rather, they are medieval and early modern Christian inventions. They were later adopted by many Jews as well, as technical references within the Hebrew text. Such technical references became crucial to medieval rabbis in the historical context of disputations with Christian clergy (who used the chapter numbers), especially in late medieval Spain.

The earliest extant Jewish manuscript to note the chapter divisions dates from 1330, and the first printed edition was in 1516 (several earlier Masoretic Bibles did not note the chapters). Since then, all printed Hebrew Bibles note the chapter and verse numbers out of practical necessity. However, ever since the 1961 Koren edition, most Jewish editions of the Bible have made a systematic effort to relegate chapter and verse numbers to the margins of the text, as an indication that they are foreign to the Masoretic tradition.

Christian versions

The Byzantines also introduced a concept roughly similar to chapter divisions, called *kephalaia* (singular *kephalaion*, literally meaning *heading*). This system, which was in place no later than the 5th century, is not identical to the present chapters. Unlike the modern chapters, which tend to be of roughly similar length, the distance from one *kephalaion* mark to the next varied greatly in length both within a book (the Sermon on the Mount, comprising three chapters in the modern system, has but one *kephalaion* mark, while the single modern chapter 8 of the Gospel of Matthew has several, one per miracle) and from one book to the next (there were far fewer *kephalaia* in the Gospel of John than in the Gospel of Mark, even though the latter is the shorter text). In the manuscripts, the *kephalaia* with their numbers, their standard titles (*titloi*) and their page numbers would be listed at the beginning of each biblical book; in the book's main body, they would be marked only with arrow-shaped or asterisk-like symbols in the margin, not in the text itself.

The titles usually referred to the first event or the first theological point of the section only, and some *kephalaia* are manifestly incomplete if one stops reading at the point where the next *kephalaion* begins (for example, the combined accounts of the miracles of the Daughter of Jairus and of the healing of the woman with a hemorrhage gets two marked *kephalaia*, one titled *of the daughter of the synagogue ruler* at the beginning when the ruler approaches Jesus and one titled *of the woman with the flow of blood* where the woman enters the picture – well before the ruler's daughter is healed and the storyline of the previous *kephalaion* is thus properly concluded). Thus the *kephalaia* marks are rather more like a system of bookmarks or links into a continuous text, helping a reader to quickly find one of several well-known episodes, than like a true system of chapter divisions.

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 15th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1571 (Hebrew Bible).^[13]

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Aramaic-An Overlooked Piece of the Puzzle

Ancient Aramaic Alphabet

כ/ך	י	ט	ח	ז	ו	ה	ד	ג	ב	א
kaph	yudh	ṭet	ḥet	zayin	waw	he	dalat	gammal	beth	'alaph
[k]	[j]	[tʰ]	[ħ/x]	[z]	[w]	[h]	[d]	[g]	[b]	[ʔ]
ת	ש	ר	ק	צ/ץ	פ/ף	ע	ס	נ/ן	מ/ם	ל
taw	shin	resh	qoph	ṣadhe	pe	ʿayin	semkath	nun	mim	lammadh
[t]	[ʃ]	[r]	[q]	[sʰ]	[p]	[ʕ]	[s]	[n]	[m]	[l]



As you can imagine for shatan to keep people in the dark, there would be a big push to keep the most likely source of the oldest or most reliable manuscripts of the NT hidden or discredited. I'm sure you have heard the debate about the NT being written in Greek first and then translated to Hebrew. I'm forever amused at Christianity's aversion to anything that would point to Semitic primacy. Think about this for a minute. Let's re-write History.

America will be Israel in our re-write China will be Rome and Greece. Our Anointed One has come, born American and speaking English. Before he was born, we were taken over by China and have been permitted to keep our language and religious culture. Our American leaders are not accepting our Anointed One but he is teaching in all the churches around the country. He is speaking English but has a Cajun dialect. Now He is using the Scriptures written in 'Old English' to teach English people. He is executed and His followers continue to preach the Original Message of the Original Scriptures in English and wanted to also write about his life. Do you think for one minute, since we hate being under the rule of the Chinese that this is the language we would first write about the Anointed One to His People? Is this how we would keep his message alive? We would have to be highly trained in linguistics to do this.

By the way, the occupations of the disciples were fishermen, and only one worked in a tax office who may have had some multilingual skill. Would it not make more sense that we would write it in English first, maybe a Creole dialect and then as we went to other countries found people there who could then translate into their language? Just like we do now! We are English speaking people writing this presentation. We did not write it in any other language but our own. If someone wants to read it in Russia and they don't read English- then someone who is fluent in both English and Russian will need to translate it. I certainly could not do it. To simply believe that because the Good News was preached to the Gentiles, it had to be written first in

a Gentile language is a huge mistake. Yahusha preached from the Tanakh and nothing else to the Hebrew people FIRST.

So let's get back to real history. Hebrew historian, Josephus said after being in a Gentile court for years, he was still not great at being able to speak or write Greek, but we are supposed to believe that the Apostle fishermen were able to? In doing so, writing first in Greek, they would be saying they could care less whether the Hebrew speaking people 'got the message'. In our 'new history' example, if as an American, we wanted to be converted to the American Covenant, I certainly would not even begin to give it credence if it were only written in Chinese!

This is where the Aramaic comes in. In the Greek, certain Aramaic words were preserved, so we know the translators knew to leave some words as they were originally written. The Apostles may not have known how to write Torah Hebrew so to speak but it is certain they would know Aramaic. In fact, in the Dead Sea Scrolls we have parts of Daniel that were written in Aramaic! It was Ezra that changed the script of the Hebrew Scrolls into a square more Aramaic lettering. So while the debate rages between the primacy of Greek and Hebrew, what we should be looking at to compare, is the Aramaic. Again, I will suggest for a great resource, Andrew Gabriel Roth's Aramaic New Testament translation. It has the English on one side and the Hebrew Script (for easier reading) on the opposite side of the page with lots and lots of notes, also the already recommended book Ruach Qadim, is where he goes book by book showing why he believes in the Aramaic Primacy from Scripture. It's very compelling.

What is most telling and most awesome in our opinion is that the Aramaic preserves יהוה's name and is not hidden under lord or god - Theos- which, as I pointed out earlier, could mean יהוה or Yahusha or the Ruach Ha Qodech! Don't you think it important to know exactly who it is that is being spoken of? It took seventy Hebrew Rabbis to translate the Hebrew Tanakh into Greek and these Rabbis were at a Greek university in Alexandria Egypt- but we are to believe that the Apostles divinely wrote their letters in Greek with no formal training? Remember they were not going specifically to the gentiles. Not to say יהוה could not do it, but why would He?

This thinking of Greek primacy has more of a satanic smell on it. Shatan has more to gain by spitting in the eye once again of יהוה's chosen people by making us think we gentiles are now the chosen with the chosen message. We need to get this straight. The Shemitic people were given the message first! First in the Tanakh and then again as proof in the eye witness accounts! It was because they did not accept Yahusha as easily that the focus shifted to Gentiles who became covenant family members, were given the chance to proclaim the Name of יהוה and His Son Yahusha- both of which the 'Jew's' refuse to do but will do in the future. So Gentiles were not first choice-we are adopted in and then we change our citizenship. We are no longer Gentiles! We need to get that straight. Moshe and Abraham were not Jews but they were not Gentiles either. They had a relationship with Yahuah and so were inside the family. Blood line makes no difference.

Let's take a peek at some awesome things the Aramaic brings us that the Greek could not with its cultural thought and in actual word meaning not being able to comprehend the Hebrew/Aramaic.

This is one of my favorite examples of clearly showing why we need to search out the Aramaic. This is the only place so far that I have seen the correction made.

In Matthew 26:6-7 we read:

"While Yahusha was in the home of a man known as Simon the Leper, a woman came to Him with an alabaster jar of expensive perfume."

So what is wrong with this? Read Leviticus 13:45-46.

"The person who has such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean! As long as he has the infection he remains unclean, he must live alone; he must live outside the camp.'"

In the Greek translation we have a leper living in the suburb of Jerusalem along with the regular population. This would never be permitted. As Andrew points out, if we further understood Hebrew culture we would find out that lepers cannot:

1. Own property
2. Live near or in Jerusalem, unless it's in a Leper colony
3. Employ servants
4. Own expensive jars of perfume
5. Have feasts in their home, that Hebrews could legally attend.

Andrew Roth also points out on Page 53 of Ruach Qadim "Furthermore, it simply goes beyond credulity to suggest that a lifelong Aramaic speaker like Matthew could possibly make this mistake in a Greek translation, especially since this goes against well known Torah provisions."

Now there have been some suggestions as to why this translation is still correct in the Greek. Here are a few that Andrew pointed out. That maybe Simon *had been* a Leper, and Yahusha had cured him and he was giving a feast in His honor to celebrate the miracle. And that maybe 'Simon the Leper' just became his nickname afterwards because of the miracle. But the text does not tell us this is the case, so we can't read into what is not given. Lepers, as a matter of Torah, are never called that once they are healed! They are pronounced "clean" by the priests and only after that can they re-enter the social frame work of the city. There would also be a major issue leading to legal actions if a man was clean of leprosy but still called a leper. It would drive away his business and he could sue for slander. So you see that this could not possibly be right. Garba and Garaba have very different verbal inflections from each other that reveal their different meanings. It looks like the scribe looked at the Aramaic and made the wrong choice for one means leper and the other means JAR MAKER! Now which do you think makes more sense? But now in history this poor man should be known as Simon the Jar Maker. Re-read Matthew 26 and see if this does not fit the story better and most importantly it does not break Torah!

One last and very important example I would like to take from Andrew's Translation of the Aramaic English New Testament or the AENT showing issues with the Hebrew Translations. We are after the truth here, not bashing Greek. We need to look at it all.

From the chapter on "Coequal of Elohim" in regards to Philippians 2:6 and Yahusha.

I would like to pick up on page 757.

"Critics (our comment- that would be Kabbalah) posture that the Father יהוה, who is ein sof (without end) cannot indwell in a human being, but these critics are simply plying theological limitations upon hwhy's omnipotence.

The issue shifts to not *if* יהוה could do this, but *would* He do this? In 134 places in the Tanakh, the Scribes (Masorettes) working under authority of the rabbinate removed the Name of יהוה and inserted "Adonai" in many places where the Name יהוה was directly pointing to Mashiyach! Rabbinical tradition was very "inconvenienced" by this very fact (in places like Psalm 110) so they rewrote many verses to suit their own religious traditions.

"Another important Scriptural guide is found here: "And they shall look upon **Me** (et) whom they have pierced, and they shall mourn **him** as one mourns for an only son". (Zechariah 12:10). However, the JPS renders this verse, "they shall look upon Me because they have thrust him through," which does violence to the Hebrew, so as to shore up their own traditional religious orthodoxy. The use of **et**, as in "B'reshet bara Elohim hashamayim v' **et** ha' aretz; In the beginning Elohim created (et) the heavens and the earth" (Genesis 1:1). The key word **et**, as a direct object pointer; its purpose is to point to the part of the sentence that receives the action from another. In this case, the heavens and earth receive the action of their creation from יהוה. This is such a basic and consistent rule that in every other place **et** appears, the direct object is *always* pointing to the phrase after it as the receptor. Granted, though in Genesis 1:1 **et** appears after heavens but before earth, because it is a compound structure (heavens and earth) and the pointer must in this case appear before the appearance of the latter term, still that minor oddity does not prevent the JPS translators from telling us rightly where the heavens and earth are receiving their action from, nor does this difficulty arise in any of the several hundred places in Scripture; however in this passage in Zechariah 12:10 is very controversial in their own eyes."

In Zechariah's case, the placement of **et** leaves no doubt whatsoever that it is יהוה receiving the action of piercing, and yet they mourn **him** (Mashiyack) as an only son! This fact alone clearly proves that יהוה is somehow pierced and yet He does not die, but it also shows that His son does! But then if the son can die how is he "equal" with יהוה who can never die" The answer lies in understanding the difference between "equal" in Aramaic and English. When we say "equal" we mean a sense of equivalence, such as 2+2=4. However, to say "equal with יהוה" in this context does not mean *identical* but rather "*of the same substance as Elohim.*" Water and ice have the same substance but they are not identical; neither does each one do the exact things of the other. Mashiyach is made up of the same "divine" nature as יהוה, but is given a subservient function by the very nature of the fact that he has become human. That is also why he can say "I am nothing without my Father" because without the divine component he is just as another man.

THE MASSORAH.

<http://jdangel2009.angelfire.com/Massorah.html>

All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text (which is arranged in two or more columns), a varying number of lines of smaller

writing, distributed between the upper and lower margins. This smaller writing is called the Massorah Magna or Great Massorah, while that in the side margins and between the columns is called the Massorah Parva or Small Massorah.

The word Massorah is from the root masar, to deliver something in the hand of another, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those into whose trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

The Text itself had been fixed before the Masoretes were put in charge of it. This had been the work of the Sopherim (from sopher, to count, or number). **Their work under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in Neh.8:8.** The Talmud explains that "the book" meant to original Text; "distinctly" means explaining it by the Chaldee paraphrase; "gave the sense" means the division of the words, &c., according to the sense; and "caused them to understand the reading" means to give the traditional pronunciation of the words (which were without vowel points)(Cp. Ezra 7:6,11). The men of "the Great Synagogue" completed the work. This work lasted about 110 years, from Nehemiah to Simon the first, 410-300 B.C.

The **Sopherim** were the **authorized revisers** of the Sacred Text; and, their work being completed, the Massorites were the authorized custodians of it. Their work was to preserve it. The Massorah is called "**A Fence to the Scriptures**", because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combination of words, &c. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and preventing the loss or misplacement of a single letter or word.

This Massorah is not contained in the margins of any one Manuscript. No Manuscript contains the whole, or even the same part. It is spread over many Manuscripts, and Dr. C.D.Ginsburg has been the first and only scholar who has set himself to collect and collate the whole, copying it from every available Manuscript in the libraries of many countries. He has published in three large folio volumes, and only a small number of copies has been printed. (Pastor Arnold Murray of the Shepherd's Chapel has been allowed to receive and own a copy). These are obtainable only by the original subscribers. Dr. Bullinger (of which the greater part of this Biblical study I am preparing is taken from) was the only Christian Scholar that Dr. Ginsburg thought worthy enough and allowed him to proof-read the Massorah. **(Do do think we have very many Christian scholars today that could read the Masorrah?)**

When the Hebrew Text was printed, only the large type in the columns was regarded, and the small type of the Massorah was left, unheeded, in Manuscripts from which the Sacred Text was taken.

When translators came to the printed Hebrew Text, they were necessarily destitute of the information contained in the Massorah; so that the Revisers as well as the Translators of the Authorized Version carried out their work without any idea of the treasures contained in the Massorah; and therefore, without giving a hint of it to their readers.

This is the first time (i.e.in the Companion Bible in which part of this study is taken from) that an edition of the A.V. has been given containing any of these treasures of the Massorah, that affect so seriously the understanding of the Text. A vast number of Massoretic notes concern only the orthography, and matters that pertain to the Concordance. But many of those which affect the sense, or throw any additional light on the Sacred Text, are noted in the margin of the Companion Bible (and in the notes in this particular study).

Some of the important lists of words which are contained in the Massorah are also given, namely, those that have the "extraordinary points"; the "18 emendations" of the Sopherim; the 134 passages where they substituted Adonai for Yahuah; and the Various Readings called Severin. Other words of importance are preserved in the notes.

Readers of the Companion Bible are put in possession of information denied to former generations of translators, commentators, critics, and general Bible students.

For further information on the Massorah see Dr. Ginsburg's "Introduction to the Hebrew Bible", of which only a limited edition was printed; also a small pamphlet on the Massorah published by the King's Printers.

The Hebrew text of the Old Testament stands upon a somewhat different footing. The form in which it appears in the printed Bibles is that in which it has been fixed by the Jews themselves for centuries. But a close examination reveals the fact that, jealously guarded as it thus has been, there must have been an earlier period in its transmission, during which errors and alterations crept in. The existence of such errors may be easily shewn, without passing beyond the limits of the Hebrew text itself, by a comparison of the corresponding chapters in the Books of Samuel and Kings on the one hand, and in the Chronicles on the other. Of the MSS. which have as yet been examined, but few date back as far as the 10th century A.D., and these few contain only portions of the Bible. But the ancient Versions at once carry us back to a period from 500 to 1000 years anterior to this: they thus reflect, with more or less exactness, a text far older than that represented by the earliest Hebrew MSS. Certainly, to classify and account for all the divergences which they exhibit is a problem of extreme complexity, and perhaps insoluble: but, if used with tact and sobriety, the ancient Versions afford invaluable aid in restoring order and sequence where the Hebrew, as we possess it, appears involved in much confusion. A comparison of the present edition with that of 1880, and indeed with the earlier Commentaries generally, will, it is believed, make it probable that the gain from this source is still far from exhausted.

Cases, however, occur in which a suspicion of corruption attaches to the text, which even a comparison of the Versions does not avail to remove. Here, then, nothing remains but to make a temperate use of critical emendation. However reluctant we may be to admit the principle of conjecture, an exceptional application of it is justified in the case of the Old Testament (1) by the long interval which elapsed between the composition of most of the books and the earliest date to which we can trace them, and (2) by the nature of the Hebrew characters, which, in every phase through which the alphabet has passed, are very liable to be confounded. Purely arbitrary emendations are, of course, inadmissible; but there are many passages which become at once intelligible on a slight alteration in the form of one or two of the letters. Changes of the vowel-points are also occasionally of service, but these do not in the same sense fall under the head of conjecture, for the vowel-points merely represent a valuable, but still

post-Christian, *exegetical* tradition. It should perhaps be added with regard to the Various Readings generally, that none have been admitted which do not appear, in the editors' judgment, to be either actually preferable to the Hebrew text, or to possess a claim to consideration beside it.

The editors of the New Testament cannot forget the special obligation which they were under to Drs. Westcott and Hort, who allowed them to make use of their revised text—the fruit of thirty years of labour—before its publication, which took place in 1881. They would also wish to repeat their acknowledgments for helpful criticism when the work first appeared to Mr. S. Bloxidge, formerly of Exeter College, and others. In the present edition their task has consisted chiefly in the addition of new collations, of the Revised Version throughout, of Godet on St. Luke, St. John, and Romans, of some of the most valuable parts of the *Speaker's Commentary*, such as Gifford on Romans, Evans on 1 Corinthians (and on isolated passages in other books), Waite on 2 Corinthians, Scott on St. James, of Holtzmann and Weiss on the Pastoral Epistles, and Westcott on the Epistles of St. John. A few notes have been introduced occasionally from other sources, especially from the late Dr. Field's *Optimæ Norvicæ*, Part IV. It would have been easy to increase the number of these additions, but the editors were unwilling to do this where the notes were already heavily weighted with references. The Various Readings introduced for the first time are those of the Revised Version, and of Weiss on St. John and Romans. It has also been sought to make the notes more useful to the general reader by omitting some which turned on minor details of scholarship, and by the extended use of brief explanations.

The editors of the Old Testament, Drs. Cheyne and Driver, have remained the same throughout. The New Testament was originally entrusted to the Rev. R. L. Clarke, Fellow of Queen's College, and Mr. Alfred Goodwin, at that time Fellow of Balliol College, and now Professor of Greek in University College, London. In the revision of 1889 Dr. Sanday, then Principal of Bishop Hatfield's Hall, Durham, and now Dean Ireland's Professor at Oxford, was associated with Mr. Clarke; and the same two editors undertook the revision of the present year. This had been completed and the sheets sent to press, when, on June 13th, Mr. Clarke, who had been for some time in a precarious state of health, died. His career at Oxford had been that of a distinguished scholar, and his modest and self-depreciating character could not hide his real abilities. His loss is deeply felt by his colleagues.

September 1888.

T. K. CHEYNE.
S. R. DRIVER.
W. SANDAY.

Next up we see some vital information about the Massorah and the Aleppo codex.



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BIBLE REVIEW 7:4, AUGUST 1991

The Aleppo Codex

Ancient bible from the ashes

By Harvey Minkoff



Considerable cloudiness and mild today and tomorrow.
Temperature Range Today—Max., 53; Min., 36
Temperatures Yesterday—Max., 50; Min., 39
Full U. S. Weather Bureau Report, Page 32

Company.

EMBER 3, 1947.

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JERUSALEM TORN BY RIOTING; ARABS USE KNIVES, SET FIRES; JEWS REPLY, HAGANAH IN OPEN

Moslem Sages Ask Holy War As Duty to Bar Palestine Split

Egyptian Army Chief Checks on Border Troops—Mid-East Hostility Fanned— U. S. Couple Assaulted in Baghdad

14 ARE SLAIN IN DAY

8 Jews Reported Killed in Palestine Clashes —Mob Loots Shops

ZIONIST MILITIA ARRESTED

By The United Press.

CAIRO, Egypt, Dec. 2—The holy, Cairo the Arab strategy against partition. The spokesman said that no Arab state recognizes their claim on the Moslem world in neo-

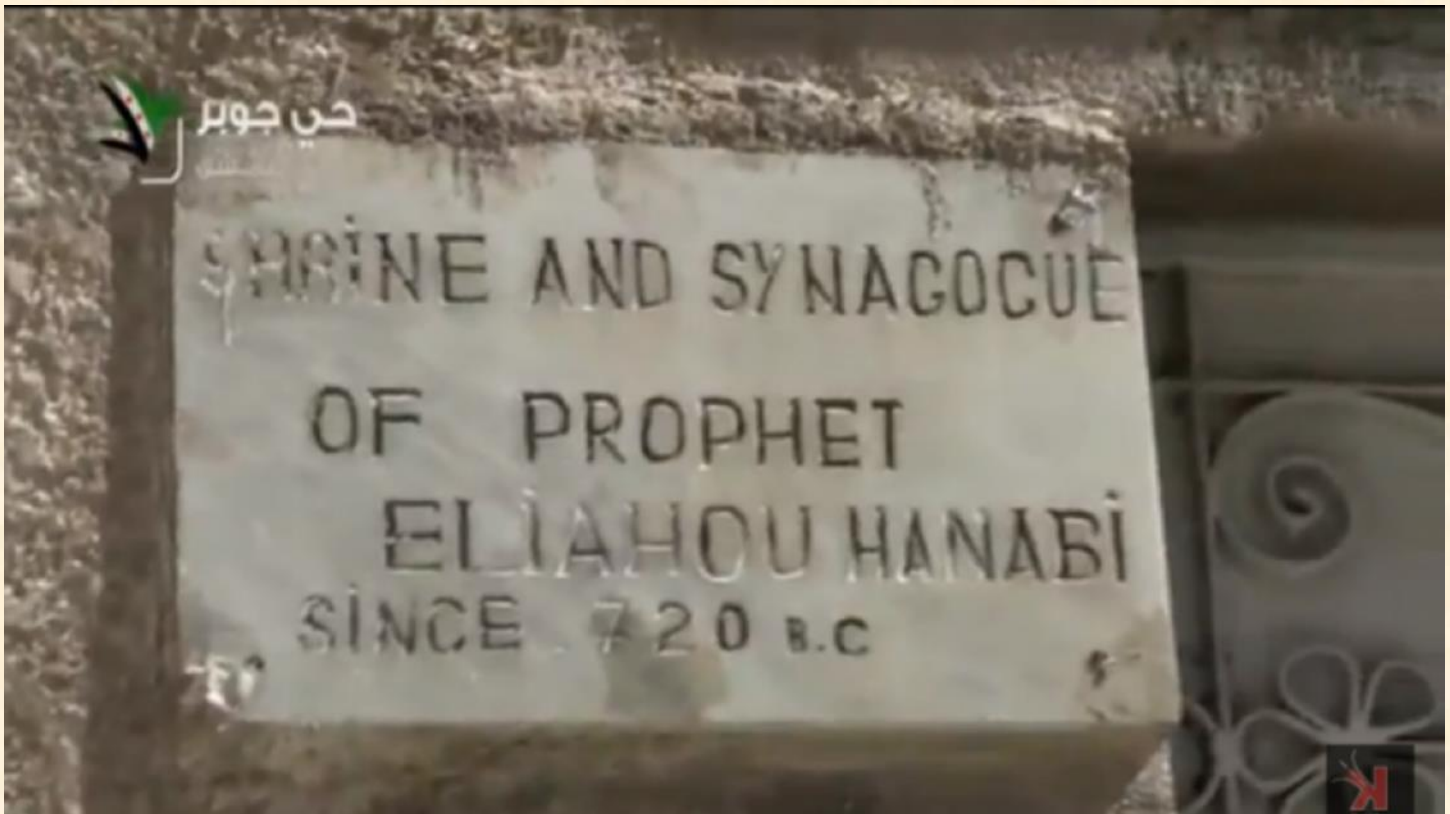
The date was December 2, 1947, four days after the United Nations decision to partition Palestine into a Jewish state and Arab state. Arab mobs in Syria were once again looting, burning, murdering and raping local Jews under the aegis of their, government's anti-Zionism campaign. Similar pogroms had been staged throughout the country in 1945 to celebrate Syria's newly gained independence from France, and they would occur again in 1949 in frustration over the Syrian army's defeat by the fledgling state of Israel.



