

# Name YHUH To Claim Yahuah

Helping Others To Learn, Love and Use the Name of  
The Creator Of The Universe

Part 5F



KABBALA-FREEMASONS  
AND THE KJV



# Name Him To Claim Him-Part 5

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AMPLIFIED PSALMS

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GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE  
PROPHET

COMING OUT OF  
BABYLON

POLITICAL PAGANISM

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YAHUAH

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BETHEA AND HIS WORD  
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LYRICS

2

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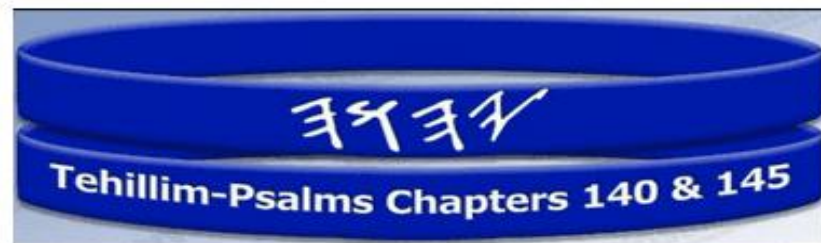
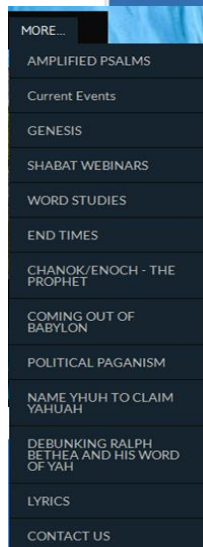
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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. **Read more**