The 2,500-year-old Jewish community of Syria, was nearing extinction. All the synagogues of Aleppo were systematically destroyed, every Jewish-owned store was looted and 6,000 of its 10,000 Jewish inhabitants fled to refuge in foreign lands.

Rabbi Moshe Tawwil and Asher Baghdadi, the caretaker, watched in horror as the flames raging through the Jewish quarter of Aleppo consumed the ancient Mustaribah Synagogue, an architectural landmark since the fourth century. The building— which had survived the changes of 1,500 years— shuddered when the intense heat twisted its iron beams and cracked the giant foundation stones.

Then the fire engulfed the Cave of Elijah chapel and the shrine where the community stored its religious relics. Encouraged by the soldiers supposedly sent to protect the synagogue, rioters stormed the building, hurling 40 Torah scrolls into the courtyard where they were drenched in kerosene and set afire, along with thousands of other books and sacred items.¹ When the still-smoldering rubble of Aleppo's main synagogue was searched four days later, the world of biblical scholarship was stunned to hear that it had lost a priceless treasure—the Aleppo Codex. This 760-page parchment manuscript, written in the early tenth century, was the oldest copy of the complete Hebrew Bible containing vowel signs, punctuation, notations for liturgical chanting and textual notes.



To understand the importance of the codex— known in Hebrew simply as *Keter Torah* (the Crown of the Torah) or *Keter Aram Zova* (the Crown of Aleppo)—we must go back a few thousand years, to the earliest manuscripts of the Bible.

Ancient manuscripts generally did not leave space between words. The reader’s knowledge of prefixes, suffixes and impossible letter combinations provided the clues to word division. Usually this was adequate. But in many cases alternative word divisions were possible. For example, in **Genesis 49:10** the Hebrew (hlyv can be read as *sûlyloh* (Shiloh) or *sûay loh* (tribute to him).

The translation in the King James Version is based on the first reading:

“The sceptre shall not depart from Judah nor a lawgiver from between his feet **until Shiloh comes**”.

The New English Bible follows the second: “

The sceptre shall not pass from Judah, nor the staff from his descendants, **so long as tribute is brought to him...**”

As you may have deduced from the contrasting vowels in *sûiyloh* and *sûay loh*, the ancient Hebrew alphabet showed only consonants, but not vowels. Given the nature of Hebrew grammar, anyone fluent in the language can read almost every word. in a running text without ambiguity,² just as we know from context which syllable of *project* to stress in “Singers must project their voices” and “The project required funding” even though English spelling does not use accent marks. But a small number of homographs exists (like the two different words spelled *bow* in English); names and foreign words (such as for newly encountered flora and

fauna or alien religious practices) stand outside the grammatical system; and, of course, when Aramaic became the everyday language of the Jews, fluency in Hebrew required conscious study. Methods had to be found, therefore, to preserve the correct pronunciation of the sacred texts.

Among the earliest reading aids was the introduction of *matres lectionis*, literally “mothers of reading.” These are consonants that are used to indicate vowel sounds, for example *h* for *a*, *y* for *i*, *w* for *o*. Thus, *bn* would be pronounced *ben* “son”, *bnh* would be *bená* “her son”, and *bny* would be *bení* “my son” and *bnw* would be *benó* “his son”. The practice was not universally applied even to the same word; a spelling with such a consonant was said to be “full” (*plene* in Latin, *male*’ in Hebrew) and one without the consonant was called “lacking” (Latin, *defectivus*; Hebrew *h\aser*).

Lists of problematic words were also compiled. A few such words are recorded in the Babylonian Talmud, the 63-volume compilation of discussions from the Palestinian and the Babylonian rabbinical seminaries of the first to sixth centuries C.E. There are, for instance, comments about spellings that require special attention because they have two pronunciations (*Nedarim* 37b—38a) and about compound words are spelled separated and which connected, for example the names Ben Oni (son of my pain) versus Benjamin (son of strength) Beth El (house of God) versus Yisrael (he wrestles with God) (*Soferim* 5:10–11).

Even though punctuation is a much later invention, the Talmud shows awareness of the concepts of sentence and intonation. One statement suggests that when the Torah is read aloud to an audience that does not know Hebrew, the reader should present the Hebrew one sentence at a time and then wait for the translator to explain it (*Megillah* 4:4). Another refers to the practice of indicating hand motions the rise and fall of the voice when reading the Torah (*Berakhot* 62a),³ a practice followed by some Yemenite and Italian Jews.

We can see, then, that from earliest times, transmitting the biblical text from one generation to the next included teaching the correct pronunciation of the words, phrasing and intonation. This had to be done orally, of course, since there was no technique for writing vowels and punctuation.

The entire undertaking of textual transmission—both the what and the how—is known as Masorah, from the Hebrew verb meaning “hand over.” The verb appears in the opening sentence of Mishnah *Avot*: “Moses received the Torah on Sinai handed it over (*masar*) to Joshua, and Joshua Elders...” In time a class of teachers arose particular skill was Masorah.⁴ Devoting their to the book (*sefer*) par excellence, they were *soferim* in Hebrew,⁵ though the name is now too narrowly translated “scribes”—a term which has acquired unjustly pejorative connotations from Gospels.

In addition to correct pronunciation, the “what” of the Masorah included the integrity of the sacred text. The *soferim* determined the correct division letters into words; they systematized the breaking the biblical text into units approximating paragraphs; they distinguished different poetic layouts, for example the two parallel columns of half-lines for the Song of

Moses ([Deuteronomy 32:1–43](#)) and the “half brick over whole brick, whole brick over half brick” of the Song of the Sea ([Exodus 15:1–18](#)) and the Song of Deborah ([Judges 5:2–31](#));⁶ and they Hebrew set standards for the size and shape of letters, length and width of columns and the type of writing materials to be used. All of these decisions are such antiquity that they are taken for granted discussions part of the *halakhah* (Jewish law) for writing Torah scrolls, just as we do not question why lower case *p, q, b, d* are distinguished from each other by the relative position of the circle and stem, while upper case *P, Q, B, D* are distinguished in an entirely different which way.

Standards notwithstanding, individual manuscripts were only as good as the copyist who made and them. Then as now, clerical workers could be overworked and careless. But while today proofing one copy of a book to be printed almost guarantees that all others from the same press run will be identical concepts (though errors at the binding stage might omit suggests duplicate pages), every handwritten text is unique audience and must be checked separately for accuracy. The scribes therefore devised techniques for checking then manuscripts—the “how” of the Masorah.

Some techniques are still familiar to us. Most with modern authors have proofread printer’s galleys by reading them aloud to a friend, spelling out words, still announcing new paragraphs, calling attention special features like italics and bold type—all of which must be checked against the original. This the scribes also did. But for spot-checking or working alone, they used a mathematical form of proofing: they counted the letters, words and sentences in each book of the Bible, and listed the middle letter, word and sentence; a manuscript that had an incorrect total or that had the wrong letter or word or sentence in the middle position was obviously in error. In fact, the Talmud (*Kiddushin* 30a) explains: “This is why they were called *soferim*, because they and counted [in Hebrew, *hayu soferim*] all the letters the Torah. They said the *waw* of *ghwn* [[Leviticus 11:42](#)] is the middle letter of the Torah, *drsû* [[Leviticus lives 10:16](#)] is the middle word, and *whtglh* [[Leviticus 13:33](#)] begins the middle sentence.”

Of course, an addition and omission on both sides of the divide would cancel each other. So lists were also made of how frequently individual words appear in the text; spot-checks of the vocabulary could determine if a manuscript contained errors.

Though sometimes denigrated as mechanistic, of the Masorah actually contributed significantly to biblical exegesis and Hebrew language. For example, the question of what constitutes the “same” layouts, word is not always easy to answer. Is the plene spelling the same word as the defective spelling? (For an analogous situation in English consider whether *draft* is the same word as *draught*.) Is *devoted* the same word in “The money was devoted to charity” and “The children were devoted to their parents”? Is the noun *revolution* that corresponds to *revolt* the same word as the *revolution* that corresponds to *revolve*? In trying to answer questions like these, some Masorettes—specialists in Masorah—became quite adept at grammatical analysis and etymology. Their notes often list how many times a word is spelled plene or defective

(draught/draft), whether a particular word has two different meanings (devoted) and whether a particular form is really two different words (revolution).

Unlike the details of paragraphing and lettering, which are part of the text itself, the proofreading techniques and grammatical comments of the Masorah were written separately. Out of fear that their comments might be mistaken for sacred text, the Masoretes did not annotate scrolls used in the liturgy.

The appearance of the codex—or bound book—in the early years of the Christian era presented the Masoretes with a convenient way of distinguishing liturgical texts from other copies of sacred Scripture. The scroll remained the only acceptable format for public reading of the Bible; books, however, were acceptable in non-liturgical contexts. Now, using the codex format, it was possible to write the Masorah notes and explanations next to the text of the Bible.

Typically the written Masorah takes two forms: short notes (called in Hebrew-Latin *masorah parva*, “small masorah”) and extended comments (*masorah magna*, “large masorah”). The *masorah parva* appear as abbreviations in the margin next to and between the columns and refer to a word in that column marked with a symbol; for example, using analogous English forms, “draft L B” would mean “this spelling of *draft* is *Lacking* elsewhere in the *Bible*” “devoted M 3 P” would mean “*devoted* occurs with the *Meaning* it has here 3 times in the *Prophets*” The *masorah magna* appear on the top and bottom of pages and in appendixes after the text. They contain fuller explanations of the *masorah parva*, such as complete cross references of additional occurrences of words, as well as other comments that the Masorete thought might help the scribe or reader. Thus, the answer to our third question above might be: “*revolution* from *revolt* here, but from *revolve* in next chapter.”

Because many scrolls and books are easily destroyed by climate and man-made disasters, many details in the subsequent development of the Masorah are unclear. However, by the ninth and tenth centuries, codices of the Hebrew Bible contain a highly developed system of reading aids.

First of all, there are the *nequdot*, or “points.” These are dots and dashes placed above, below and sometimes inside consonants letter to indicate the vowel sounds that follow; for example, a dash below *bet* (*b*) would signify *ba*; a dot above *bet* would stand for *bo*. Manuscripts show evidence of three competing systems, called by scholars Palestinian, Babylonian and Tiberian. The Tiberian notation is the most fully developed and is the one in use today.

In addition, there is an elaborate system of *te ‘amim* “accents,” some two dozen symbols (depending on how one chooses to count certain variations) written above and below the words. These indicate the syllable stress and, through different combinations, the most subtle distinctions of phrasing and intonation. As such, they are indispensable for the analysis of Hebrew grammar. Their original purpose, however, may have been to convey the traditional melody used during the reading of the Bible in religious services, and in this context they are

known to most American Jews as the “trope” that they had to learn when preparing for their bar or bat mitzvah recitals.

Finally, the ninth and tenth century codices of the Hebrew Bible contain very extensive *masorah parva* and *masorah magna*.

Though emanating from at least two different schools, the best of these manuscripts are strikingly similar in most matters relating to vowels, accentuation and punctuation. The explanatory comments, however, vary, and it is possible to cite “the Masorah of” particular scholars. In fact, the *sevirin* (“some believe”) notation, which some writers used frequently and others rarely, cites opposing views in order to reject them.

Aaron Ben Asher was the outstanding Masorete in Tiberias during the tenth century, the scion of a family respected for two centuries as Bible scholars. His *Dikdukei ha-Te ‘amim* (Details of Accentuation),⁷ while mainly concerned with correct pronunciation, was among the earliest analyses of the grammatical behavior of prefixes and suffixes in Hebrew—and, of course, their influence on syllable stress. His *Keter Torah*, the biblical codex that he wrote in the early decades of that century, is considered the finest Masoretic Bible ever produced. In addition, it is most likely the first manuscript of the complete Hebrew Bible to contain all the notations for vowels, accents, intonation and melody which we have been describing. He also included a fully developed Masorah.

With its hundreds of thousands of graphic details, the Ben Asher Codex—380 leaves (760 pages), each measuring 10 by 13 inches, with three columns to a page in most places—is the culmination of 1,000 years of Masoretic effort. And it is accurate. Because of scribal errors or inherent flaws, all other extant medieval manuscripts of the Hebrew Bible exhibit numerous discrepancies between the text and the Masorah. Only the Ben Asher Codex is almost perfect in all the details of word counts cross references and grammatical notes. It is, as Moshe Goshen-Gottstein says, “the authoritative manuscript within the boundaries of its subtype which, to all intents and purposes, became almost identical with the Tiberian Massoretic Text a thousand years ago.”⁸

The fame of the Ben Asher Codex was legion. Moses Maimonides, the great 12th-century philosopher and Bible scholar, held it up as a model. “Everyone relied on it,” he wrote, “because Ben Asher worked on it for many years and proofread it many times, and I based myself on this for the Torah scroll that I wrote.”⁹ And other codices, such as the Leningrad Codex of 1008, were long ago corrected to bring them into line with the Ben Asher manuscript.

How the Ben Asher Codex found its way to Aleppo and among the flames of a pogrom is also instructive.

The veneration of the Jews for the Ben Asher Codex made it a valuable commodity for others as well: Several times it was stolen by kings and conquerors and held for ransom. Maimonides

saw it in Cairo after the Jews there ransomed it from the Seljuk Turks, who had looted it from Jerusalem. It arrived in the thriving metropolis of Aleppo—where it became known as the Aleppo Codex or *Keter Aram Zova*—sometime around 1478, after Jewish Aleppines paid off the Ottoman sultan.

Situated in the rocky Syrian mountains 300 miles north of Jerusalem and 70 miles east of the Mediterranean Sea, Aleppo has been ruled by Hittites, Arameans, Israelites, Assyrians, Persians, Greeks, Romans, Turks, French and Arabs. It is mentioned in **Psalm 60:1** and **2 Samuel 10:6**, under the Hebrew name Aram Zova (literally “the Zova district of Syria”), as one of the areas conquered by King David. As H\alab, its history goes back a millennium further. Local legend derives the name from the belief that the patriarch Abraham milked (Arabic *h\alab*) his flocks here and distributed the food to the poor¹⁰

The Jewish community of Aleppo dates from at least the fifth century B.C.E., when, according to the first-century Jewish historian Josephus, the Persian king Xerxes instructed Ezra to organize Jewish courts for the area. The close ties between this community and the Jewish centers in Palestine during the Hellenistic period can be seen the interesting law of provisional divorce: Since Judaism does not presume the death of a missing spouse, travelers to foreign lands provided their wives with divorce papers that went into effect if they did not return by a certain date; for Palestinian Jews, “foreign” was defined as north of Aleppo.

“The road from every village leads Aleppo,” according to a local saying. And, indeed, situated as it is on the major ancient caravan route between India and Persia to the east, Turkey and Greece to the north and Egypt to the south, Aleppo has long been a center of commerce. Aleppine merchants figured prominently in the economies of Egypt, Iraq and Anatolia; the first Jew to settle in Calcutta, Shalom ha-Kohen by name, was from Aleppo. And its turn, Aleppo attracted notables government, commerce and scholarship. *H\alabi chalabi*—“a man from a H\alabi gentleman”—they used to say in Ottoman Turkish¹¹

After the Arab conquest of the seventh century C.E., the Jews of Aleppo prospered in occupations that Muslims did not want or that their religion banned—banking, dyeing, tanning—as well as in medicine and public service. Travelers to Aleppo during the 13th century reported a thriving Jewish community with three synagogues and many scholars. In 1225, for example, the head of the community was Joseph ibn Shimon (sometimes called ibn Aknin), the “beloved disciple” for whom Maimonides wrote his famous *Guide for the Perplexed*.

Devastated along with the rest of the city by Tamerlane in 1400, the Jewish community was rebuilt toward the end of the century. It was then greatly strengthened with the arrival of Jews expelled from Spain in 1492 by the Catholic monarchs Ferdinand and Isabella, once again becoming a center for Jewish scholarship. The Aleppo *Mahzor* (that is, Holy Day prayer book) was published at the Hebrew press in Venice in 1527 and is the source of many otherwise unknown religious poems of the Spanish- Jewish liturgy.

The main synagogue of Aleppo housed a rabbinical college with an extensive library and many rare manuscripts, including a Maimonides manuscript written in 1236, a Pentateuch dated 1341—and the Aleppo Codex.

Though Aleppo was an important administrative center of the Ottoman empire, its economic and cultural position declined during the 19th century, along with the empire in general. European powers wrested concessions from the Ottomans. In particular, the right to grant consular protection to hundreds of local Arab Christians created a class of Ottoman subjects with loyalties to England, France, Holland and a variety of other European patrons. Coupled with the fact that non-Muslim communities—including at least four Christian denominations—had for centuries been allowed autonomous courts, schools, charities and police functions, the result was a rupture in the social fabric of Aleppo.

Previously, for example, ethnic and religious groups concentrated in certain neighborhoods, but there were no wholly homogeneous areas: the so-called Kurdish Quarter was predominantly Christian; Muslims lived in the al-Saliba district, home of the Christian elite and their churches; and Muslims lived next door to the synagogue and Jews next to the mosque in Bahsita, the Jewish neighborhood. By the end of the century, however, Jews were living in a ghetto separated from the rest of the city by a gate.¹²

In addition, the opening of the Suez Canal broke the monopoly of the overland trade route to the East. As Aleppo was no longer at the crossroads of the world, rich merchants emigrated, taking with them the city's high culture along with its wealth. By 1942, almost 65 percent of the Jewish residents required assistance from communal charities, funded from foreign sources. Even the library of the main synagogue was sold off to raise money—except for the Aleppo Codex.

According to Meir Turner of Hebraica/Judaica, a New York City rare-book dealer, representatives of the Zionist shadow government in British Mandate Palestine tried to acquire the Codex. But the Aleppine Jewish community maintained a mistakenly optimistic belief that it could protect its ultimate treasure. Then came the pogroms, and the news that the Aleppo Codex had been lost to the flames.

The horror of the loss was twofold. Not only was the Aleppo Codex a priceless artifact, but the promise of its contribution to scholarship had never been fulfilled.

In Aleppo it was stored in the venerable Mustaribah Synagogue and carefully guarded. For fear that it might be damaged or stolen yet again, visitors were kept away. Thus, instead of this manuscript, Jacob ben Hayyim used an eclectic version based on what was available to him when he edited Bomberg's 1525 rabbinic Bible, which became the basic text of Christian Hebraists until this century. Because Paul Kahle, one of the most influential Masoretic scholars of this century (who, by the way, was driven from his native Germany by the Nazis in 1938 because his writings were too favorable to the Jews), could not get permission to remove this codex, he used the corrected but less desirable Leningrad Codex in his 1937 revision of Rudolf Kittel's monumental *Biblia Hebraica*. And when Umberto Cassuto—the preeminent historian

of Italian Jewry and chief editor of the Hebrew *Biblical Encyclopedia*—examined the manuscript in 1944, he was not even allowed to take notes.

Needless to say, however, Bible scholars longed to see it. As Marc Brettler explained in a recent issue of **BR**,^a while the Qumran documents are 1,000 years older, they are fragmentary and limited to the consonantal skeleton. Ben Asher's Aleppo Codex is the oldest text of the entire Hebrew Bible containing vowels, punctuation and textual notes. Thus, the efforts to remove it to Palestine, and the horror at the news that it had been destroyed in the 1947 pogrom.

But the story did not end there. In the 1958 volume of *Sinai*, in a Hebrew article entitled “Ben Asher's ‘Keter Torah’—A Brand, Plucked from the Fire,” Israel's president Yitzchak Ben-Zvi was able to announce that the Aleppo Codex, seriously damaged but still priceless, had found its way to Israel.

Ben-Zvi did not disclose how the codex was smuggled out of Syria and into Israel. The danger was too great. The 5,000 Jews in Syria—1,500 in Aleppo—are virtual hostages. Their religious schools have been closed by the government. They have no civil protection against intimidation and violence. They may not hold public jobs, may not meet privately with foreigners, may not travel—and may not emigrate from the country where they are treated this way.

As years passed, however, refugees from Aleppo reached safety and the story was pieced together from many sources over two decades. There are contradictions and unanswered questions, of course—because of the confusion inherent in the riots, the passage of time, the desire of some to exaggerate their part and of others to protect family and friends still at risk in Syria.

In general, though, it seems that Rabbi Moshe Tawwil and Asher Baghdadi found the burned codex in the ashes of the destroyed synagogue and gave it to a Christian friend to hide. After being moved among hiding places for almost ten years, the codex was given to Mordecai Fahham, unannounced, the day he was allowed to leave for Turkey, and he smuggled it into Israel at great personal risk. It is now in the custody of the Ben-Zvi Institute and the Hebrew University.

A quarter of the original manuscript was destroyed: all of the Pentateuch up to **Deuteronomy 28:17**, Ecclesiastes, Esther, Lamentations, Daniel, Ezra and Nehemiah, and a few chapters from other books. But the remainder—294 leaves or 588 pages—promises to change our understanding of the Masoretic text.

We have already noted both the view of Maimonides that the Aleppo Codex should serve as a model for Torah scrolls and the belief of Professor Moshe Goshen-Gottstein that the Tiberian Masoretic text is identical to that in the Codex.

Absent the Aleppo Codex, however, the text for Hebrew Bibles has come from the Leningrad Codex of 1008, which is a century later and considerably less perfect. It is not surprising, therefore, that immediately after its reappearance, the Aleppo Codex became the centerpiece of the Hebrew University Bible Project, whose goal is publication of a critical edition of the entire Hebrew Bible.

A burst of scholarship followed the reappearance of the Codex. A facsimile of the surviving portion was published by the Magnes Press of the Hebrew University in 1976, edited by Goshen-Gottstein. There have been studies, as well, of its accentuation, grammatical notes, relation to other manuscripts and place in biblical history.¹³

As mentioned earlier, by the tenth century, Hebrew manuscripts of the Bible exhibit only few and minor differences. Thus, we should not expect that examination of the Aleppo Codex will yield headline-grabbing new readings. Goshen-Gottstein puts it well: “I do not foresee that any future evidence could possibly dislodge the Aleppo Codex. Whereas I have no doubt as regards the suitability of this codex as a base text for our text critical edition, one may have practical hesitations as regards an edition for general and liturgical use.”¹⁴

But the value of the Aleppo Codex to scholarship cannot even be predicted yet: Whole generations of Bible scholars have never even seen a fully annotated masoretic text and have no idea what knowledge it may hold.

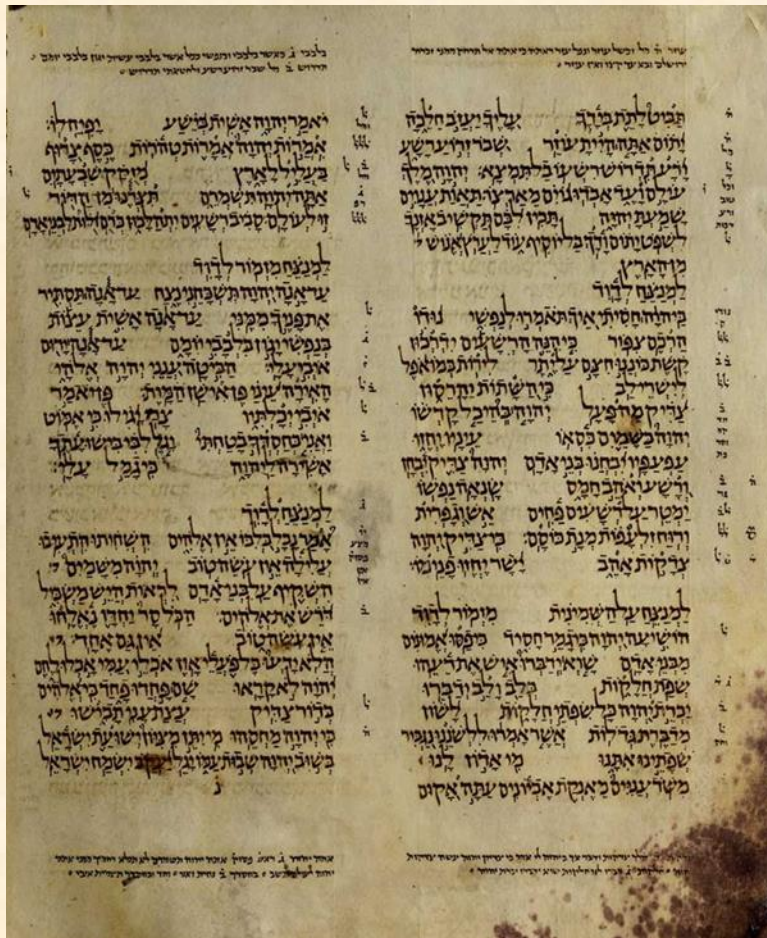
How the Aleppo Codex will change our understanding of the Hebrew Bible, only time—and study—will tell.

I am grateful for the generous assistance of Suzanne Siegel of the Hunter College Library, Rabbi Jerry Schwarzbard of the Jewish Theological Seminary Library and the library staffs of Yeshiva University and Fordham University.

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The Aleppo Codex

<http://aleppocodex.org/links/7.html>



The Aleppo Codex is an old manuscript of the Bible, reflecting the Masorah very exactly, written by the renowned Masorete, Aharon Ben Asher.

The Aleppo Codex belongs to a large “family” of Masoretic manuscripts, which contain vocalization, cantillation marks, and Masoretic annotations. The most ancient manuscripts of this type were written in the ninth and tenth centuries CE, that is to say, a thousand years after the Dead Sea Scrolls. No manuscripts have survived from that long intervening period, except for a few Geniza fragments that might have been written in the eighth century. Over the generations, the Bible was copied in thousands of manuscripts. These manuscripts differ from one another in many details: the date and place of their writing, the form of the script, the plené or defective spelling of words, the vocalization system, details of vocalization and cantillation marks and so on. Some old manuscripts have been defined by scholars of the Masora as “manuscripts close to the Aleppo Codex.” These are generally old manuscripts – from the tenth and eleventh centuries – which were written in the East. The system of vocalization and cantillation marks is very similar to that of the

Aleppo Codex, and the plené or defective spelling also conforms to a large extent to the Masoretic annotations and spelling of the Aleppo Codex. These manuscripts represent the text of the Bible that was consolidated among the Masoretes of Tiberias, the best representative of which is the Aleppo Codex itself. One of the best known manuscripts closely related to the Aleppo Codex is MS Leningrad (MS Saint Petersburg, the Russian National Library, Evr I B 19a). This is a complete Bible, which was written in Egypt in 1008 by Shmuel Ben Ya'aqov, and it has been preserved intact to this day. The vocalization and cantillation marks of this manuscript are very similar to those of the Aleppo Codex. Consequently, scholars used it to reconstruct the lost parts of the Aleppo Codex. Some editions of the Bible are based on MS Leningrad, the best known being the latest editions of Biblia Hebraica, published by Aharon Dothan (Adi publishers) and the JPS Bible, with English translation. Other famous manuscripts closely related to the Aleppo Codex are: MS British Museum Or. 4445, which contains the Five Books of Moses and is earlier than the Aleppo Codex; MS Cairo of the prophets (the former and latter) which is attributed at the end to Moshe Ben Asher, the father of the Masorete of the Aleppo Codex. Two manuscripts of which only a few pages remain have been defined by the scholar of the Masora, Israel Yevin, as "very close to the Aleppo Codex," and there are grounds for presuming that they were written or vocalized by Aharon Ben Moshe Ben Asher himself.

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The Uniqueness of the Aleppo Codex

The Aleppo Codex is the most important Bible manuscript from the Masoretic period. It belongs to a very restricted group of four or five early manuscripts

from the tenth and eleventh centuries, which contain the entire Bible and are preserved to this day. Far more common are early manuscripts from the tenth and eleventh centuries that contained, at the time of their writing, only part of Bible such as those containing only the Five Books of Moses, the former prophets, and the like. There were several dozen of these. About fifty of them have survived in large part (more than one hundred pages), and only a few pages or parts of books have survived from the rest. These codices are found today in many libraries throughout the world, but most of them are in the Firkovich collection in St. Petersburg, Russia.



THE BIBLE OF BIBLES. Often considered the most authoritative text of the Hebrew Bible, the 1,000-year-old Aleppo Codex—known in Hebrew as the “Crown of Aleppo”—has had a tumultuous history. It remained fully intact until 1947, when it was nearly destroyed by an anti-Jewish mob. This fragment, a piece of the ten plagues narrative from the Book of Exodus, is all that remains from the first four books of the Hebrew Bible. It

x



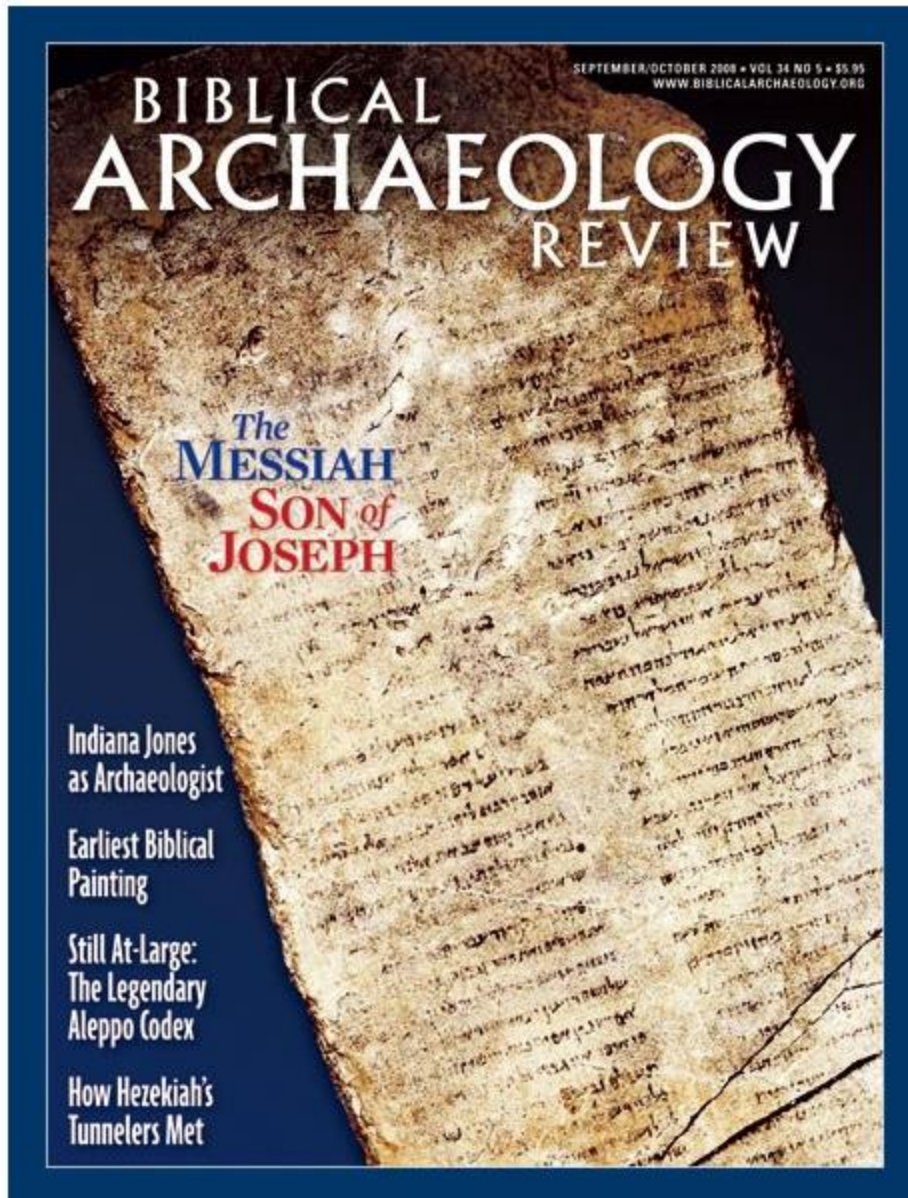
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The Shattered Crown

The Aleppo Codex, 60 Years After the Riots

By Yosef Ofer



Yosef Ofer is an Associate Professor in the Bible Department at Bar Ilan University in Ramat Gan, Israel, and author of *The Babylonian Masora of the Pentateuch, its Principles and Methods* (Magnes Press, 2001).

The Aleppo Codex, the most revered copy of the Hebrew Bible, survived intact for more than a millennium before it was ripped apart, burnt, stolen, secreted and, finally, rescued.

On November 29, 1947, the very day that Hebrew University Professor E.L. Sukenik acquired the first three Dead Sea Scrolls and brought them back to Jerusalem, the United Nations passed by a two-thirds vote the resolution partitioning Palestine, effectively creating a Jewish state for the first time in two millennia. To Sukenik, it was almost as if the apocalypse had arrived: A 2,000-year-old Isaiah scroll—which prophesied the return of Israel—surfaced virtually on the same day that Jewish sovereignty was reestablished in the Holy Land.

But within two days of that glorious day in Jewish history, disaster struck. In response to the partition vote, anti-Jewish riots broke out in Aleppo, Syria, and elsewhere in the Arab world. The Aleppo synagogues were stormed and their Torah scrolls set ablaze. The worst-case scenario was realized: The Aleppo Codex, the cherished 1,000-year-old manuscript known as “the Crown,” was trashed. Rioters rushed into the Great Synagogue and broke into the locked iron chest where the codex was kept. Precisely what the mob did with it is uncertain; no Jew witnessed it. Fearing for their lives, the Jewish population had barricaded themselves in their homes. The first person to enter the synagogue after the riots was the caretaker (*shamash*), Shaul Baghdadi. Baghdadi’s son Asher recalled going in and finding his father: “I remember everything. I saw my father weeping like a child ... My father sat. And I went through the papers, the piles, to find the pieces of the codex.”



The nearly 200 Biblical texts among the Dead Sea Scrolls are a thousand years older than the Aleppo Codex. But they often vary from one another. The Aleppo Codex on the other hand, is the *textus receptus* of the Bible. It contains the version that was ultimately selected and accepted as the most authoritative text in Judaism.

Moreover, the Dead Sea Scrolls are written in the style of ancient (and modern) Hebrew—largely without vowels. (Three letters—*yod*, *heh* and *vav*—are used as both consonants and vowels, which is why scholars call them *matres lectionis*—mothers of reading.) Even if there is no question regarding

the letters of a given text, there still may be a question as to how a particular word should be pronounced and what it means.

The Dead Sea Scroll Biblical texts are deficient in other respects. They contain no discussion of various textual problems and their solution. And they contain no indication as to how the Torah portions and the prophetic readings should be chanted in the synagogue.

All this is dealt with, however, in the Aleppo Codex. It contains vowel markings (*nekkudot*) in the form of subscripts and superscripts. It contains other markings (*te'amim*) indicating pitch relationships (*neumes* or *pneumes*, in Greek) to guide the cantor in chanting the prescribed Torah or prophetic (*haftara*) portion. And it contains massive marginal notations (*masora*) concerning cruxes in the text. There is one other important difference between the Aleppo Codex and the Biblical scrolls among the Dead Sea Scrolls: A codex is a book with pages bound together and written on both sides. The Dead Sea Scrolls come from a time before there were codices. The Dead Sea Scrolls were all created as rolls wound around staves. Copies of the Torah used for synagogue readings still follow this ancient tradition. The Torah from which the weekly portion is read in the synagogue must be a scroll, not a codex. Paradoxically, the Aleppo Codex—the most authoritative copy of the Hebrew Bible—cannot be used by the synagogue reader chanting the Torah portion!



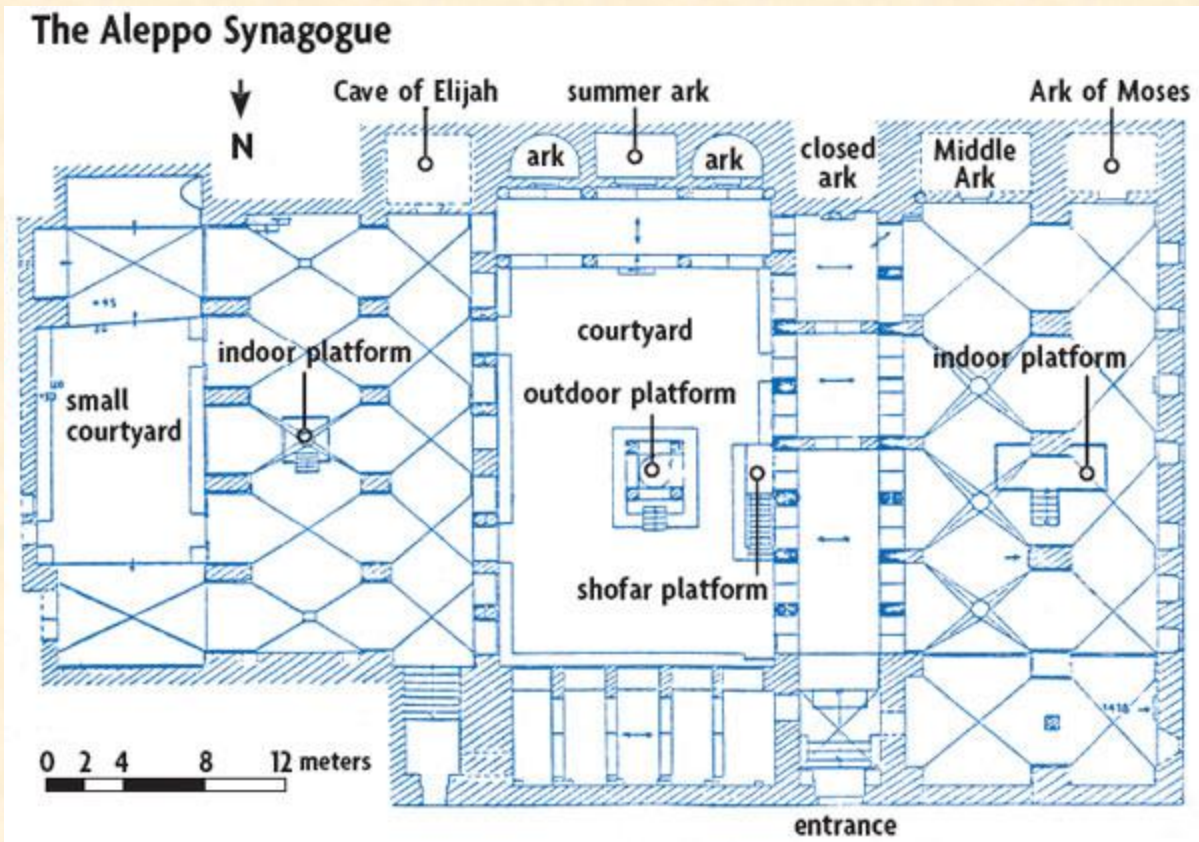
The men who created codices like the Aleppo Codex are called Masoretes, after the scholarly notations they made in the margins of the text (*masora*, literally “tradition”). The Aleppo Codex was created in about 930 C.E. in Tiberias on the Sea of Galilee, the center of Masoretic activity at the turn of the millennium. The Biblical text was written in a magnificent script by a scribe named Shlomo Ben Boya’a. The Masorete Aharon Ben Asher added the vowelizing and cantillation marks as well as the Masoretic notes written in the margins of the text. Because of his work on the codex, Aharon Ben Asher became, in the words of Professor Menachem Cohen of Bar-Ilan University, “The ideal representative of the Masoretic tradition ... [The Aleppo Codex] is indeed of unparalleled proficiency and expertise.” Although Aharon Ben Asher was not the only Masorete, nor even the first, he was the most expert, the Master.

The greatest medieval authority on Jewish law, Moshe Ben Maimon, commonly known by the Greek version of his name, Maimonides (1138–1204 C.E.), referred to the Aleppo Codex when it was in Egypt and he was creating his *magnum opus*, the Mishneh Torah. As Maimonides reported, “Everyone relied on it, because Ben Asher had reviewed it.” Today all Torah scrolls in all Jewish communities everywhere in the world are written in accordance with the standard set by the Aleppo Codex,

including precisely how the words are aligned. For example, they follow the detailed pattern in which the Song of the Sea ([Exodus 15](#)) is written.



For many years the Aleppo Codex remained the property of the Masorete who created it, Aharon Ben Asher. There is no original colophon in it, possibly because he had failed to find a patron to finance it. Its parchment is not the finest quality. The codex is distinguished by one thing: its superior scholarship. About a hundred years after it was created, a dedication was added to the end of the codex at the direction of one Israel Ben Simcha of Basra, a wealthy man who purchased the manuscript from the descendants of Aharon Ben Asher. It is only by means of this dedication that we can identify the scribe who wrote it and the great Masorete Aharon Ben Asher who was responsible for the notes.



Israel of Basra had the codex dedicated to the Karaite community of Jerusalem, where the codex was then taken. The Karaites, as opposed to the Rabbanites, were a dissident group of Jews who did not accept the Oral Law embodied in the Talmud. The Karaite elders, however, agreed to allow access to any scholar, whether Karaite or Rabbanite, seeking to ascertain the accurate Biblical text. Perhaps the heirs of Aharon Ben Asher made this a condition of the sale to the Karaites.

In 1099 the codex was seized by the Crusader conquerors of Jerusalem. They did not damage it, however, because they knew they could get a steep ransom price for it. We know of many Jewish manuscripts that were ransomed from the Crusaders; the Aleppo Codex was apparently one of them. Perhaps it was the Jews of Egypt who ransomed it, because the next we hear of the codex, it is in the synagogue of Fustat, near Cairo. The Fustat synagogue was a Rabbinic, not Karaite, synagogue; the codex has been in Rabbinic hands ever since. It was here that Maimonides used it in writing his Mishneh Torah. Because of Maimonides' wide authority, the primacy of the Aleppo Codex was firmly established.





The next we hear of the codex—in the second half of the 15th century—it is in the Aleppo (Syria) synagogue. How it got there is not clear. We know that in 1375, a descendant of Maimonides, Rabbi David Ben Yehoshua, left Egypt and traveled through Palestine to Syria, taking with him many manuscripts and finally settling in Damascus and Aleppo. Perhaps the Aleppo Codex was among the manuscripts he took with him. In any event, it was there that it acquired its permanent name. In Hebrew, it is known as *Keter Aram Tzova*, “The Crown of Aleppo.” (*Aram Tzova* is a Biblical name—literally, the Tzova (district) of Aram (Syria)—that the Jews used for Aleppo.)



The codex remained undisturbed in the Aleppo synagogue for nearly 600 years, until December 1, 1947. The post-1947 history of the codex is hardly clearer than the earlier history. In the 1980s Amnon Shamosh, a prize-winning Israeli author and poet, was commissioned to write a full account of the Aleppo Codex and its history, including its travels and travails after the riots of 1947. I served as Shamosh's research assistant for the book, which was published in 1987 (*Ha-Keter—The Story of the Aleppo Codex* [Jerusalem]); unfortunately it has not yet been translated into English. Shamosh and I found nine different accounts concerning the damage to the codex. The more intensely we examine them, the more contradictions arise.

Communication with Syria was extremely difficult in the years after 1947, especially for Israelis. Rumors circulated that the Aleppo Codex had been burned or destroyed. The great Hebrew University Bible scholar Moshe David Cassuto even eulogized the Aleppo Codex in an article in *Haaretz*:
If there is truth to the reports that have been published in the press, the famous Bible that was the glory of the Jewish community of Aleppo—the Bible which, according to tradition, was used by Maimonides himself—has been consumed by fire in the riots that broke out against the Jews of Aleppo some weeks ago; “the Aleppo Codex ... is lost; it is no more.”

Fortunately, the rumors of total destruction turned out to be wrong.

During this period the main priority was rescuing Syrian Jews who wanted to leave. Israeli immigration authorities maintained an office in Istanbul, Turkey, and the personnel there were responsible for getting Jews out of Syria. The Turkish authorities often placed obstacles in the way of the Jewish Agency representatives, who resorted to operating secretly. They used code names in their letters, bribed clerks and airline and maritime personnel, and generally relied on resourcefulness and inventiveness.

When rumors emerged that parts of the Aleppo Codex had survived the riots, considerable efforts were made to persuade members of the Aleppo community to smuggle it to Israel. The chief rabbi of Israel, Rabbi Ben-Zion Uzziel, wrote to the leaders of Jewish communities throughout the world to urge their support for the project. Aleppo's rabbis, however, resisted. The dedication of the codex says it is "Holy unto the Lord. It shall not be sold or redeemed." This warning was written again and again on the top of the codex's pages. Aleppo's Jews believed that on the day the codex was removed, their community would be destroyed. Rabbi Uzziel tried to allay these fears in one of his letters:

I have heard it said that the members of the Aleppo community are fearful of laying a hand on this holy book, owing to the curse that is written in it concerning anyone who moves the codex from its place. But now, since the codex has already been uprooted from its place and has been removed from the hands that had protected it, this fear is baseless.

In the fall of 1957, Yitzhak Pessel, a member of the Jewish Agency in Turkey, reported that "all attempts to persuade the heads of the [Aleppo] community to transfer it [the Aleppo Codex] to Israel have been met with opposition." But, his report continued, he was successful in convincing Aleppo's rabbis to change their position. Perhaps Rabbi Uzziel's letter had some effect. In any event, sometime toward the end of 1957, the rabbis of Aleppo appointed a merchant named Mordechai Faham as their emissary and entrusted him with the mission of conveying the remains of the precious document to a safe haven. Pessel's memo reported that Faham had successfully smuggled the codex out of Syria to Turkey and would bring it to Israel "after the holidays [Rosh Hashanah, Yom Kippur and Sukkoth]."



On December 11, 1957, Pessel sent a telegram from Istanbul: “30 people are setting sail today on the Marmara. Among the passengers is Mr. Faham.” The Aleppo Codex—the part of it that survived—was with him.

Upon the ship’s arrival in Israel, the codex was presented to the president of the state, Yitzhak Ben-Zvi. But the codex was not complete! Faham brought with him only 294 pages of the original 490. Most important, all but the last 11 pages of the Pentateuch were missing. The final few pages of the Biblical text were also missing, as well as a few pages from the Prophets and other books.

Earlier in this article I quoted from the report of the caretaker’s son who entered the synagogue right after the riots. Shaul Baghdadi’s son reported that he found the Books of Genesis, Exodus, Leviticus and Numbers among the leaves that he picked up from the floor of the synagogue after the riots. Where are these leaves?

Another report from someone who entered the synagogue on the third day after the riots says he found the codex still on the ground with the Pentateuch missing up until the portion of “*ki tavo*” (Deuteronomy 26–29; actually the surviving pages begin at Deuteronomy 28:17).

טו

אז וישיר-משה¹ ובני ישראל את-השירה הזאת ליהוה ויאמרו
 לאמר* אשירה ליהוה כירגאה נגאה סוס
 ורכבו רמה בים: עזו חמרת זה ניהי-לי
 לישועה זה אלו ואנודו אלהי
 אבי וארממנהו: יהנה איש מלחמה יהנה
 שמו: מרכבת פרעה וחילו ירה בים ומבחר
 שלשיו טבעו בים-סוף: תהמת יכסימו ירדו במצולת כמו-
 אבן: ומינך יהנה נאדרי בכח ומינך
 יהנה הרעץ אויב: וברב גאונך תהרס
 קמריך תשלח חרנך יאכלמו קש: וברוח
 אפיר נערמו מים נעבו כמו-ענ
 נזלים קפאו תהמת בלב-ים: אמר
 אויב ארדה אשיג אחלק שלל תמלאמו
 נפשי אריק חרבי תורישמו תי: נשפת
 ברוחך כסמו ים עללו כעופרת במים
 אדירים: מי-כמכה* כאלם יהנה מי
 כמכה* נאדר בקרש נרא תהלת עשה
 פלא: נטיה ומינך תבלעמו ארץ: נחית
 בחסדך עם-ו נאלה תהלת בעזך אל-גנה
 קרשך: שמשו עמים ירגזון תיל
 אחזו ישבי פלשת: אז נבהלו אלופי
 אדום אילי מואב יאחזמו רעד נמוגו
 כל ישבי כנען: תפל עליהם אימתה
 ופחד בגול ורועך ידמו כאבן עד-
 יעבר עמך יהנה עד-יעבר עם-ו
 קניית: תבאמו וחטעמו בהר נחלתך מקון
 לשבתה פעלת יהנה מקרש אדני כוננו
 נירך: יהנה ימלך לעלם ועד:

1. שיר השירה לפי כתב דוד שלט, ודוא כולכת
 2. יחיד ה' עמומים

Perhaps whoever gathered up the remains of the codex after the riots did not bother with fragments of pages, only whole pages. A page from the Book of Jeremiah appears to have been deliberately shredded as if with a sharp knife. Six pieces have been recovered and were glued together. But about a third of this page is still missing.

Another report comes second-hand from someone who was present “at the time of the fire.” According to this report (by Eliya Arkanji, not otherwise identified), “The pages that were torn from the codex could not be buried in the cemetery [as would be required of any holy document], for lack of time; instead they were placed in Beit El-Zeit, in the inner court, alongside the *liwan*.” *Liwan* in Arabic refers to the raised part of a hall, where the guests sit. Is there any chance that this *liwan* can still be identified?

And what happened to the codex between its post-riot rescue in 1947 and 1957, when it was smuggled out of Syria? Where was it secreted? Were some leaves or fragments stolen? Were some in the possession of rioters?

Were portions of the codex burnt in the riot? Except for one page, the extant pages that Faham brought to Israel are complete and show no evidence of fire damage. On the other hand, President Ben-Zvi’s

notebooks, which I examined after he died, mention an Aleppo rabbi who said that some pages were burned. This rabbi, Yitzhak Shchebar, fled to Argentina; he has since died. But his report is borne out by the Exodus fragment, discussed below, that was recently recovered from Sam Sabbagh. According to the experts at the Israel Museum, it reflects clear signs of fire-related damage.

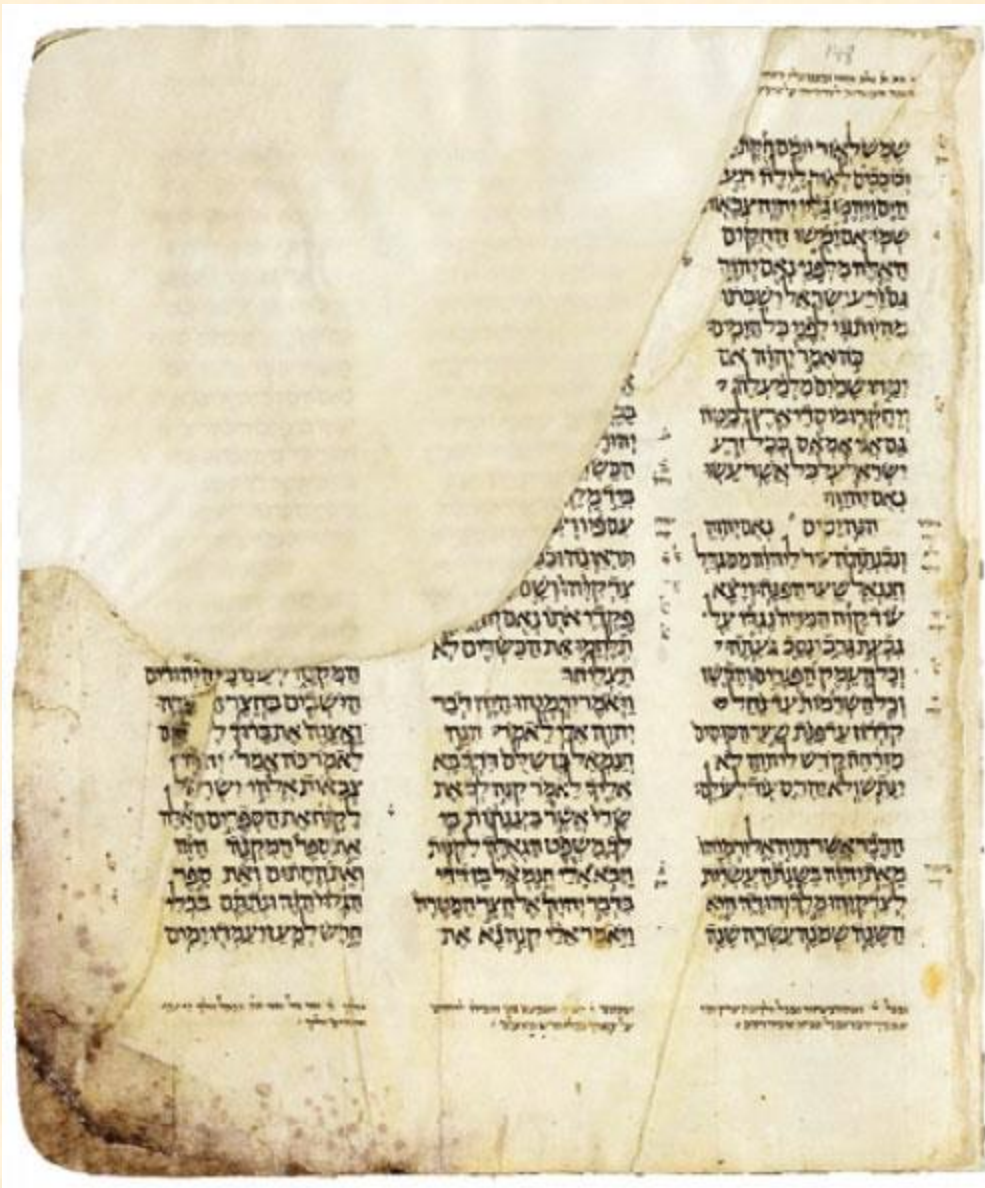
It is also possible that some of the rioters stole the missing pieces. In 1995 a certain Rabbi Yaakov Atiya told of this incident:

“One day, as I was leaving the yeshiva, an Arab policeman approached me, holding part of the codex. He asked me if it was part of the [Aleppo] Codex, and I saw that he was holding part of the page with the psalm, ‘Lord, who will dwell in Your tent,’ etc.”



The entire Book of Psalms was in the part of the codex that Mordecai Faham brought to Israel, except for two pages containing **Psalms 15–24**. **Psalm 15** begins, “Lord, who will dwell in Your tent, who will sojourn on your holy mountain,” the part in the hands of the Arab policeman. If these two pages were stolen by Syrians, there may be others.

Some fragments were also undoubtedly picked up from the synagogue by Jews. In 1947, when the riots occurred, Mary Hadaya, formerly of Aleppo, was living in Brooklyn. Concerned for her sister and her family still in Aleppo, Hadaya sent airplane tickets to bring them to New York. When they arrived, in a gesture of gratitude, Hadaya’s sister gave Hadaya a page from a holy book that she said would guard her and her household from all harm. In 1981 Hadaya’s husband passed away. When the family’s rabbi came to pay a condolence call, Hadaya showed him the piece of parchment that had lain in a wardrobe drawer for 34 years. He immediately recognized it as a page from the Aleppo Codex. She graciously returned it to Jerusalem, at the urging of the rabbi.



A similar scenario occurred with Sam Sabbagh, an Aleppo-born Jewish man who lived in New York. In 1988 information surfaced that he had a fragment of the Aleppo Codex. He carried it in his wallet in a clear plastic sheath. For him, it was a protective amulet; he agreed to send only a copy of it to Israel. In December 2007, however, after his death, his family relinquished this fragment of the Aleppo Codex and sent it to Israel. There were actually four fragments. The laboratories of the Israel Museum removed them from the sheath to which they were stuck and carefully straightened the four pieces which formed a single fragment that included a description of the plague of frogs on one side ([Exodus 8:3–12](#)), and the plague of wild beasts on the other ([Exodus 8:16–26](#)).

What other pages or parts of pages are still out there, whether in the hands of Jews or Syrians, we cannot know. It is now 60 years since rioters savaged the “Crown of Aleppo.” But the search for the remaining pages continues.

Codex Unbound

Throughout its long history, the Aleppo Codex has been carefully and jealously guarded. Today, however, it is available to all. Under the auspices of the Ben-Zvi Institute in Jerusalem and funding by George S. Blumenthal, the codex—that is, the remnants of it that arrived in Jerusalem in 1957—are available free online.



Visitors to the codex's site can learn about the text's unique features and read a detailed history of the Masoretic textual tradition. But the highlight of the site is, of course, the codex itself: visitors can search the entire extant text, chapter by chapter, verse by verse. A zoom function allows for close inspection of the text and of its extensive marginalia; it also affords readers a first-hand look at the damage that the codex has sustained.

The Aleppo Codex has seen many resting places in its 1,000 years. Only time will tell whether the Internet will serve as a durable home. One thing is certain: Never have so many readers, both scholars and laypeople, had the opportunity to examine this precious document.

Visit the site at www.aleppocodex.org.

Leningrad vs. Aleppo

The only complete copy of the Hebrew Bible from the same period as the Aleppo Codex is the Leningrad Codex in St. Petersburg.^(a) It is similar to the Aleppo Codex in many respects—in both date (to within a few decades at most) and in distinction. Like the Aleppo Codex, the Leningrad Codex includes vowel markings, cantillation signs and extensive textual notes (*masora*). In the photo, verses extolling the sanctity of the Biblical text run through the Leningrad Codex's "carpet page," a page of geometric designs often included in illuminated manuscripts.



To my mind, however, the Aleppo Codex is superior in its accuracy and *masora* scholarship.

For much of the world today, however, the standard scholarly text of the Hebrew Bible is the *Biblia Hebraica*, which now uses the Leningrad Codex, rather than the Aleppo Codex, as its base text. The first two editions of the *Biblia Hebraica* used the Rabbinic Bible of 1524 printed in Venice. The third edition, prepared by two great German Biblical scholars, Paul Kahle and Rudolf Kittel, used the Leningrad Codex. However, in his preface to this edition Paul Kahle notes his preference for the Aleppo Codex:

“Rudolf Kittel and I had hoped to be able to replace the Leningrad Ms., L, which was used as the basis of the *Biblia Hebraica* in the course of our work, with the model codex of ben Asher himself [the Aleppo Codex], which is kept in the Synagogue of the Sephardim in Aleppo. That had not been possible since the owners of the codex would not hear of a photographic copy. Moreover, the personal representations made by Gotthold Weil and Hellmut Ritter in Aleppo have had no success.”

It is for this reason that the *Biblia Hebraica* editions have traditionally been based upon the Leningrad Codex, and this applies also to the new fifth edition, *Biblia Hebraica Quinta*, which began to appear in 2004.

Since the destruction of the Aleppo Codex after Israel’s declaration of independence, the Leningrad Codex has had another advantage. It alone is complete. Editions of the Hebrew Bible based on the Aleppo Codex^(b) now have to look to other sources to complete the missing parts.

The Wandering Crown

A Tiberias 930 C.E.

Written in 930 C.E. in the town of Tiberias by the Sea of Galilee, the Aleppo Codex has traveled widely.

B Jerusalem c. 1040 C.E.

From Tiberias the codex moved to Jerusalem, where it was in possession of the Jewish Karaite sect.

C Fustat 1099

In 1099, the conquering Crusaders seized the manuscript, but it was ransomed, probably by Egyptian Jews, who moved the codex to Fustat, near Cairo.

D Aleppo 1400s

By the second half of the 15th century, the codex had somehow made it to Aleppo, Syria—the community that gave the codex its name. It remained in Aleppo for about 600 years.

E Jerusalem 1957

In 1957, more than ten years after it was nearly destroyed in a riot, remnants of the codex were smuggled out of Syria by way of Turkey and brought to Jerusalem, where they remain.



Readers May Help Find Fragments

Reports of missing pages of the Aleppo Codex continue to trickle in. We follow the leads but are rarely successful. I will discuss one such search publicly for the first time here in the hope that some **BAR** reader will have the key to a successful conclusion.



The clue is a brief entry in one of the notebooks left by Israel's President Yitzhak Ben-Zvi, who passed away in 1963. It reads, in its entirety, as follows: "Related by David Sassoon: Shamosh holds several parchment pages of the Aleppo Codex."

I had no idea who "Shamosh" was. (This "Shamosh" was not the same as the "Shamosh" mentioned in the article who wrote a book on the Aleppo Codex.) Recently, I learned from Yehuda Dominitz, who had been head of the Immigration Department of the Jewish Agency, that in the 1950s he was, as he described himself, a junior clerk in the department and knew this Shamosh (referred to in Ben-Zvi's notebook) very well. Shamosh had served as a go-between for the Jews of Aleppo trying to connect with the Jewish Agency.

Yaakov Shamosh had been born in Aleppo but moved to Turkey in the 1930s, where he managed a fabric store. He was also a *shohet* (ritual slaughterer). He was also known as a *hakham* (a sage). Shamosh maintained telephone contact with the Jews of Aleppo and knew the smugglers and drivers of secret Jewish emigrants from Syria. Shamosh would lead them over the border, arrange lodgings for them and pay the smugglers and drivers. He lived in a port city on the Mediterranean coast of Turkey named Iskenderun. The Syrian Jews would either board a ship to Israel directly from the port of Iskenderun or, when no direct sea voyage was available, Shamosh or one of his sons would accompany the Jews on the one-to-two-day bus ride to Istanbul, where more ships were available. The money for Shamosh's activities came from the Jewish Agency. In my informant's view, Shamosh was a reliable and dedicated man who was prepared to endanger himself and his family to help Jews fleeing from Syria get to Israel.

Apparently, Shamosh told someone who told David Sassoon who told President Ben-Zvi, as recorded in his notebook, that Shamosh "held several parchment pages of the Aleppo Codex."

Shamosh died some years ago. I heard that one of his sons lives in Brooklyn, but I haven't been able to locate him. Maybe this article will reach him. I have continued to investigate the matter, however, and I believe I have now established a contact between Shamosh and Mordechai Faham, who brought the 294 pages of the Aleppo Codex to Israel in 1957. I have learned that Faham passed through Iskenderun on his way to Israel with the codex. Two "insiders" confirmed this. Moreover, according to Dominitz, Shamosh was the first to notify Israel of the arrival of the codex. Finally, a cousin of Shamosh's (Amnon Shamosh) who investigated the story of the codex for a novel, told me that Faham stayed with Shamosh for some time in Iskenderun, deliberating whether to continue on to Israel with the codex or to move to the United States.

The question is irresistible: Did Shamosh somehow obtain a few pages of the codex while Faham was staying with him on his way to Israel with the codex? Was this the expression of gratitude that Faham made to Shamosh? Do these precious parchment pages still exist?

Less charitable speculations: Did Shamosh simply take them from Faham without telling him? A few pages of the codex would ensure the family's economic future. Or are these unjust and unfair conjectures about a wholly honorable man?

If any reader of these words has any information about surviving members of Yaakov Shamosh's family, please let me know through [BAR](#).—Yosef Ofer

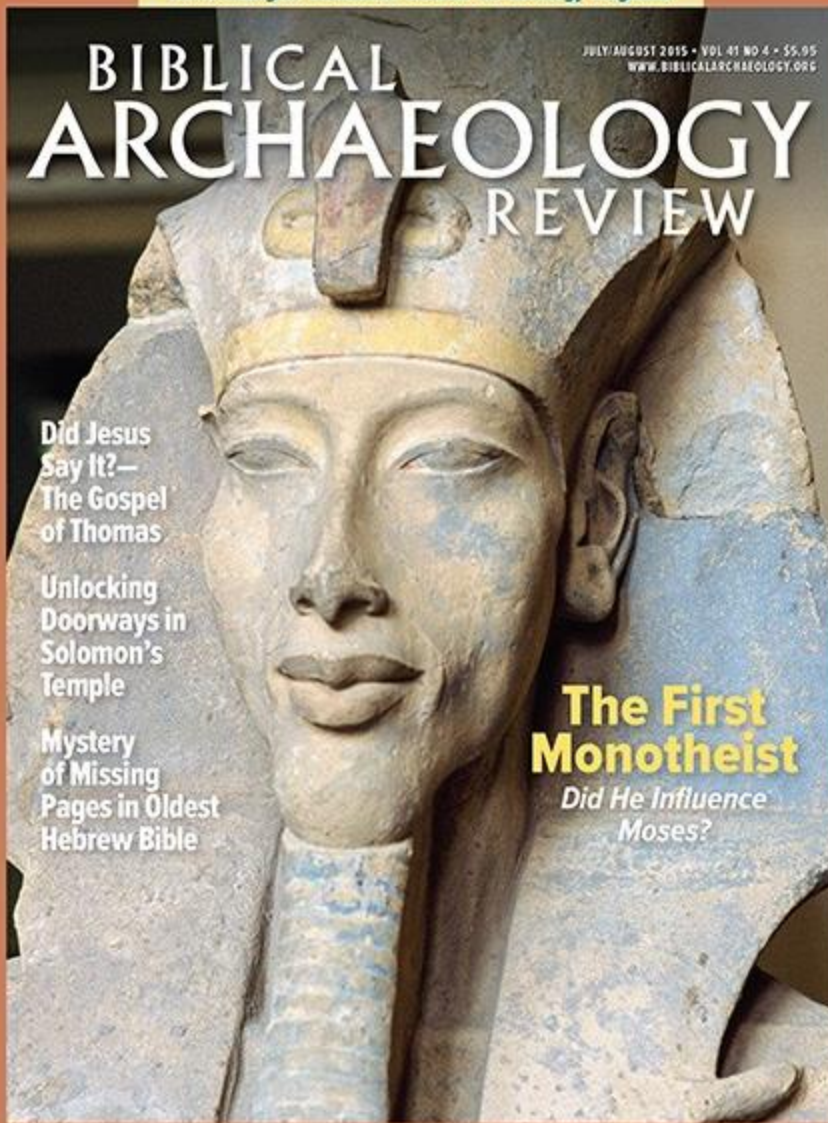


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The Mystery of the Missing Pages of the Aleppo Codex

By [Yosef Ofer](#)



The world's oldest and most authoritative copy of the Hebrew Bible reposed for more than half a millennium in a synagogue in Aleppo, Syria, before it was desecrated in riots that followed the United Nations vote in 1947 calling for a Jewish state and an Arab state in the British mandate of Palestine. Known as the Aleppo Codex—or the Crown of Aleppo or simply the Crown—it was the work of scribes called Masoretes in Tiberias, Israel, on the Sea of Galilee in about 930 C.E. The Crown contained not only the holy words but also cantillation marks indicating how they should be chanted, other indications of how words should be pronounced and many footnotes (*masora*), large and small, commenting on textual issues.

From Tiberias, the Crown went to Jerusalem. Then it went to a synagogue in Fustat, outside of Cairo. It was here that the great Jewish exegete Moshe ben Maimon (better known by his Greek

name Maimonides) relied on it in composing his Mishneh Torah, thereby firmly establishing the preeminent authority of the Crown.

Sometime in the second half of the 15th century, the Crown appeared in Aleppo. It is not clear how it got here, but here it acquired its name: the Crown of Aleppo (and its Hebrew name: *Keter Aram Tzova*).

In 2008 I wrote a **BAR** article^a about the Crown—recounting its history, the riots that damaged and burned part of it and how it was rescued and taken to Israel, where it is now kept in the Shrine of the Book of the Israel Museum. But only 295 pages out of an original 490 pages are here. Where are the nearly 200 pages that are missing? All of Genesis, Exodus, Leviticus and Numbers are missing; only the last 11 pages of Deuteronomy are there. Also missing are a few pages from the Prophets and the last books of the Writings. What happened to them? Were they burned—or stolen? If the latter, were they taken before or after the Crown left Syria? If after, were they stolen on the way to Israel, perhaps in Turkey? Or were they stolen after the Crown arrived in Israel?



Courtesy Yosef Ofer/From J. Segall, *Travels through Northern Syria* (London 1910)

LOST DECALOGUE. This photograph from 1910 shows Deuteronomy 4:38–6:3, which contains the Ten Commandments. These pages are now lost, as is a substantial portion of the Aleppo Codex, including the first four books of the Pentateuch and most of the Book of Deuteronomy (up to Deuteronomy 28:17). The photograph was taken by Joseph Segall and published in his book *Travels through Northern Syria*.



The Great Synagogue of Aleppo was badly damaged during the 1947 riots. This image shows what the synagogue looked like shortly after these anti-Semitic attacks. Not only did the rioters burn 40 Torah scrolls and other sacred items, but they also seized the Aleppo Codex—breaking into the locked iron chest that housed it. Since there were no Jewish witnesses of this attack, no one knows for certain what the mob did with the Aleppo Codex, but when the Jews returned to the

synagogue after the riots, they found the codex on the ground with pages ripped from it.

synagogue after the riots, they found the codex on the ground with pages ripped from it.



No. 12 - ALEP - Intérieur du Grand Synagogue

William A. Rosenthal Judaica Collection, Special Collections, College of Charleston

PILLAGE AND PLUNDER. Since the fifth century C.E., the Great Synagogue served as the primary place of Jewish worship in Aleppo. It housed the Aleppo Codex for nearly 600 years. This French postcard shows the synagogue's open-air courtyard where prayer services took place when the weather was warm. Torah scrolls were housed in arched arks on the far side of the courtyard; one is seen in the left background of the postcard through the large white archway. In the postcard's center stands a *bema* or *tevah*, a raised platform used for reading Torah scrolls.

In 2012 investigative journalist Matti Friedman wrote a best-selling book about the Crown¹ that created an international splash. I met with Friedman several times as he was writing his book. My impression is that he did a first-rate, in-depth investigation. He explored the possibility that the Crown had not lost its missing pages in Syria (or in Turkey) but after it had arrived in Israel. In 2014 he wrote a post bringing his investigation up-to-date. At about this time, another Israeli reporter, Yifat Erlich, also filed an investigative report.

Is it possible that a substantial number of the missing pages of the Crown are floating around somewhere in Israel? It's very unlikely. As Friedman (and Erlich) concede, they have "turned up no smoking gun." Hard evidence is missing. The contention is that if the Pentateuch and other pages were already missing before the document landed in Israel, this would surely have been noticed and commented on in the decade between the riots and the time it arrived in Israel;

inasmuch as it does not appear to have been noticed, the missing pages of the Crown must have been stolen in Israel.

When the Crown arrived in Israel a decade after the riots in Syria, it was given to the head of the Jewish Agency's immigration department, Shlomo Zalman Shragai. He held it for more than two weeks. He would surely have noticed that four books of the Pentateuch were missing, so the argument goes, but here too there is no written record of Shragai's having noticed the missing pages. So the Crown must have arrived in Israel with the now-missing pages—and they were stolen thereafter, according to Friedman. Shragai has since died, but Friedman believes a document testifying to the Crown's arrival in Israel intact does exist; it "almost certainly exists somewhere."

There is, however, what Friedman calls "a second hand account." In connection with a TV documentary, Shragai told interviewer Rafi Sutton in 1993 that when the Crown was delivered to him 35 years earlier it was whole except for a small number of pages. That was also the impression of Shragai's son Ovadiah who was home the night of the interview. The memory of a child of ten, 50 years after the event, however, is questionable to say the least.

If indeed Shragai (who became a member of the board of trustees of the Crown) knew that pages of the Crown were lost in Israel and didn't tell anyone, he himself would be a partner to this crime.

Yet his silence speaks volumes; the pages were evidently missing when Shragai first saw the Crown.

One more step: The Crown was also examined by President Yitzhak Ben-Zvi when it first entered the country. If indeed the Crown reached him containing most of the Pentateuch pages, he would surely have noticed when he later examined the Crown that these pages had disappeared. In fact, Ben-Zvi made great efforts to find the missing pages, activating Israeli diplomats and intelligence agents all over the world. Did he do all this knowing that most of these pages disappeared under his own possession? Hardly!

In 1989 Sutton also interviewed a leading Aleppo rabbi named Yitzhak Chehebar who had moved to Buenos Aires. Rabbi Chehebar had seen the Crown in Aleppo in 1952, five years after the riots and six years before it was smuggled to Israel. Here is the conversation:

Rabbi Chehebar: It was missing a few pages that perhaps fell to the ground and were burned, but not to this extent, not hundreds of pages.

Sutton: Missing are Genesis, Exodus, Leviticus, Numbers and half the Book of Deuteronomy.

Rabbi Chehebar: I saw that it was missing a few pages. Not that many pages.

Sutton: You mean individual pages?

Rabbi Chehebar: Individual pages. Not even dozens were missing.²

It seems to me that in this testimony, Sutton is trying to put words in Rabbi Chehebar's mouth. I am reinforced in the belief that this testimony is unreliable by a written account given by Rabbi Chehebar before 1960 (probably written in 1953 when the Crown was still in Aleppo) that is preserved in the archives of Yitzhak Ben-Zvi. It is titled "Details on the Tanakh manuscript known as the Aleppo Codex, as written from my memory." He states, "Thus because of sins, all those books were lost in the riots, and none of them remained except one ancient one [i.e., the Crown], and we did not know how it survived the destruction, but pages were missing from it in

different parts of the *Tanakh* [the Bible], *and it was missing nearly one quarter.*” [Emphasis supplied]

In my opinion, this testimony, which probably goes back to 1953, is far stronger than Rabbi Chehebar’s statement decades later to a television interviewer who is trying to guide his testimony.

I am reminded of something Professor Joshua Blau, who was president of the Hebrew Language Academy, told me. He is now in his 90s, but his mind is still sharp and clear: “At our age our memory improves: We even remember things that did not happen.”

Two other matters animate those who, like Friedman and Erlich, believe the missing pages of the Crown lie hidden somewhere in Israel (or the United States).

The first involves the question of who owns the Crown. The opposing claimants are the State of Israel and the Jewish community of Aleppo. The dispute was bitter and involved a lengthy trial in a Jerusalem rabbinical court that was finally settled by an agreement between the parties in which the Crown was entrusted to Jerusalem’s Ben-Zvi Institute. A board of trustees was appointed to supervise it, including many representatives of the Aleppo community in Israel. The dispute was painful to everyone, and those involved in it have no inclination to revisit it. The second matter is even more embarrassing and involves Meir Benayahu, a former director of the Ben-Zvi Institute who owned a large collection of rare Hebrew books. Benayahu had been charged with the theft of a number of books that had vanished from the Institute’s collections. He resigned in 1970 amid a legal battle for control of the Institute and died in 2009. No one wants to talk about this episode—which, however, only arouses the suspicions of Friedman and Erlich.

From the reluctance of the parties to revisit these matters, Friedman and Erlich draw conclusions about the missing pages of the Crown, speculating that the missing pages are buried somewhere by some nefarious characters in Israel. To my mind, it is unfounded. It is a pure guess unsupported by any hard evidence.

I don’t believe that a suitcase containing hundreds of pages from the Crown exists somewhere in the world. The majority of the lost pages disappeared in Aleppo after the riots. True, individual pages of the Crown may yet turn up. But the generation that was active 67 years ago is gone. Maybe one of them gave something to the next generation. But the chance of our finding anything new decreases year by year.



Ruins of the Synagogue, Aleppo, 1979



Ruins of the Synagogue, Aleppo, 1979
Photo: Judith Feld, Canada

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THE ALEPPO CODEX

In Pursuit of One of the World's Most
Coveted, Sacred, and Mysterious Books



MATTI FRIEDMAN

Part 11D

The following is a well thought out bit of research from a person who is digging deep into the history of things. Again, we need not always agree with 100% of what is being said, but keep in mind, if a compelling bit of evidence is provided that does not line up with our "belief" system, and our first instinct is to reject it, then we need to stop and ask ourselves why. We need to prove that evidence wrong by checking it out with an open mind. The Torah should always be the ruler and the standard by which we judge any issues we come across. If as we have seen from the Theosophical Society and Kabbalah, it is easy to prove they are opposite what the Torah teaches, then be confident. If though, we reject an idea out of hand because it makes us uncomfortable because it's not what we believe -even though it does align with Torah, then we must look to see if maybe we are still holding on to old engrained teachings from our "church" days. Remember this is the same reaction that Christians have to "the Name", The Sabbath, the Feasts and The Torah! It goes against what they have been taught. Dig deeper until we find, by the Torah if we may have some issues to clear up, or if we are standing on solid truth. There are no sacred cows! We must check everything out. Nothing gets a free pass. Yahuah Himself begs us to SHAMAR! Observe, research, understand! He wants us to question everything. Only someone who is afraid of being exposed does not want to be questioned! That is shatan! Accept by belief vs Trust, faith vs fact. That is not what Yahuah teaches. He says beware! Check things out! They are not as they seem. If a wolf is in sheep's clothing, does it look like wolf or sheep? Of course it looks like the real deal or it would not confuse us.

LEB TAHOR

Rabbula

Rabbula was born in 350 CE, at Qenneshrin, which is near Aleppo, Syria. He died in Edessa in 435 CE. He was a Greek educated civil servant. He became the Bishop of Edessa around 411 CE and was a leader in the Syrian Church.

At first Rabbula supported the Antiochian school of theology, but later he began to admire Cyril of Alexandria, who was the leading proponent of anti-Nestorian teachings.

Once he was made bishop of Edessa, he set about to reform the Church. He adamantly objected against pagan and Jewish influences. Rabbula also repressed Gnostic sects.

Tatian, the Syrian student of Justin Martyr, had compiled a harmony of the books of MaththiYahu, Mark, Luke and Yahuchanan. This harmony, called the Diatessaron in the Greek, and Evangelion da-Mechallete [the Good News of the Mixed], in the Syriac, was widely used in the Church of the East and the West. When Tatian began to become extreme in some of his practices, according to later historians, such as not eating meat or drinking alcohol and abstaining from marriage, another sect developed. Tatian was excommunicated from the Church of Rome and declared a heretic. The sect that developed was a puritanical Christian sect known as the Encratites ("those who exercise self-control"). Because Tatian was considered a heretic, Rabbula, nearly 300 years later, rejected the use of the Diatessaron, and in 436 CE, instructed his priests to use, in all the churches, the 4 separate Gospels.

Between 411-435 CE, Rabbula altered an already existing Aramaic (Syriac) version of the separated Gospels, the Peshitta, which included Shaul's letters and Acts, to replace the Evangelion da-Mechallete [Diatessaron], written by Tatian, around 173 CE. The Peshitta was written in the Estrangela script. It has the same books of what became the Greek Testament, whose canon was determined by the Church, minus the Jewish letters of II Peter, II John, III John, Jude, and the Revelations of John, which were still being debated by the Church. For the Eastern Syrian Church this was the closing of the canon. After the Council of Ephesus, in 431 CE, the East Syrians separated themselves from the Western and declared themselves Nestorians. The oldest confirmed surviving Peshitta manuscripts dates to 442.

New Testament

New Testament Versus Beriyth Chadashshah

There is a growing question, whether or not it is appropriate to refer to the 27 books, that make up what most call the New Testament and what Messianics have begun to call the Beriyth Chadashshah, as Scripture. When Yahusha` referred to Scripture, he specifically mentioned the Torah, the Nebiym and the Kethubiym, what composes the Tanak, (which is an acronym – TaNaK). Shaul [Paul] even mentioned the Scriptures this way.

Yahuchanan [John], the student of Yahusha`, was reported to have taken up residence at Ephesus and eventually died and was buried there around 100 CE. Two/three men learned from Yahuchanan: Polycarp, Ignatius and some accounts state Papias, while other accounts state that Papias learned from Polycarp, who learned from Yahuchanan. These men are some of the earlier church fathers. Polycarp taught Justin and Irenaeus, and of course, Papias, by some accounts. Polycarp observed Shabbath, the feasts and fast. He even went to Rome and argued with the Bishop of Rome, about Pesach [Passover] instead of Easter. I don't know what all else he did, but he seems to have been strong in his understanding of Torah, from what he passed down to Irenaeus. Justin, on the other hand seems very anti-Jewish. Once Irenaeus went to Rome, he stopped observing Shabbath and Pesach and started observing Sunday and Easter. During this time, Marcion, around 140 CE, was going beserk with his false teachings. What seems certain, is within the second generation from Yahuchanan, major changes started occurring among those that had been Goy [Gentiles] and called themselves believers.

Marcion, a student of Cerdo, a Gnostic Christian, made the first distinction of two testaments, referring to the Tanak as "Old". Yet, Irenaeus, a student of Polycarp, says that they are of one and the same author and are consistent with each other. That Yahusha` didn't break any of the Torah, but filled it and expanded it, pointed out the difference between the Torah and the traditions of men, among the Yahudiym. He does not advocate "grace" over Torah, but rather favor with Torah. He clearly states that the "Apostles" observed Torah, as did the first believers. That they kept Shabbath and the feasts, circumcision, etc. Polycarp seems to have done this as well.

When Irenaeus refers to the Scriptures, he then quotes something from the Tanakh. Whenever he quoted from the "NT", he said, "Yahusha` said," or "Shaul wrote," or "Matthew wrote." When quoting the source, from all the hours I spent reading Irenaeus, he never once referred to the NT as Scripture. That does not mean that he doesn't in some other part, and I just did not see it. I will have to spend more time checking. Polycarp and Papias referred to the Scriptures and the Evangelions [Gospels], Apocalypse [Revelations] and the Letters of Shaul. **They do not call the compiled writings the New Testament.**

Second generation from the original believers, started to make the distinction and the further from that, they started to call the Evangelions, Letters and Apocalypse, "New Testament" and then it became "Scriptures".

So where does that leave us? What would be appropriate to refer to them as? I am the kind of person that needs answers. I keep searching for truth until I find it. What I am finding, if I read things correctly, makes a difference between what is called Scripture. I was already having trouble with a few of the added books to the Hebrew canon, that were added at Jamnia (some of the Yahudiyim even argued over the latter additions, like Esther), after the death of Yahusha`. Now there is the whole "New Testament" to deal with.

Name changes are common throughout history, even within the "Scriptures". **The original name for the compiled laws that were given to Mosheh was the Sefer HaBeriyyth, the Book of the Covenant.** This speaks of and emphasizes the beriyyth [covenant] that was made between YHWH and the people that chose to walk in His ways. Later in HaDebariyim [Deuteronomy - which was written much later than the other books] it is called the Sefer HaThorah [Book of the Teachings or Law], and the words of the Torah that are written in this book. Book of the Law is the term that the book is called the majority of the time in the Tanakh. There are a few cases where it is referred to by the original, Sefer HaBeriyyth : In Melekiym Beth [II Kings] 23:2 and 3, we see that they have found the Book of the Law while repairing the temple. When the king YoshiYahu heard the words of the Book, he tore his garments. They realize that they have not been keeping the Beriyyth and repent [turn and return]. The king and all the elders gather together at the Beyth YHWH, make covenant before YHWH to walk in His ways. That is when the Book is referred to by its original name, Sefer HaBeriyyth. The last time in in Dibrey HaYamiym Beth [II Chronicles] 34:30, which is simply a rewriting of Melekiym. The emphasis being that when they make covenant, that is how they refer to the Book.

DibreyHaYamiym [Chronicles], Ezra and NechemYahu [Nehemiah] were originally one book, which was later divided into 4. It was written after the exile to Babel. In two of these books, you see an even later term for this Book - Sefer Mosheh [Book of Mosheh (Moses)], Dibrey HaYamiym Beth [II Chronicles] 34:30 and NechemYahu [Nehemiah] 13:1. After the exile, this was and still is, a popular term for the first five books of the Tanakh, which are all ascribed to the writing of Mosheh. This term does not focus on the beriyyth [covenant] that was made, nor on the law, but on the writer that they wish to credit with the writing of the first five books. By doing so, this term hopes to lend the authority of Mosheh to those writings. **There is no mention of the five books of Mosheh prior to the exile, nor the specific number of books.**

At the time of the translating of the Greek Septuagint, around 250 BCE, the first books to be done were the first five books, what was known then, as the Books of Mosheh. These five came to be called in the Greek, the Pentateukhos, meaning Five Scrolls. Later when a Latin translation, the Vulgate, was done, the term Pentateuchus was applied. This is where we derive the term Pentateuch. **Again, the focus of the meaning is not on the beriyyth, this time it is just on numbers, not even the assumed author is a part of the term.**

Sometimes name changes are a good thing, but in this particular case, I do not believe so. I believe the main focus should be on the beriyyth with YHWH and therefore the book should be referred to as the Book of the Covenant. In light of this, I think the same application is necessary for what is termed the New Testament. I don't think it is proper, what is becoming fashionable in the Messianic communities, to call it the Beriyyth Chadashshah, the Restored Covenant. The Covenant has not changed, it is a matter of our turning and returning to YHWH.

The term "Beriyyh Chadashshah" is from a quote in YirmeYahu [Jeremiah] 31:31- 34 , " 'LOOK, THE DAYS COME,' SAYS YHWH, 'THAT I WILL CUT A RESTORED BERIYTH WITH THE BEYTH YISRAEL AND WITH THE BEYTH YAHUDAH, NOT ACCORDING TO THE BERIYTH THAT I CUT WITH THEIR FATHERS IN THE DAY I TOOK THEM BY THE HAND TO BRING THEM OUT OF THE LAND OF MITSRAYIM, WHICH BERIYTH OF MINE THEY BROKE, ALTHOUGH I WAS A BAAL [MASTER] TO THEM,' SAYS YHWH. 'BUT THIS WILL BE THE BERIYTH THAT I WILL CUT WITH THE BEYTH YISRAEL, AFTER THOSE DAYS,' DECLARES YHWH, 'I WILL PUT MY THORAH IN THEIR INWARD PARTS, AND I WILL WRITE IT ON THEIR HEARTS; AND I WILL BE TO THEM FOR ELOHIYM, AND THEY WILL BE MY PEOPLE. AND THEY WILL NO LONGER EACH MAN TEACH HIS NEIGHBOR, AND EACH MAN HIS BROTHER, SAYING, "KNOW YHWH." FOR THEY WILL ALL KNOW ME, FROM THE LEAST OF THEM EVEN TO THE GREATEST OF THEM,' DECLARES YHWH. 'FOR I WILL FORGIVE THEIR INIQUITY, AND I WILL REMEMBER THEIR SINS NO MORE.' "

For several reasons, I do not feel that this is a term to apply to the "New Testament". One, the conditions of this foretelling have not happened. Men do not all know YHWH and still have to be taught by one another. Second, it is the cutting of the beriyyh that is restored, not a changing or restoring of the Torah of YHWH. The Torah of YHWH is themiyamah [perfect] - Thehillah [Psalm] 19:8(7). Malakiy [Malachi] 2:4-7 speaks of a covenant with Lewiy [Levi] that is applicable of Yahusha, as a kohen [priest] before YHWH. "AND YOU WILL KNOW THAT I HAVE SENT THIS COMMAND TO YOU, TO BE MY BERIYTH WITH LEWIY,' SAYS YHWH TSEBAOTH. 'MY BERIYTH WITH HIM WAS LIFE AND SHALOM, AND I GAVE THEM TO HIM FOR FEAR; AND HE FEARED ME, AND HE IS PUT IN AWE BEFORE MY NAME. THE TRUE THORAH WAS IN HIS MOUTH, AND INIQUITY WAS NOT FOUND IN HIS LIPS. IN SHALOM AND IN UPRIGHTNESS HE WALKED WITH ME, AND HE TURNED MANY FROM INIQUITY. FOR THE LIPS OF THE KOHEN SHOULD GUARD KNOWLEDGE, AND THEY SHOULD SEEK THORAH FROM HIS MOUTH; FOR HE IS THE MALAK OF YHWH TSEBAOTH.' "

Yahusha` ben YHWH was that malak [messenger] of YHWH that spoke True Torah.

Yahusha` said that what was originally taught had been deviated because of the hardness of mens hearts. He only taught what YHWH had taught, he was not changing or altering anything, because the Torah of YHWH stands.

MaththiYahu [Matthew] 5:17-20, " 'DO NOT CONTRIVE THAT I CAME TO ANNUL THE TORAH OR THE NEBIYIM [PROPHETS]. I DID NOT COME TO ANNUL BUT TO FULFILL. FOR TRUTHFULLY, I SAY TO YOU, TILL THE HEAVENS AND THE EARTH GO AWAY, NOT ONE YOD (THE SMALLEST LETTER IN THE ALEPH BET LOOKING LIKE AN APOSTROPHE) OR ONE TAG (A CROWNLET OR ORNAMENT ON A LETTER. THIS IS NOT ONE OF THE VOWEL POINTINGS UNDERNEATH THE LETTERS, BUT THE SMALLEST MARK ABOVE A LETTER, LOOKS LIKE A STICK.) WILL GO AWAY FROM THE THORAH TILL ALL WILL BE DONE. FOR RIGHTLY SO, ALL WHO BREAKS ONE OF THE LEAST OF THESE MITSWOTH [COMMANDS], AND TEACHES THIS WITH THE SONS OF MEN WILL BE CALLED LEAST IN THE KINGDOM OF YHWH; HOWEVER, ALL WHO ACCOMPLISHES THIS AND TEACHES THIS, HE WILL BE CALLED GREAT IN THE KINGDOM OF YHWH. FOR I SAY TO YOU, THAT UNLESS YOUR RIGHTEOUSNESS BECOMES GREATER STILL THAN THAT WHICH BELONGS TO THE SOFERIYM [SCRIBES, TEACHERS] AND THE FARUSHIYM [PHARISEES], YOU WILL NOT ENTER INTO THE KINGDOM OF YHWH.' "

MaththiYahu [Matthew] 19, we see a conversation between Yahusha` and the Farushiym [Pharisees]. Testing him, they asked, " 'IS IT LAWFUL FOR A MAN TO DIVORCE HIS WIFE FOR ANY AND EVERY REASON?' 'HAVEN'T YOU READ,' HE REPLIED, 'THAT AT THE BEGINNING ELOHIYM "MADE THEM MALE AND FEMALE," AND SAID, "FOR THIS REASON A MAN WILL LEAVE HIS FATHER AND MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO WILL BECOME ONE FLESH." SO THEY ARE NO LONGER TWO, BUT ONE. THEREFORE WHAT ELOHIYM HAS JOINED TOGETHER, LET MAN NOT SEPARATE.' 'WHY THEN,' THEY ASKED, 'DID MOSHEH COMMAND THAT A MAN GIVE HIS WIFE A CERTIFICATE OF DIVORCE AND SEND HER AWAY?' YAHUSHA` REPLIED, 'MOSHEH PERMITTED YOU TO DIVORCE YOUR WIVES BECAUSE YOUR HEARTS WERE HARD. BUT IT WAS NOT THIS WAY IN THE BEGINNING. I TELL YOU THAT ANYONE WHO DIVORCES HIS WIFE, EXCEPT FOR MARITAL UNFAITHFULNESS, AND MARRIES ANOTHER WOMAN COMMITS ADULTERY.' "

The third reason that I feel that it is inappropriate to call the "New Testament" the "Beriyyh Chadashshah" is that there are several sections that comprise the "New Testament". Just as there are in the Tanak. These sections were written at different time periods and have a different thrust to each and some portions of those writings are not on the level of being called "Scripture". The first section were the books about Yahusha`, which were called the Testimony by the earliest writers. I feel that this is not only appropriate, but perfect. Yahusha` testified of his Father and the writers of those books testified, as in a legal sense, all that Yahusha` spoke and did. Yahusha` said that he only spoke what his Father spoke and only did what he saw his Father doing. His testimony was true.

The second section is that of the acts of the sent ones, the apostles. That is always referred to as Acts. This book is more of a history, just as the book of Melekiym [Kings] is.

The third section is that of the Letters. This is where it gets really messy. There was a man named Marcion, who was born about 85 CE, at Sinope, which was in Pontus. He was the son of a bishop. Marcion died in 160 CE. After Marcion arrived in Rome, he became a student of Cerdo, a Gnostic Christian, who believed that there was a difference between the God of the "Old Testament" and the God of the "New Testament". For accepting, developing and teaching such beliefs, he was excommunicated, from the Church, in 144 CE. Though excommunicated, Marcion continued to teach heresies and drew a large following; they came to be called Marcionites, after the founder.

Marcion rejected all that was Hebrew. He rejected the Tanak, calling it the "Old Testament", making the first distinction as "Old" and "New". He rejected the books written by MaththiYahu [Matthew], Mark and Yahuchanan [John], because of Jewish influences. He accepted the book of Luke, but edited it, removing any Jewish influences. Marcion claimed that Paul was the only true "apostle". He gathered 10 of Paul's letters, excluding 1st and 2nd Timothy, Titus and Ibriym [Hebrews]. Of the 10 that he selected, Marcion edited them, removing what he called, "Jewish corruptions." As to the other sheliychiym [sent ones, "apostles"], Marcion claimed that they corrupted the teachings of Yahusha`

(he called him Jesus), by mixing in legalism. Marcion rejected Torah [teaching, law] and replaced it with love and grace.

Marcion wrote his own "gospel" and presented it to the Church of Rome. He gave them 200,000 sesterces. After reading his gospel, the Church refused it and gave back the money. His gospel was corrupted and void of all Hebrew references. Due to the listing of "acceptable" books by Marcion, the Church was forced to determine what books, circulating in the Church, would be authorized. This was the first attempt at an official canon of what came to be known as the "New Testament."

Marcion not only made his own edited copies, but his followers were prolific copyists, sending their copies all over. Ireneaus, Against Heresis, Chapter 27, " 'He likewise persuaded his disciples that he himself was more worthy of credit than are those apostles who have handed down the Gospel to us, furnishing them not with the Gospel, but merely a fragment of it. In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also those passages from the prophetic writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.' "

Based on the fact that there was rampant politics involved with the Letters and so many varying copies abounding, I have to be very cautious with those Letters, accept what lines up with the Torah of YHWH from the Tanak and be suspect of whatever does not. For this reason, I cannot in good conscience blanketly accept the Letters, wholly as they are, on the same level as the Testimony.

The last section of the "New Testament" is that of the Book of Revelations, which is said to be written later than all the other books. It is also a book that carries with it several components that appear to be of Gnostic origin. The question becomes, was the book written by a Gnostic and ascribed to Yahuchanan [John] or was the book written by Yahuchanan and gnostic elements added after? We may never know. Portions of Revelations line up with portions of the Tanakh, but other portions are heavy with numerology and some verses such as the 144,000 men, who did not defile themselves with women, are very much a monastic gnostic influence. Nowhere in the Tanak does YHWH advocate or direct that men should abstain from marriage, especially to be on a higher level of righteousness than others. On the contrary, you would be tired of my listing all the verses that do promote marriage and the wife being a blessing. As a result, I hold this book in the same light as the Letters. I accept what lines up with the Torah of YHWH and keep at arms length whatever does not.

The "New Testament" is comprised of over 28,000 copies and fragments of copies, in Greek, no two of which are identical. There are two types of Greek texts, the Majority Text and the Received Text. The Majority Text is a construction that does not match exactly to any known manuscript. It was created by comparing all the known manuscripts, one with another and taking from them the readings that are more numerous - the majority. Majority does not necessarily mean correct, especially in light of Marcion and his publishing agenda. The two Greek texts that claim to be the Majority readings are Hodges & Farstad, 1982 and Pierpont & Robinson 1991.

The Received Text is similar to the Majority Text, it is not from a single text. It is from printed texts that were published during the time of the Protestant Reformation, from the 1500's and early 1600's. The Received Text includes the editions of Erasmus, Estienne (Stephens), Beza, and Elzevir. These texts are in close agreement, and are all mostly based on the Erasmus 1516 manuscript. These editions are based upon a small number of late medieval manuscripts. The King James Version is based on the Received Text.

For the increasing numbers of those that reject the Greek and cling to the Aramaic Peshitta as the language of preference, choosing the Aramaic/Hebrew over the western Greek, let me point out the drawbacks to this blanket allegiance. I much prefer the Aramaic/Hebrew over the Greek, it flows with the terminology of the Tanak and makes things clearer that were perhaps cloudy, due to the differing languages, BUT, the Peshitta was a compilation done by Rabbula, in 435, well after the books and letters were written and after Tatian's writing of the Diatessaron.

The Syriac name for Tatian's compiling is the Evangelion da-Mechallete, the Good News of the Mixed. The Greek name is the Diatessaron, which is a musical term meaning, the harmony of the four. The Evangelion da-Mechallete was written between 163, when Tatian' teacher Justin was martyred and 173, when he was ex-communicated by the Church. His work was received and widely used in the churches of the East and the West. Later, in 436 CE, Rabbula, the Bishop of Edessa, began to make reforms in the Church. Because he considered Tatian a heretic, since the Church had officially banned Tatian, Rabbula felt that the Diatessaron could not be used. He instructed his priests to only use the separated books of MaththiYahu, Mark, Luke and Yahuchanan. Rabbula wrote the Aramaic Peshitta between 411- 435 and this became the text that was used in the churches of the East, while the Greek and then the Latin, was used in the West.

The current Peshitta is not too far off the Greek texts for a reason. There were not many copies of the separate books by the early writers left, in Aramaic and Hebrew, for Rabbula to copy and separate from, except those in the Greek. The Peshitta, the canon of the East, did not originally have the book of Revelations and the Hebrew letters. The Hebrew letters of Kefa [Peter], Yahuchanan [John], Yahudah [Jude] and the book of Revelations were added at a later time.

As I see it, the Evangelion da-Mechallete [Diatessaron] being of a much closer date to the events, would probably be a more accurate account of events, but the Peshitta, written so much later and by a church bishop, with agreements to the Greek text, does not bode well for me as an uncontested source.

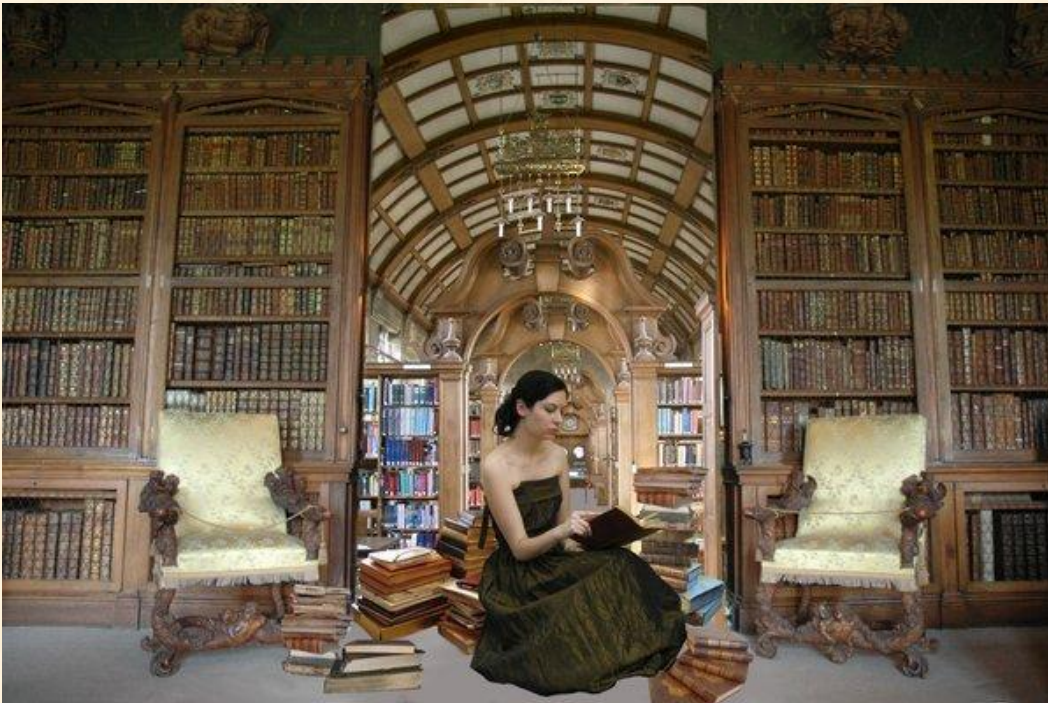
In light of all the research I have been doing, when I refer to certain books that comprise the "New Testament", it is as the earliest fathers did, the Testimony, Acts, the Letters and Revelations. Granted this makes for a longer string to write and speak when you refer to the whole bunch, but, I think it is much more accurate and the safer way to refer to them.

I want to take the opportunity to also explore the title to the Scriptures most everyone uses-"The Bible", and why it's not a good idea to promote that title. This was an intriguing article.

The Goddess Byblus

Sunday, August 21, 2011

The Goddess Byblus, Goddess of Libraries, Writing and Hemp



Sefkhet-Abwy (Sashet, Sesheta) is an Egyptian Goddess of writing, as well as temple libraries



Photo Credit : Werner Forman/ Art Resources, NY

Also called: **Ba'alath, Belit, Baltis, Baaltis, and Ba'alat Gebal, "Lady of Byblos"**.

The Romans knew Her by **Byblos Goddess of knowledge**

The Greeks knew her by the name of **Kypris**

She was so Well loved they Built an Entire City after her .

She is the main Deity of the city of Gubla or Byblos, in Lebanon, a few miles north of Beirut.



She is Goddess of libraries, knowledge, and geomancy, among other things. Spell 10 of the Coffin text states “Seshat opens the door of heaven for you”.

Seshat/ Byblis, meaning 'female scribe', was seen as the goddess of writing, historical records, accounting and mathematics, measurement and architecture to the ancient Egyptians/Greeks.



She is the Goddess of all forms of writing and notation, including record keeping, accounting, and census taking as well as being 'she who is foremost in the house of books': the patroness of temple libraries and other collections of texts. The goddess is known from as early as the 2nd Dynasty when she is attested assisting King Khasekhemwy in the ritual 'stretching the cord' ceremony, as Seshat was also the 'mistress of builders' and it was she who established the ground plan on the founding or expansion of every sacred structure. Beginning in the Old Kingdom Seshat is also found recording herds of different types of animals seized as booty, and from the Middle Kingdom she records the names of foreign captives in addition to their tribute, and in New Kingdom temple scenes she records the king's reigning years and jubilees on the leaves of the sacred ash or pear tree.



She is associated with cannabis. Cannabis pollen was found on the mummy of Ramses II (nineteenth dynasty). Initially scholars debated as to whether the cannabis pollen was ancient or modern contamination. Additional research showed cannabis pollen in all known royal mummies. No known ancient Egyptian mummies were wrapped in hemp cloth.



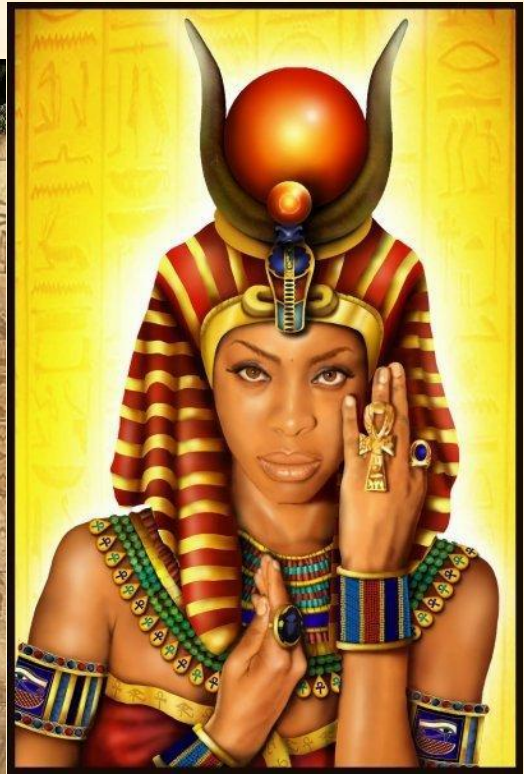
Could this be what Yahuah Calls "Strange Fire"?

The intoxicating properties of cannabis were known among Europeans.

Cannabis was considered a holy Herb and Traded all over Europe to new travelers. Cannabis was one of the most commonly used medications among Celts and Norse.

The Smoke Eaters at the temple at Thebes used cannabis incense for mortality rituals.

The Lady of Byblos



We saw this imagery before with the moon in between the horns. Nothing ever changes, just repackaged. Do we really want to say that the Tanakh and Eyewitness accounts are a tribute to this by using the word Bible?



A Byblos Library later turned into a church.

The city of Byblos is one of the oldest cities in the world, having been inhabited continuously for more than 9000 years. It is located in today's Lebanon. In ancient times it was an important seaport from which the famous cedar trees of Lebanon were exported to Egypt in exchange for papyrus, ivory, ebony, cannabis, spice and gold. Trade goods from as early as Egypt's 2nd dynasty have been found there. Byblos is also noteworthy as the place where the linear alphabet was invented. This became the basis for the modern alphabet that we use today.

Byblos hosted at one time the best libraries in the world.

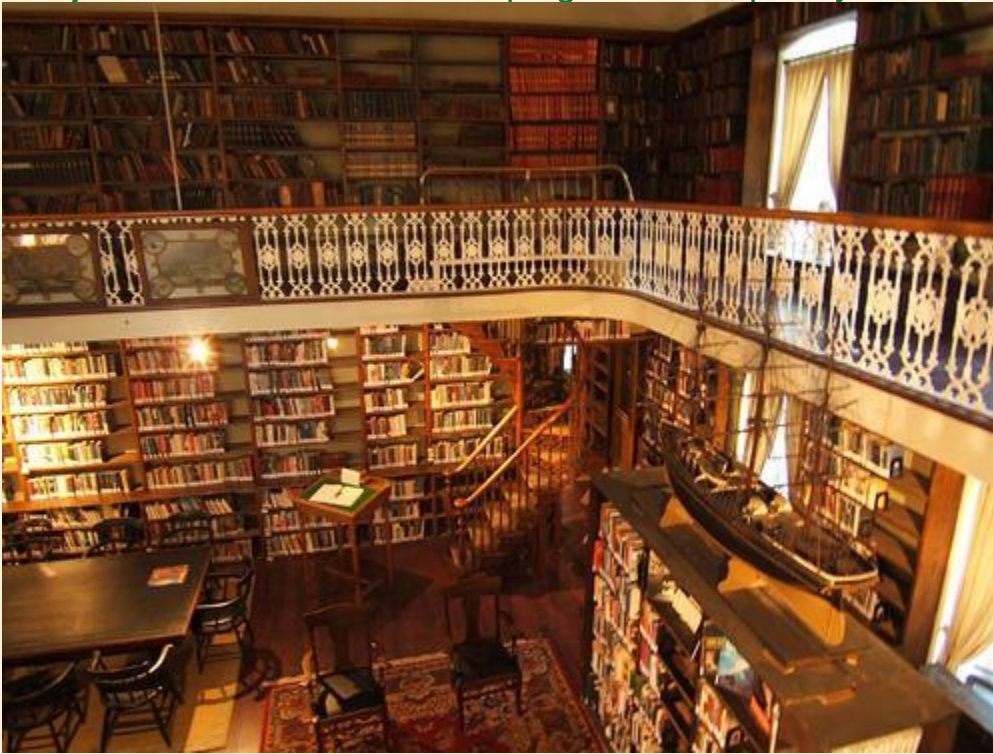


At the time in ancient past Byblos was the information center of the world.

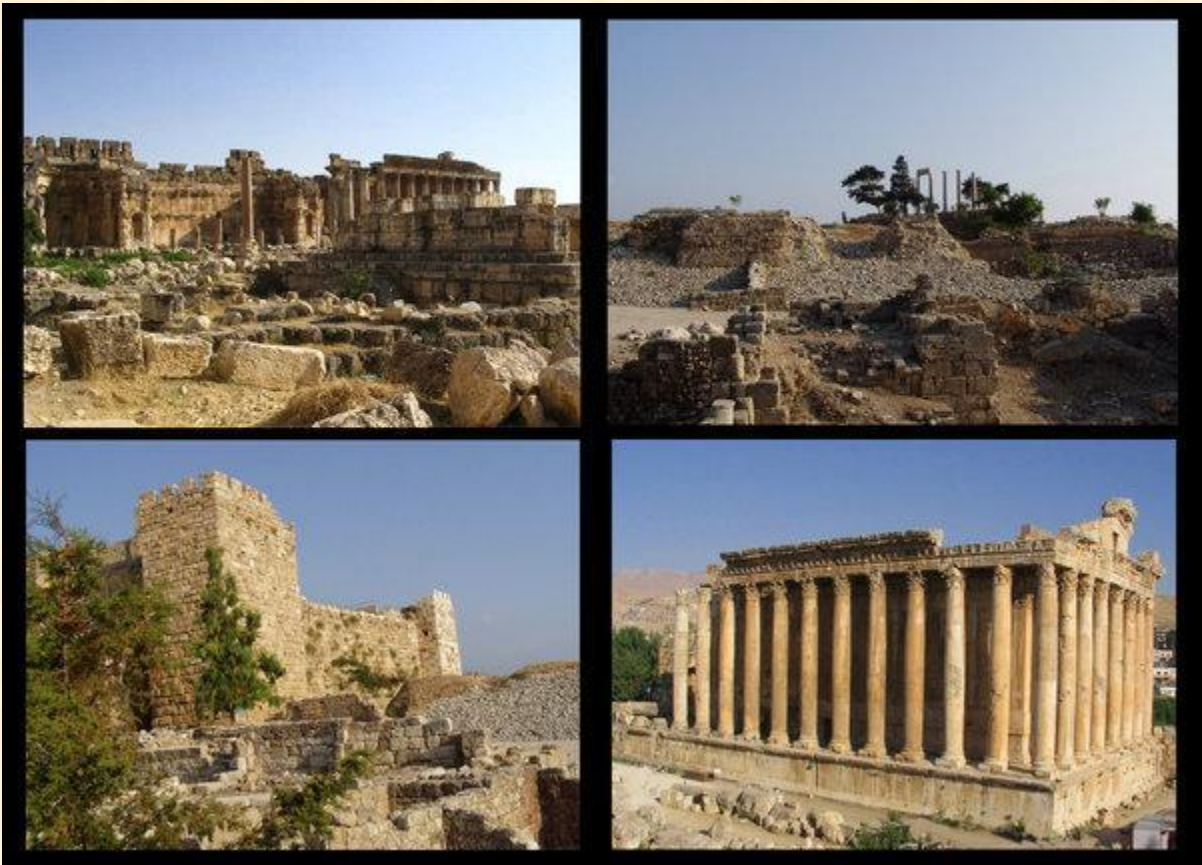
Basically a city of libraries where all knowledge from all cultures on earth was stored and protected by the Goddess Byblos.



Her job was to ensure safekeeping of books, poetry and works of art.

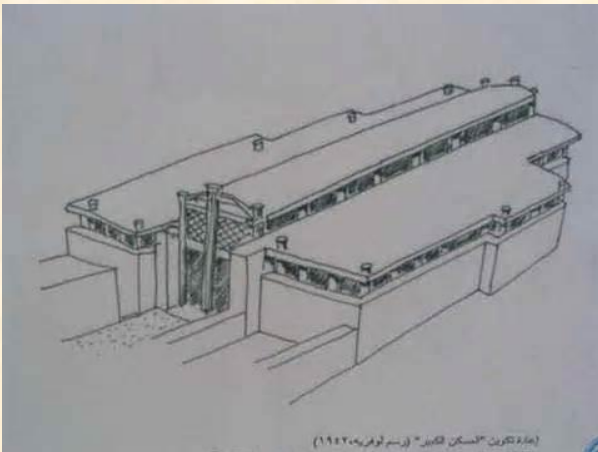


All information in the world was copied and stored there.



The local goddess of Byblos was Asarte, whose spheres of influence included war, protection, love and fertility.

We have seen Asarte before haven't we! That turned into Easter and traces back once again to Semiramis who was married to Cush and the mother/wife of Nimrod. Gosh are we not so bored by now with shatan! I guess not.



The Baalat Gebal, the "Lady of Byblos." A beautiful temple overlooking the blue waters of the Mediterranean Sea was built in her honor around 2700 BCE.

The sacred temple in Gebal where Adon and Baalat Gebal's rites were made.

Here we find a connection to Adon, Baal and Byblos (bible) to Asarte to Isis, Aphrodite and Semiramis, to name just a few of her aliases. Praise Yah for the bread crumbs that are left behind to find!

Notice the horns and
moon retained in the
Greek statue.



Bronze figure of Ba'alat Gebal

Roman, first century AD
From the coastal Levant

The 'Goddess of Byblos'

This bronze figurine represents Astarte, an ancient fertility goddess widely worshipped in Syria and Palestine. In this version she is depicted in a classical pose. In 332 BC the Levant was conquered by Alexander the Great, king of Macedonia and leader of the Greeks, and Greek art was widely adopted. Astarte was associated by the Greeks with Aphrodite, the goddess of love, whose sacred creature was the dove. Here, therefore, Astarte wears an elaborate headdress consisting of a dove supporting the horned sun-disc of the Egyptian goddess Isis. However, the two tall feathers along with the horns identify her as a version of Astarte called Ba'alat Gebal, 'Goddess of Byblos'.

This statuette dates to the time of Roman control of the east which was built upon the ruins of the Seleucid kingdom (the Seleucids were the successors of Alexander the Great in the region). This kingdom was incorporated by the Roman general Pompey as the province of Syria and extended by the progressive absorption of 'client kingdoms' friendly to Rome such as Judaea. Roman occupation made little difference to the cultural life of the area. Greek remained the language of the upper classes, which also retained Greek ideas and customs.

<http://www.hethert.org/byblos.htm>

The city of Byblos is one of the oldest cities in the world, having been inhabited continuously since Neolithic times more than 7000 years ago.

The Baalat Gebal was also patroness of the shipmasters, which was appropriate for such an important shipping port as Byblos. Early trading connections between Egypt and Syria led to the identification of the two goddesses with each other. Like Asarte, Het-Hert was patroness of shipping, as well as mistress of women, fertility, and foreign countries. **During Egypt's 12th Dynasty Byblos became an Egyptian dependency, paving the way for Astarte to be welcomed into the Egyptian pantheon as an Eye of Ra,** protecting the King's chariot in battle.

<http://www.bidm-lda.com/byblos.htm>



The name originated from 'biblion', that is book. **The word 'bible' is derived from the Greek 'ta b blia', which means 'the books'.** Byblos is the oldest continuously inhabited city in the world. According to Phoenician tradition, **Byblos was founded by the god El who surrounded his city with a wall.** The massive Early Bronze Age city walls (2800 B.C.) on the site reflect this early religious belief. Thus Byblos was considered, even by the ancient Phoenicians, to be a city of great antiquity.

Yet Byblos was inhabited even earlier. About 7000 years ago a small fishing community settled there. Several monocellular huts with crushed limestone floors can be seen today on the site.

Long before Greece and Rome, this ancient town was a powerful, independent city-state with its own kings, culture and flourishing trade. The kings of Byblos used hieroglyphics and adopted the Egyptian cartouche for their names and titles. Thus an alphabetic phonetic script was developed at Byblos, the precursor of our modern alphabet. **The inscription on the sarcophagus of King Ahiiram of Byblos (in the period 1200-1000 B.C.), presently in Beirut National Museum, is the earliest form of the Phoenician alphabet yet discovered.**

One of the earliest attempts at city planning was conceived in Byblos. The city was surrounded by a massive wall, a narrow winding street led from the center, secondary lanes branched off taking irregular paths among the houses. **In 2800 B.C. a large temple was built to Baalat Gebal, the 'Lady of Byblos', the city goddess. Another temple was erected in 2700 B.C. to a male god, called the 'Temple en L', this large construction faces that of Baalat Gebal.**



During the Roman period large temples and civic buildings were built, a street colonnade surrounded the city. There are few remains of the Byzantine and Arab period. Byblos fell to the Crusaders in A.D. 1108. They came upon the large stones and granite columns of the Roman temples and public buildings and used them to build their castle and moat.

Excavations over the past fifty years have made Byblos one of the unique archeological sites in the world with a history that spans seven thousand years.

The four main places of interest to visit in Byblos are the Castle, built by the Crusaders in the 12th and 13th centuries: the Egyptian temples, the earliest

of which dates back to the 4th millennium: the Phoenician royal necropolis, and the Roman amphitheater.

Historic Marks

The ruins include the perimeter walls, **the Temple of Baalat-Gabal (the goddess of the city)**, the Temple of the Obelisks and the royal tombs. There are also ruins dating from Roman times and the crusader castle and church.

After 1200 BC, the Greeks named us "Phoenicia" in reference of coastal area. They gave the city its "Byblos" name ("papyrus" in Greek) after its importance in the papyrus trade.

7.000 years ago, a small Neolithic fishing community settled along the shore. Tools and weapons of this stone age period have been found in the site.

About 3.000 BC, **Canaanite Byblos had been considered as the most important center on the Eastern Mediterranean and had had very close ties with Egypt.**

Around 1.200 BC, the transcribers of Byblos developed an alphabetic phonetic script, the precedent of our modern alphabet.



The city was considered a strategic emplacement in the Eastern Mediterranean by Assyrian, Babylonian and Persian who occupied it throughout the first millennium BC.

Byblos became Hellenic after Alexander the Great's conquest and Greek was used as the language of the local intelligentsia.

Residents of the city adopted Greek customs and culture, carried through the Roman era.

Unlike the Romans who built large temples, baths and public buildings, the Byzantine (396-637 AD) and the Arab (637 AD) remains are scarce but the city was generally peaceful in this period.

In 1104, Byblos fell to the Crusaders who came upon the Roman buildings. Under the Mamluk and Ottoman rule, the city became a small fishing town and its antique relics were gradually covered with dust.

Dating from the 3rd, 2nd and 1st millennium, the remains of a City Gate, the Primitive Wall and the foundations of the L-Shaped Temple are among the oldest fortifications on the site.

Traces of fire from the Amorite invasion are still visible on these monuments.

Many of Byblos treasures are now found in the National Museum of Beirut, among them is the human figurines of bronze covered with gold leaf from the temple of the Obelisks, originally built on the top of L-Shaped Temple, or a mosaic from the reconstructed Roman Theater, built in 218.



The site of Byblos retains also 9 Royal Tombs. The most important is that of King Ahiiram, whose sarcophagus is one of the masterpieces found in the National Museum.

The ancient site was rediscovered in

1860 by the French writer and savant Ernest Renan. The home of Renan can still be found in Amchit, north of Byblos, where he lived in the 19th century.

Byblos, 37 km north of Beirut, is a prosperous town today and is well prepared to welcome tourists with its hotels, beach resorts, restaurants and souvenir shops.

Like Asarte, Het-Hert was patroness of shipping, as well as mistress of women, fertility, and foreign countries. During Egypt's 12th Dynasty Byblos became an Egyptian dependency, paving the way for Astarte to be welcomed into the Egyptian pantheon as an Eye of Ra, protecting the King's chariot in battle.



The temple of the Baalat Gebal with its nearby sacred pool was in use for over 2000 years, until it was replaced with a Roman style building during the Roman Era. As early as the 5th and 6th Dynasties, Egyptian kings sent vases and

other objects as gifts to the temple, with the royal names inscribed in hieroglyphs. At the nearby Temple of Obelisks, hieroglyphs were also engraved on an obelisk erected in honor of the Lady of Byblos. This site has yielded over 1300 votive offerings, including many small obelisks, faience cats, hippopotami, dwarfs, images of Taweret, and human figures covered with gold leaf.



The word Bible comes from the word Byblos. Near the end of the Roman Empire, Emperor Constantine wanted to immortalize himself so he used the information stored there to create Christianity, a religion that merged all the pagan religions and other religions all together and used the information as Scripture to start his religion.

Lamy, Lucie. Egyptian Mysteries. Copyright 1981. Thames and Hudson Ltd. London, England.
Leonard, George. The Silent Pulse. Copyright 1978. E.P. Dutton. New York, New York, U.S.A.
Baines and Malek, Atlas of Ancient Egypt,
Bleeker, C.J., Hathor and Thoth: Two Key Figures of Ancient Egyptian Religion,
Nelson, Harold H., "Fragments of Egyptian Old Kingdom Stone Vases from Byblos, Berytus , vol. I, 1934,
Geraldine Pinch: Votive Offerings to Hathor, Griffith Institute, c. 1993,
Shaw and Nicholson, The Dictionary of Ancient Egypt,
The Library of Greek Mythology by Robin Hard

Christian use of the term bible can be traced to ca. 223 CE.^[5] The biblical scholar [F.F. Bruce](#) notes that [Chrysostom](#) appears to be the first writer (in his *Homilies on Matthew*, delivered between 386 and 388) to use the Greek phrase *ta biblia* ("the books") to describe both the Old and New Testaments together.

Ask yourself, is it really appropriate after what we just learned, to wrap Yahuah's word in a filthy rag called "The Bible". "Scripture" does not have any bad baggage with it that I can find, although I would submit that only verses in Yah's or Yahusha's voice or dictation qualify for the term.



ONLINE ETYMOLOGY DICTIONARY

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A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

scripture (n.) 

c.1300, "a writing, an act of writing," especially "the sacred writings of the Bible," from Late Latin *scriptura* "the writings contained in the Bible, a passage from the Bible," from Latin *scriptura* "a writing, character, inscription," from *scriptus*, past participle of *scribere* "write" (see [script](#) (n.)).

The other issue we wanted to address is exactly what was written in the Greek for Yahuah's Name and Yahusha. It will surprise you.

Let us look at what is known as "Divine Place Holders" or Nomina Sacra in Latin.

Nomina Sacra

Nomina Sacra (Sacred Name) identifies a highly technical debate This debate is so specialized that according to the footnotes in Bruce Metzger's *Manuscripts of the Greek Bible*, less than ten scholarly books have been devoted to the subject since the early part of this century. These few books are more frequently written in Latin and German than English.

The *Nomina Sacra* are contracted Greek words representing 15 frequently occurring names (or titles) in Scripture. The contraction was written with an overline. They are typically the first and last letter of the word and sometime a middle letter. These contractions occur in both the *Septuagint* papyri manuscripts and the Greek Christian Scripture papyri manuscripts.

On page 36 of the book cited Metzger lists all 15 of the *Nomina Sacra* found in the entire Greek papyri collection, which includes the *Septuagint*. He reproduces them in their nominative (subject of the sentence) and genitive (possessive) forms as follows:

••298••

English meaning	Greek word	Nominative (subject)	Genitive (possessive)
God	θεός	$\overline{\theta\varsigma}$	$\overline{\theta\upsilon}$
Lord	κύριος	$\overline{\kappa\varsigma}$	$\overline{\kappa\upsilon}$
Jesus	Ἰησοῦς	$\overline{\iota\varsigma}$	$\overline{\iota\upsilon}$
Christ	χριστός	$\overline{\chi\varsigma}$	$\overline{\chi\upsilon}$
Son ³	υἱός	$\overline{\upsilon\varsigma}$	$\overline{\upsilon\upsilon}$
Spirit	πνεῦμα	$\overline{\pi\nu\alpha}$	$\overline{\pi\nu\varsigma}$
David	Δαυείδ	$\overline{\delta\alpha\delta}$	
cross	σταυρός	$\overline{\sigma\tau\varsigma}$	$\overline{\sigma\tau\upsilon}$
Mary	μήτηρ ⁴	$\overline{\mu\eta\rho}$	$\overline{\mu\rho\varsigma}$

Father	πατήρ	$\overline{\pi\eta\rho}$	$\overline{\pi\rho\varsigma}$
Israel	Ἰσραήλ	$\overline{\iota\eta\lambda}$	
Savior	σωτήρ	$\overline{\sigma\eta\rho}$	$\overline{\sigma\rho\varsigma}$
Man ³	ἄνθρωπος	$\overline{\alpha\nu\omicron\varsigma}$	$\overline{\alpha\nu\omicron\upsilon}$
Jerusalem	Ἱερουσαλήμ	$\overline{\iota\lambda\eta\mu}$	
Heaven ³	οὐρανός	$\overline{\omicron\upsilon\nu\omicron\varsigma}$	$\overline{\omicron\upsilon\nu\omicron\upsilon}$

The Hebrew Scriptures present no unsolved dilemma; we can readily verify over 6,000 instances in which $\overline{\kappa\varsigma}$ in any *Septuagint* text using *Nomina Sacra* was translated from YHWH in the original Hebrew text. The travesty is we have also found the Tetragrammaton in the Septuagint from the BCE period!

Tetragrammaton Found in Earliest Copies of the Septuagint

Below are 2 examples of the Septuagint which is a 3rd to 2nd Century BCE Greek translation of the Hebrew Scriptures. The below fragments are evidence that the Septuagint originally contained the name Yahuah. So it was not until after the 1st century that they decided they could not write these Hebrew letters? That should raise huge red flags!

The first is an ancient fragment of the Septuagint dated between 50 BCE and 50 CE (AD). If this dating is correct, it would have been written near the time of Yahusha's. The name of this fragment is "Nahal Hever Minor Prophets" because they are fragments of Jonah, Micah, Nahum, Habakkuk, Zephaniah and Zechariah found in the Nahal Hever cave, south of Qumran. The Tetragrammaton is indicated with the large black arrow.



Notice that the Tetragrammaton is written in the ancient Hebrew (Paleo-Hebrew) script. Here is another example of an ancient fragment of the Septuagint dating to the First Century CE (AD). This fragment contains parts Job 42:



There are other early fragments that also contain the sacred name in like manner. According to scholars, no copies of the Septuagint dated before the mid-2nd century CE/AD substitutes the Tetragrammaton (Yahweh's name) with "Kyrios" (the Greek word Lord).

Did you catch that! They knew Yahuah's name and used it up to the mid-2nd Century!

So what good reason do we now have to say that the Greeks during the "New Testament" Christian era did not know or call on His name when it was right in the very Tanakh they had to read IN GREEK! What logical reason was there to keep it out of the Eye Witness accounts?! There are none! It's all a sham! Everyone knows it.

Here is some technical information for those of you who are ready to take a look at the Greek and check out this information. For those of you who think this will make your brain hurt, just cruise on down to the next spot until you are ready. ☺

Manuscripts dated between 50 and 300 CE

The follow manuscripts are transcribed, but not translated, in *Philip Comfort and David Barret's* book entitled *The Text Of The Earliest NT Greek Manuscripts*:

List of Greek *Nomina Sacra*

English Meaning	Greek Word	Nominative (Subject)	Genitive (Possessive)
God	Θεός	ΘΣ	ΘΥ
Lord	Κύριος	ΚΣ	ΚΥ
Jesus	Ἰησοῦς	ΙΣ	ΙΥ
Christ/Messiah	Χριστός	ΧΣ	ΧΥ
Son	Υἱός	ΥΣ	ΥΥ
Spirit/Ghost	Πνεῦμα	ΠΝΑ	ΠΝΣ
David	Δαυιδ	ΔΑΔ	
Cross/Stake	Σταυρός	ΣΤΣ	ΣΤΥ
Mother	Μήτηρ	ΜΗΡ	ΜΗΣ
Mother of God	Θεοτόκος	ΘΚΣ	ΘΚΥ
Father	Πατήρ	ΠΗΡ	ΠΡΣ
Israel	Ἰσραήλ	ΙΗΛ	
Savior	Σωτήρ	ΣΗΡ	ΣΡΣ
Human being	ἄνθρωπος	ΑΝΟΣ	ΑΝΟΥ
Jerusalem	Ἱερουσαλήμ	ΙΑΗΜ	
Heaven/Heavens	Οὐρανός	ΟΥΝΟΣ	ΟΥΝΟΥ

New Testament Greek manuscripts containing *Nomina Sacra* (100 AD - 300 AD)^[4]

Greek manuscript	Manuscript date	Nomina Sacra used
ⱱ ¹ (P. Oxy. 2)	~250	ΙΥ ΙΣ ΧΥ ΥΥ ΚΥ ΠΝΣ
ⱱ ⁴ (Suppl. Gr. 1120)	150–225	ΘΣ ΘΥ ΚΥ ΚΣ ΠΝΙ ΠΝΟΣ ΠΝΑ ΧΣ ΙΥ ΙΣ
ⱱ ⁵ (P. Oxy. 208 + 1781)	~250	ΙΗΝ ΙΗΣ ΠΡ ΠΡΑ ΠΡΣ ΘΥ
ⱱ ⁹ (P. Oxy. 402)	~250	ΘΣ ΧΡΣ
ⱱ ¹² (P. Amherst. 3b)	~285	ΘΣ
ⱱ ¹³ (P. Oxy. 657 + PSI 1292)	225–250	ΘΣ ΘΝ ΘΥ ΘΩ ΙΣ ΙΝ ΙΥ ΚΣ ΚΥ

Ⲣ ¹⁵ (P. Oxy. 1008)	200–300	ΚΩ ΚΥ ΧΥ ΑΝΩΝ ΑΝΩ ΠΝΑ ΘΝ ΚΜΟΥ
Ⲣ ¹⁶ (P. Oxy. 1009)	250–300	ΘΥ ΙΥ ΧΩ
Ⲣ ¹⁷ (P. Oxy. 1078)	~300	ΘΩ ΠΝΣ
Ⲣ ¹⁸ (P. Oxy. 1079)	250–300	ΙΗ ΧΡ ΘΩ
Ⲣ ²⁰ (P. Oxy. 1171)	200–250	ΠΝΣ ΚΝ ΘΥ
Ⲣ ²² (P. Oxy. 1228)	200–250	ΠΣ ΠΝΑ ΠΡΣ ΠΡΑ ΙΗΣ ΑΝΟΣ
Ⲣ ²⁴ (P. Oxy. 1230)	~300	ΠΝΑ ΘΥ
Ⲣ ²⁷ (P. Oxy. 1395)	200–250	ΘΥ ΚΩ
Ⲣ ²⁸ (P. Oxy. 1596)	255–300	ΙΣ ΙΝ
Ⲣ ²⁹ (P. Oxy. 1597)	200–250	ΘΣ ΘΝ
Ⲣ ³⁰ (P. Oxy. 1598)	200–250	ΚΥ ΚΝ ΘΩ ΙΗΥ
Ⲣ ³² (P. Rylands 5)	150–200	ΘΥ
Ⲣ ³⁵ (PSI 1)	~300	ΚΣ ΚΥ
Ⲣ ³⁷ (P. Mich. Inv. 1570)	~260	ΚΕ ΙΗΣ ΠΝΑ ΙΗΣΥ
Ⲣ ³⁸ (P. Mich. Inv. 1571)	~225	ΧΡΝ ΠΝΑ ΚΥ ΙΗΝ ΙΗΥ ΠΝΤΑ
Ⲣ ³⁹ (P. Oxy. 1780)	200–300	ΠΗΡ ΠΡΑ ΙΗΣ
Ⲣ ⁴⁰ (P. Heidelberg G. 645)	200–300	ΘΣ ΘΥ ΘΝ ΙΥ ΧΩ ΧΥ
Ⲣ ⁴⁵ (P. Chester Beatty I)	~250	ΚΕ ΚΣ ΚΝ ΚΥ ΣΡΝΑΙ ΙΗ ΙΥ ΙΗΣ ΠΡ ΠΡΣ ΠΡΑ ΠΡΙ ΘΥ ΘΝ ΘΩ ΘΣ ΠΝΙ ΠΝΣ ΠΝΑ ΥΝ ΥΕ ΥΣ ΥΩ ΣΡΝ ΧΡ ΚΕ ΚΝ ΚΥ ΚΩ ΚΣ ΧΡΩ ΧΡΥ ΧΡΝ ΧΝ ΧΣ ΧΩ ΧΥ ΧΡΣ ΙΗΥ ΙΗΝ ΙΗΣ ΘΩ ΘΥ ΘΝ ΘΣ
Ⲣ ⁴⁶ (P. Chester Beatty II + P. Mich. Inv. 6238)	175–225	ΠΝΑ ΠΝΙ ΠΝΣ ΥΙΥ ΥΙΝ ΥΙΣ ΥΝ ΣΤΡΕΣ ΣΤΡΝ ΣΤΡΩ ΣΤΡΟΣ ΣΤΡΟΥ ΕΣΤΡΟΝ ΕΣΤΡΑΙ ΕΣΤΑΝ ΣΤΟΥ ΑΙΜΑ ΑΝΟΥ ΑΝΟΝ ΑΝΟΣ ΑΝΩΝ ΑΝΟΙΣ ΠΡΙ ΠΗΡ ΠΡΑ ΠΡΣ ΙΥ
Ⲣ ⁴⁷ (P. Chester Beatty III)	200–300	ΘΥ ΘΣ ΘΝ ΘΩ ΑΘΝ ΚΣ ΚΕ ΚΥ ΕΣΤΡΩ ΠΝΑ ΧΥ ΠΡΣ
Ⲣ ⁴⁸ (PSI 1165)	200–300	ΥΣ
Ⲣ ⁴⁹ (P. Yale 415 + 531)	200–300	ΚΩ ΘΥ ΘΣ ΙΥ ΠΝ ΧΣ ΧΥ ΧΩ
Ⲣ ⁵⁰ (P. Yal 1543)	~300	ΙΛΗΜ ΠΝΑ ΑΝΟΣ ΘΣ ΘΥ
Ⲣ ⁵³ (P. Mich. inv. 6652)	~250	ΠΡΣ ΙΗΣ ΠΕΡ ΚΝ
Ⲣ ⁶⁴ (Gr. 17)	~150	ΙΣ
Ⲣ ⁶⁵ (PSI XIV 1373)	~250	ΧΥ ΘΣ
Ⲣ ⁶⁶ (P. Bodmer II + Inv. Nr. 4274/4298)	150–200	ΚΣ ΚΥ ΚΕ ΘΣ ΘΝ ΘΥ ΘΩ ΙΣ ΙΝ ΙΥ ΧΣ ΧΝ ΧΝ ΥΣ ΥΝ ΥΩ ΠΝΑ ΠΝΙ ΠΝΣ ΠΗΡ ΠΡΑ ΠΡΣ ΠΡΙ ΠΕΡ ΠΡΕΣ ΑΝΟΣ ΑΝΟΝ ΑΝΟΥ

		ΑΝΩΝ ΑΝΩ ΑΝΟΙΣ ΑΝΟΥΣ
		ΣΡΩ ΣΡΟΝ ΣΡΟΥ ΣΡΘΗ ΣΡΑΤΕ ΣΡΩΣΩ ΕΣΡΑΝ ΕΣΡΘΗ
Ⲣ ⁶⁹ (P. Oxy. 2383)	~200	ΙΗΝ
Ⲣ ⁷⁰ (P. Oxy. 2384 + PSI Inv. CNR 419, 420)	250–300	ΥΝ ΙΣ ΠΗΡ
		ΙΥ ΙΗΥ ΙΗΝ ΧΡΥ ΧΡΝ ΧΡΣ ΧΡΩ ΘΥ ΘΣ ΘΝ ΘΩ ΠΡΣ
Ⲣ ⁷² (P. Bodmer VII and VIII)	200–300	ΠΑΡ ΠΤΡΑ ΠΡΙ ΠΝΣ
		ΠΝΑ ΠΝΑΙ ΠΝΙ ΠΝΤΙ ΚΥ ΚΣ ΚΝ ΚΩ ΑΝΟΙ
		ΙΣ ΙΗΣ ΙΥ ΙΗΥ ΙΝ ΙΗΝ ΘΣ ΘΝ ΘΥ ΘΩ ΚΣ ΚΝ ΚΥ ΚΩ ΚΕ
		ΧΣ ΧΝ ΧΥ
		ΠΝΑ ΠΝΣ ΠΝΙ ΠΝΟΣ ΠΝΤΑ ΠΝΑΣΙ ΠΝΑΤΩΝ ΠΡΣ ΠΗΡ
Ⲣ ⁷⁵ (P. Bodmer XIV and XV)	175–225	ΠΡΑ ΠΡΙ ΠΡΟΣ ΠΡ
		ΥΣ ΥΝ ΥΥ ΙΗΛ ΙΛΗΜ ΣΡΟΝ ΣΤΡΟΝ ΣΡΩΘΗΝΑΙ
		ΑΝΟΣ ΑΝΟΝ ΑΝΟΥ ΑΝΟΙ ΑΝΩΝ ΑΝΩ ΑΝΟΥΣ ΑΝΟΙΣ
		ΑΝΕ
Ⲣ ⁷⁸ (P. Oxy 2684)	250–300	ΚΝ ΙΗΝ ΙΗΝ ΧΡΝ
Ⲣ ⁹⁰ (P. Oxy 3523)	150–200	ΙΗΣ
Ⲣ ⁹¹ (P. Mil. Vogl. Inv. 1224 + P. Macquarie Inv. 360)	~250	ΘΥ ΘΣ ΠΡΣ ΧΡΝ ΙΗΝ
Ⲣ ⁹² (P. Narmuthis 69.39a + 69.229a)	~300	ΧΡΩ ΚΥ ΘΥ
Ⲣ ¹⁰⁰ (P. Oxy 4449)	~300	ΚΥ ΚΣ
Ⲣ ¹⁰¹ (P. Oxy 4401)	200–300	ΥΣ ΠΝΑ ΠΝΙ
Ⲣ ¹⁰⁶ (P. Oxy 4445)	200–250	ΠΝΑ ΠΝΙ ΧΡΣ ΙΗΝ ΙΗΣ
Ⲣ ¹⁰⁸ (P. Oxy 4447)	175–225	ΙΗΣ ΙΗΝ
Ⲣ ¹¹⁰ (P. Oxy. 4494)	~300	ΚΣ
Ⲣ ¹¹¹ (P. Oxy 4495)	200–250	ΙΗΥ
Ⲣ ¹¹³ (P. Oxy. 4497)	200–250	ΠΝΙ
Ⲣ ¹¹⁴ (P. Oxy. 4498)	200–250	ΘΣ
Ⲣ ¹¹⁵ (P. Oxy. 4499)	225–275	ΙΗΛ ΑΥΤΟΥ ΠΡΣ ΘΩ ΘΥ ΑΝΩΝ ΠΝΑ ΟΥΝΟΥ ΟΥΝΟΝ
		ΚΥ ΘΝ ΑΝΟΥ ΟΥΝΩ
Ⲣ ¹²¹ (P. Oxy. 4805)	~250	ΙΣ ΜΗΙ
0162 (P. Oxy 847)	~300	ΙΗΣ ΙΣ ΠΡΣ
0171 (PSI 2.124)	~300	ΚΣ ΙΗΣ
0189 (P. Berlin 11765)	~200	ΑΝΟΣ ΠΝΑ ΚΥ ΚΩ ΙΛΗΜ ΘΩ ΙΣΗΛ
0220 (MS 113)	~300	ΚΝ ΙΥ ΙΝ ΧΥ ΘΥ

List of Nomina Sacra/Divinia/Placeholders

- *KΣ, KN, KY, KΩ, KE* – These placeholders are used for three things in the Greek Papyri and Codex's mentioned. One, as a placeholder for Yahuah's name, two, as a placeholder for the title *Sovereign Master/Foundational One*, and three, designating *the Upright One*, both of these final two being used as a title for Yahuah and Yahusha. *KΣ* is used when Yahuah/Sovereign Master/Upright One is in the Greek nominative case, *KN* is used when Yahuah/Sovereign Master/Upright One is in the Greek accusative case, *KY* is used when Yahuah/Sovereign Master/Upright One is in the Greek genitive case, *KΩ* is used when Yahuah/Sovereign Master/Upright One is in the Greek dative case, and *KE* is used when Yahuah/Sovereign Master/Upright One is in the Greek vocative case (a case of direct address).
- *ΙΣ/ΙΗΣ, ΙΝ/ΙΗΝ, ΙΥ/ΙΗΥ, ΙΗ* – These placeholders are used for Yahusha's name in the Greek Papyri and Codex's mentioned. *ΙΣ/ΙΗΣ* are used when Yahusha is in the Greek nominative case, *ΙΝ/ΙΗΝ* are used when Yahusha is in the Greek accusative case, *ΙΥ/ΙΗΥ* are used when Yahusha is in the Greek genitive and dative cases, and *ΙΗ* is a special usage used in certain manuscripts, which will be referenced in the translation itself.
- *ΘΣ, ΘΝ, ΘΥ, ΘΩ* – These placeholders are used for the word God in the Greek Papyri and Codex's mentioned. *ΘΣ* is used when God is in the Greek nominative case, *ΘΝ* is used when God is in the Greek accusative case, *ΘΥ* is used when God is in the Greek genitive case, and *ΘΩ* is used when God is in the Greek dative case.
- *ΧΣ/ΧΡΣ, ΧΝ/ΧΡΝ, ΧΥ/ΧΡΥ, ΧΩ/ΧΡΩ*, – These placeholders are used for the Word(s) Anointed One/Messiah in the Greek Papyri and Codex's mentioned. *ΧΣ/ΧΡΣ* are used when *Anointed One/Messiah* is in the Greek nominative case, *ΧΝ/ΧΡΝ* are used when *Anointed One/Messiah* is in the Greek accusative case, *ΧΥ/ΧΡΥ* are used when *Anointed One/Messiah* is in the Greek genitive case, and *ΧΩ/ΧΡΩ* are used when *Anointed One/Messiah* is in the Greek dative case.
- *ΠΝΑ, ΠΝΣ, ΠΝΙ, ΠΝΤΙ* – These placeholders are used for the word *Spirit* in the Greek Papyri and Codex's mentioned.
- *ΥΣ/ΥΙΣ, ΥΝ/ΥΙΝ, ΥΥ/ΥΙΥ, ΥΩ* – These placeholders are used for the word Son in the Greek Papyri and Codex's mentioned. *ΥΣ/ΥΙΣ* are used when *Son* is in the Greek nominative case, *ΥΝ/ΥΙΝ* are used when *Son* is in the Greek accusative case, *ΥΥ/ΥΙΥ* are used when *Son* is in the Greek genitive case, and *ΥΩ* is used when *Son* is in the Greek dative case.
- *ΑΝΩΣ, ΑΝΩΝ, ΑΝΟΙ, ΑΝΟΝ, ΑΘΝ, ΑΝΟΙΣ* – These placeholders are used for the word *Man* or *Men* in the Greek Papyri and Codex's mentioned.

- ΣΤΡΩ, ΣΤΟΥ, ΕΣΤΡΑΙ, ΕΣΤΡΑΣ, ΕΣΤΑΝ, ΣΤΡΟΥ, ΕΣΤΡΘΗ, ΕΣΤΡΩ, ΣΤΡΕΣ, ΣΤΡΝ – These placeholders are used for the words *upright stake* or *crucified* in the Greek Papyri and Codex’s mentioned.

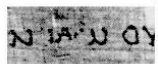
Other Nomina Sacra

Due to the prevalence of the placeholders/*Nomina Sacra/Divinia* mentioned above that appear throughout the Greek Manuscripts of the Renewed Covenant, it was only a matter of time until other Greek words/titles would be included in the list of *Nomina Sacra*, but their usage is very sporadic and inconsistent compared with the ones mentioned above, so they only happen in a select few of the Greek Manuscripts of the Eye Witness Accounts. They are as follows:

- ΠΡ/ΠΗΡ, ΠΡΣ, ΠΡΙ, ΠΡΑ, ΠΑΡ – These placeholders are used for the Greek word *Πατερ* which means *Father* in Greek. This placeholder is sometimes used, but never with any consistency.
- ΙΗΛ/ΙΣΗΛ – These placeholders are used for the Greek transliteration of the name *Israel*.

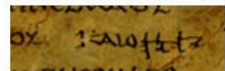
Representations of the Hebrew Tetragrammaton (Hebrew YHWH)

1. With Greek letters (abbreviated)

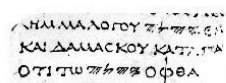


4QLXXLev**b** (4Q120) Lev 2-5 [Goettingen #802]
dated 1st bce in Gk IAW

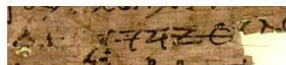
2. In paleo-Hebrew letters (various forms)



Nahal Hever Minor Prophets (8HevXIIpr) Hab 2-3
(hand/scroll A) [Goettingen #943]
dated turn of the era in paleo-Hebrew



Nahal Hever Minor Prophets (8HevXIIgr) Zach 8
(hand/scroll B) [Goettingen #943]
dated turn of the era in paleo-Hebrew



POxy3522 [Goettingen #??] Job 42
dated to 1st ce (paleo-Hebrew)

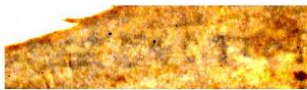
3. In (paleo) Hebrew letters (abbreviated)

on side 1 (Gen 2.8 and 18)
the tetragrammaton is
represented by ZZ

POxy1007 [Goettingen #907] Genesis 2-3
parchment codex dated 3rd ce

POxy 1007

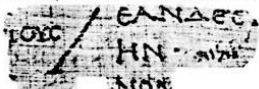
Genesis 2.8



ZZ O Θ C

Genesis 2.18

4. In square Aramaic/Hebrew letters (see Greek "PIPI" references!)



PFouad 266(b) [Goettingen #848] Deuteronomy
1st bce in square Hebrew/Aramaic
preceded by mid-dot

PHeid 1359 Onomasticon of Hebrew Names
[from the Heidelberg web page]



papyrus roll
(or sheet)
3rd/4th ce

Hebrew YW names
IWMAN, IWBAB

Greek IW or IAW
IAW PISTIS, IW PATHR

[what did readers pronounce/say here?]

Cairo Geniza (Cambridge) Aquila



paleo-Hebrew
(also has KÜ once)

2/4 Kgs 23.16 (reconstructed)

5th-6th ce codex
(palimpsest)



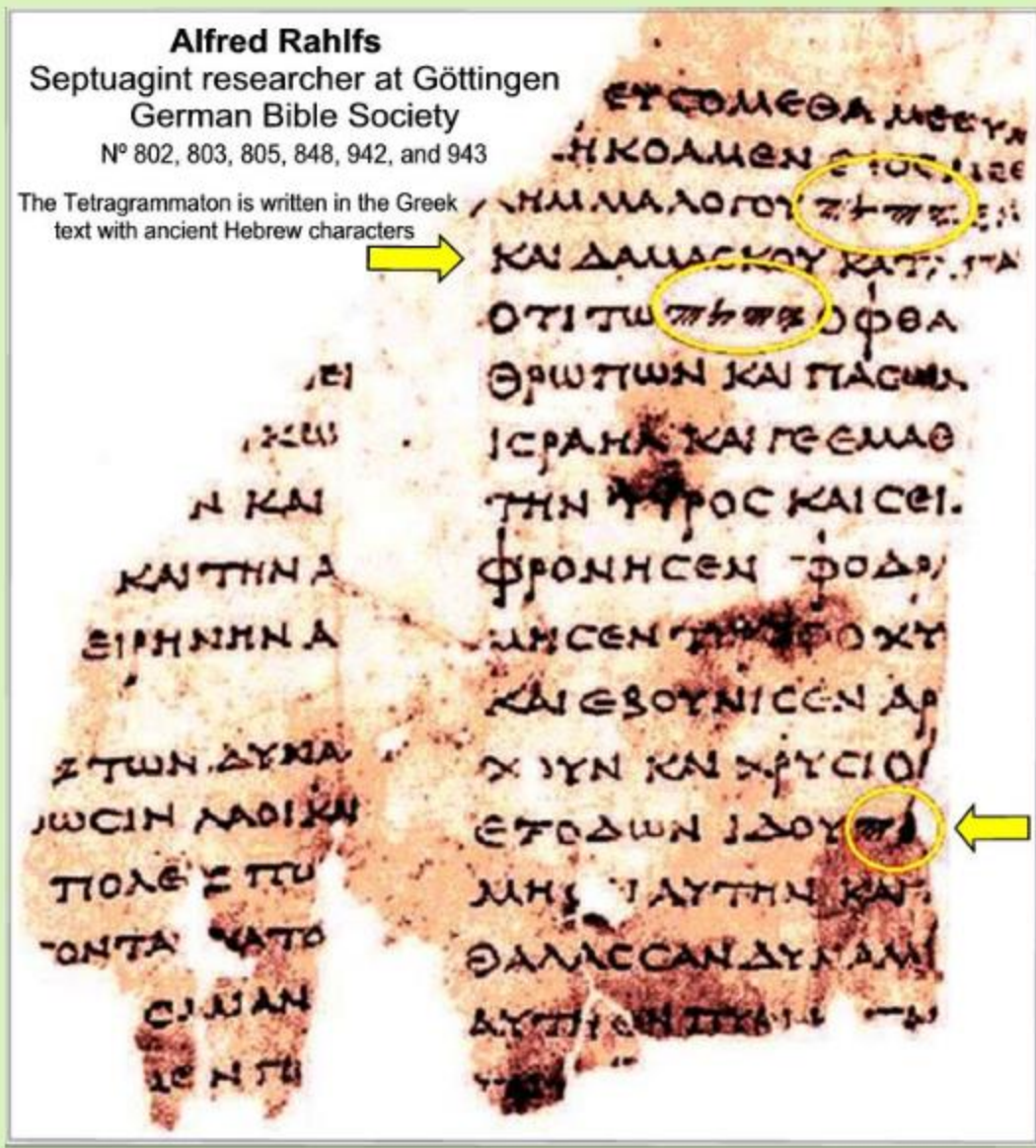
Psalm 103.6 codex, 5/6th c
Aquila, paleo-Hebrew

Psalm 21 (22).20 Hexapla codex, 6/7th c
Greek PIPI (square Hebrew)

Alfred Rahlfs

Septuagint researcher at Göttingen
German Bible Society
N° 802, 803, 805, 848, 942, and 943

The Tetragrammaton is written in the Greek text with ancient Hebrew characters



<http://tetragrammaton.org/tetrapdxj.html>

The reconstructed *Hexapla*

Throughout his lifetime, Origen did extensive work on the *Septuagint*, producing several variations of a similar study. The most complete, however, was the *Hexapla* in which he compared the *Septuagint* with three parallel Greek translations of the Hebrew Scriptures. The work was organized in six columns.^[1] (The name *Hexapla* is derived from *hex-* meaning *six*.) The columns were arranged as follows: In the first column (headed **The Hebrew**), Origen wrote the verse in Hebrew characters as it appeared in the Hebrew Scriptures. This column was written from right to left. In a second column (headed "ÔEbr," with the full heading translated as **The Hebrew [in] Greek Letters**), the Hebrew words were transliterated with Greek letters. The second column has no meaning as written Greek, but the letters could be read to reproduce the Hebrew pronunciation of the words. (Since written Hebrew during Origen's day had no vowel markings, only a fluent speaker of Hebrew could read

the characters with proper pronunciation. Thus, the Greek transliteration column provided the vowel pronunciation for a Gentile reading the Hebrew characters.) This column read from left to right as Greek is normally written. In the remaining four columns, Origen reproduced four Greek versions of the Hebrew Scriptures. The first version was by Aquila in the column headed "ŌA." The second was a translation by Symmachus in the column headed "S." The third was the *Septuagint* in the column headed "OV." The fourth column contained a version by Theodotion in the column headed "Q." A final column was occasionally used for variants or notations concerning any one of the versions, though it is not counted as a true column. Figure 11 is a typeset reproduction of the actual arrangement of the original *Hexapla*. Note that each row represents a word-by-word transcription of the entire Hebrew Scripture text. The original *Hexapla* is thought to have consisted of nearly fifty volumes, with each volume in the form of a scroll equivalent in length to a Gospel or the book of Acts.

[1] See *Aid to Bible Understanding*, page 386.

Each of the three supplementary versions represented a unique translation style. Aquila's translation, made in the first half of the second century C.E., was extremely literal. Symmachus' translation, made in the later second century C.E., was more free. Theodotion's work, also made in the second century C.E., was a free revision of the *Septuagint*.

The *Hexapla* was the crowning work of Origen's life, yet nothing is known of its destruction. In all likelihood, the original was the only complete copy ever made. From the writings of Eusebius^[2] and others, we know that the original was housed in a library at Caesarea for many years, where it was probably destroyed in 653 C.E. when Caesarea was burned by the Saracens (Arabs).

The original *Hexapla* has been entirely lost. Furthermore, because it was apparently never reproduced in its entirety while it was still housed in the library at Caesarea, copies of complete portions do not exist today. However, because the *Hexapla* was so widely quoted by others before its destruction, substantial—though fragmentary—portions can be found scattered throughout the writings of the early patristics. Fortunately, a copy of the corrected *Septuagint* column which was made by Eusebius and Pamphilus has survived

Hebrew language text—Column 1	Transliteration: Column 2	Aquila Column 3	Symmachus Column 4	Septuagint Column 5	Theodotion Column 6
הָיָה	hah	hah	hah	hah' ks	hah
יָ	chi	th	'o	"oh	"oh
שָׁמָע	omas	"hokouase	'epakouasas	eisihokouase	eisihokouase
קוֹל	kwal	phwuh's	t'hs phwuh's	t'hs phwuh's	t'hs phwuh's
דְּבַר־יְהוָה	thanoukaí	deh'seew's mou.	t'hs ikesi'as mou.	t'hs deh'seew's mou.	t'hs deh'seew's mou.
הָיָה	hah	hah	hah	hah' ks	hah
יָזַע	ozei	kappat'os mou	is'chus mou	bohthos' mou	bohthos' mou
אֶמְצֵא	o'mageny	(kal) thureos' mou	kai' h'peraspist'hs	kal' <u>h'peraspist'hs	(kal) h'peraspist'hs
			mou'	mou'	mou'
יָבֹא	bow	en' aut'wul	aut'wul	en' aut'wul	en' aut'wul
וְיָלִין	batē	e'pēpoith'sen	e'pēpoith'sen	h'lip'sen	h'lip'sen

Figure 11. The column arrangement of Origen's *Hexapla* from Psalm 25:6 and 7.

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΥΙΝΥ ΔΙΑΒΕΛΗΜΑΤΟΣ
ΘΥ ΤΟΙΣ ΑΓΙΟΙΣ ΟΥΣΙΝ ΚΑΙ ΠΙΣΤΟΙΣ ΕΝ ΧΡΩ
ΙΝΥ ΧΑΡΙΣΥ ΜΕΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΥ ΠΡΟ
ΜΩΝ ΚΑΙ ΚΥ ΙΝΥ ΧΡΥ ΟΕΥ ΛΟΓΗ ΟΔΕΤΙΑΣ
ΕΝ ΠΑΣΗ ΕΥΛΟΓΙΑ ΠΝΕΥΜΑΤΙΚΗ ΕΝ ΤΟΙΣ
ΕΠΟΥΡΑΝΙΟΙΣ ΕΝ ΧΡΩ ΚΑΘΩΣ ΕΞΕΛΕΞΑΤΟ
ΗΜΑΣ ΕΝ ΧΥΤΩ ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΕΙΝΑ

Sacred Names and Titles—“nomia sacra”
In Early Greek Papyri MSS

שמע ישראל יהוה אלהינו יהוה אחד:
 Hear Yisra'el, Yahuæh is our Almighty, Yahwæh Alone

(1)	$\overline{ΚC}, \overline{ΚΥ}, \overline{ΚN},$ $\overline{ΚΩ}, \overline{ΚΕ}$	stand for Hebrew	יהוה יהוה who was, who is who is to come	Yahwæh Yahuæh	or	אֲדֹנָי Adonai L-ord	or	אֲדֹן Adon Sir
(2)	$\overline{ΙΥ}, \overline{ΙC}, \overline{ΙN}$	stand for Hebrew	יהושוע יהושוע Yehoshua	ישוע Yæshua Yeshua	Yah Saves			
(3)	$\overline{ΘC}, \overline{ΘN},$ $\overline{ΘΩ}, \overline{ΘΥ}$	stand for Hebrew	אלהים אל	Elohim El	Almighty Mighty One	All the nomina sacra markings in the Early Greek Papyri show that the person is part of the One Elohim, and that the names and titles should be respectfully said in Hebrew.		
(4)	$\overline{ΧΩ}, \overline{ΧN}$ $\overline{ΧC}, \overline{ΧΥ}$	stand for Hebrew	משיח Mashiakh	Anointed				
(5)	$\overline{ΠTP}, \overline{ΠTC}$	stand for Hebrew	אב אבא	Av Abba,	Father Papa	האלהים אבינו The Almighty our Father		
(6)	$\overline{ΥΥ}, \overline{ΥC}, \overline{ΥΩ}, \overline{ΥN}$	stand for Hebrew	בן בן	Bæn Ben	Son	בן-אלהים Almighty Son		
(7)	$\overline{ΠNα}, \overline{ΠNC}, \overline{ΠNI}$	stand for Hebrew	רוח Ruakh	Spirit		רוח אלהים Almighty Spirit		

*The forms, Yæshua and Abba were borrowed into Hebrew from Aramaic, and are now part of Hebrew. The high priest "Jeshua" (KJV) in Ezra, Nehemiah, and Zechariah, like Messiah, had two forms to his name: Yehoshua and Yæshua. **Ben Elohim means both Son of the Almighty, and Almighty Son.

Here is another resource to check as well.

<http://www.thegloriousgospel.ca/list-of-resources-used-for-manuscript-differences/>

Excerpt From Craig Winn's Questioning Paul Chapter 1
http://questioningpaul.com/Questioning_Paul-Galatians-01-Chrestus-Useful_Implement.Paul

Often overlooked, four of the most common Divine Placeholders for Yah's names and titles were used in this passage. The XPY, INY, ΘY, and ΠPA represent: "Messiyah, the Implement of Yah," "Yahusha," meaning "Yah Saves," "Yahuah," or "Elohyim-God," and His favorite title "'Ab-Father," based upon the first word in the Hebrew lexicon.

Examples of placeholders not used in this particular verse, but ubiquitous throughout the rest of the Eyewitness Accounts, and universally found in every first-, second-, third-, and early fourth-century Greek manuscript, describe the "*Ruwach-Spirit*," the "'Edon-Upright One," and the "Upright Pillar." And Placeholders for "Mother" and "Son," like "Father" are also common, but not universal.

While codices dating to the first three centuries differ somewhat among themselves, and differ significantly from those composed after the influence of General Constantine, the use of Divine Placeholders is the lone exception to scribal variation among the early manuscripts. These symbols for Yah's name and titles are universally found on every page of every extant codex written within 300 years of Yahusha's day, without exception. But, nonetheless, they are universally ignored by Christian translators, writers, and preachers.

And so while these manuscripts all differ from one another with regard to their wording; the only constant is the one thing every translator has ignored. There isn't even a footnote in any of our English translations indicating that these Divine Placeholders were universally depicted in all of the oldest manuscripts, including the codices Sinaiticus and Vaticanus. As a result, Christians do not know that these symbols existed, much less that they were later replaced by translators, substituting the very names and titles which would have been written out by the original authors.

Kappa Sigma and Kappa Upsilon, in capital letters with a line over them, were used to convey Yahuah's name and Yahusha's "Upright One" title, even though every English bible replaces these symbols with "Lord." The fact Kappa Sigma conveys "Yahuah," the preponderance of the time it is used, is something I discovered when translating Greek quotations of Hebrew passages cited by Yahusha and His apostles in the Eye Witness Accounts.

This obvious conclusion has been reaffirmed recently by the publication of early Septuagint manuscripts. In them we find a transition from writing Yahuah's name in paleo-Hebrew in the midst of the Greek text throughout the first and second centuries, to using the symbolism of Kappa Sigma to represent Yahuah's name beginning in the third-century. So, we now know for certain, what seemed perfectly obvious: the Divine Placeholders KΣ and KY were used to designate Yahuah's name in a language whose alphabet could not replicate its sounds.

Also by finding "Yahuah" written in paleo-Hebrew in the oldest Greek manuscripts of the Covenant Scriptures, especially in those dating to the first and second centuries BCE and CE, we have an interesting affirmation that my initial rationale regarding the Divine Placeholders was accurate. Yahuah's name can't be accurately transliterated using the Greek alphabet, **so to avoid a mispronunciation, the Hebrew alphabet was initially used,** and then, Greek symbolism was substituted.

Moving on, the placeholders Iota Epsilon (IH), Iota Epsilon Nu (IHN), Iota Sigma (IΣ), Iota Epsilon Sigma (IHΣ), Iota Upsilon (IY), and Iota Nu (IN) were used to convey Yahusha's name every time it is found in the Eyewitness Accounts. **And that means that there is absolutely no basis whatsoever for the 17th-century corruption written as "Jesus."** Beyond the fact that there is no "J" sound or letter in the Hebrew, Greek, Aramaic, or Latin languages, "Jesus" isn't an accurate transliteration of *lesou*, *lesous*, or *lesoun*—which were conceived as a result of Greek gender and grammar rules. **But most importantly, none of these names was ever written in the Greek text—not once, not ever.** It is therefore inappropriate to transliterate something (to reproduce the pronunciation in the alphabet of a different language) which isn't present in the text. So the name "Jesus" is a colossal fraud purposely promoted by religious leaders desirous of separating Yahusha from Yahuah, and the Torah from the Healing and Beneficial Message.

LIST OF 99 LANGUAGES THAT USE A VERNACULAR FORM OF THE TETRAGRAMMATON IN THE NEW TESTAMENT

CHIHOWA: Choctaw

IÁHVE: Portuguese

IEHOUA: Mer

IEHOVA: Gilbertese; Hawaiian; Hiri Motu; Kerewo; Kiwai; Marquesas; Motu; Panaieti (Misima); Rarotongan; Tahitian; Toaripi

IEHOVAN: Saibai

IEOVA: Kuanua; Wedau

IHOVA: Aneityum

IHVH: French

IOVA: Malekula (Kuliviu); Malekula (Pangkumu); Malekula (Uripiv)

JAHOWA: Batak-Toba

JAHUÈ: Chacobo

JAKWE: (Ki)Sukuma

JAHVE: Hungarian

JEHOBA: Kipsigis; Mentawai

JEHOFA: Tswana

JEHOVA: Croatian; German; Kélé (Gabon); Lele (Manus Island); Nandi; Nauruan; Nukuoro

JEHOVÁ: Spanish

JEHÔVA: Fang; Tsimihety

JEHOVAH: Dutch; Efik; English; Kalenjin; Malagasy; Narrinyeri; Ojibwa

JEOVA: Kusaie (Kosraean)

JIHOVA: Naga (Angami); Naga (Konyak); Naga (Lotha); Naga (Mao); Naga (Ntenyi); Naga (Sangtam); Rotuman

JIOUA: Mortlock

JIOVA: Fijian

JIWHEYEWHE: Gu (Alada)

SIHOVA: Tongan

UYEHOVA: Zulu

YAHOWA: Thai

YAHVE: Ila

YAVE: Kongo

YAWE: Bobangi; Bolia; Dholuo; Lingala; Mongo (Lolo); (Lo)Ngandu; (Lo)Ntumba; (Ke)Sengele

YEHÓA: Awabakal

YEHOFA: Southern Sotho

YEHOVA: Chokwe; Chuana (Tlapi); (Ki)Kalanga; Logo; Luba; Lugbara; (Chi)Luimbi; (Chi)Lunda (Ndembu); (Chi)Luvale; Santo (Hog Harbor); Tiv; Umbundu; (Isi)Xhosa

YEHOVAH: Bube; Mohawk; Nguna (Efate); Nguna (Tongoa)

YEHOWA: Ga; Laotian; (Ki)Songe; Tshiluba

YEKOVA: Zande

YEOBA: Kuba (Inkongo)

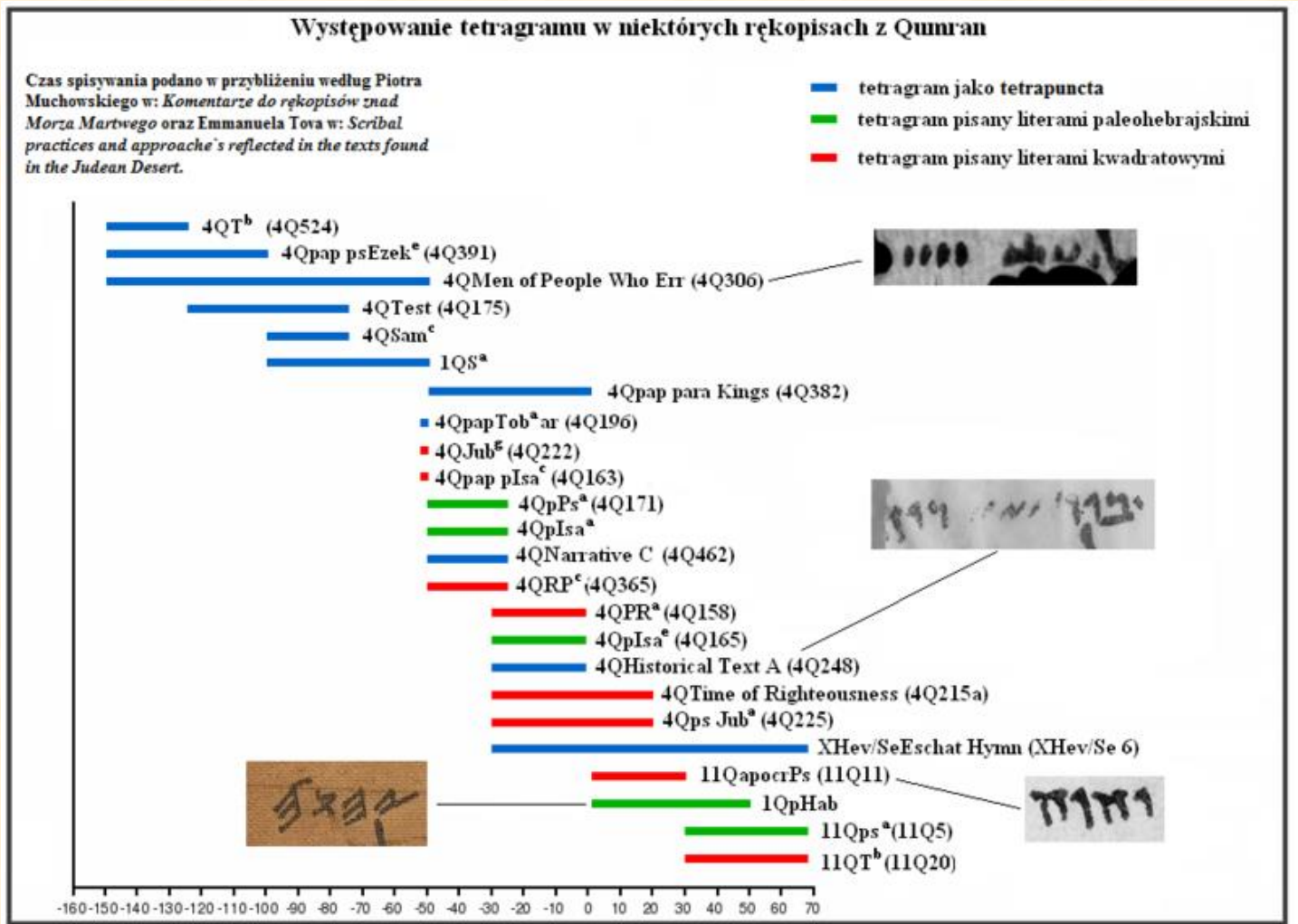
YEOHOWA: Korean

YHWH: Hebrew

YOWO: Lomwe

ZAHOVA: Chin (Haka-Lai)

<https://wol.jw.org/en/wol/d/r1/lp-e/2008567>



I hope this has intrigued you to go out and do deeper searches of different Scriptures, really keep digging and answer every question that pops up. I hope that you can see the deception on every level and why it's important that you sort this out. Just as I have been saying over and over, the Clergy of today KNOW this information. When they play dumb, they are playing us for a fool.

Every question answered is another rock cemented in trust that we can stand on! Praise Yah!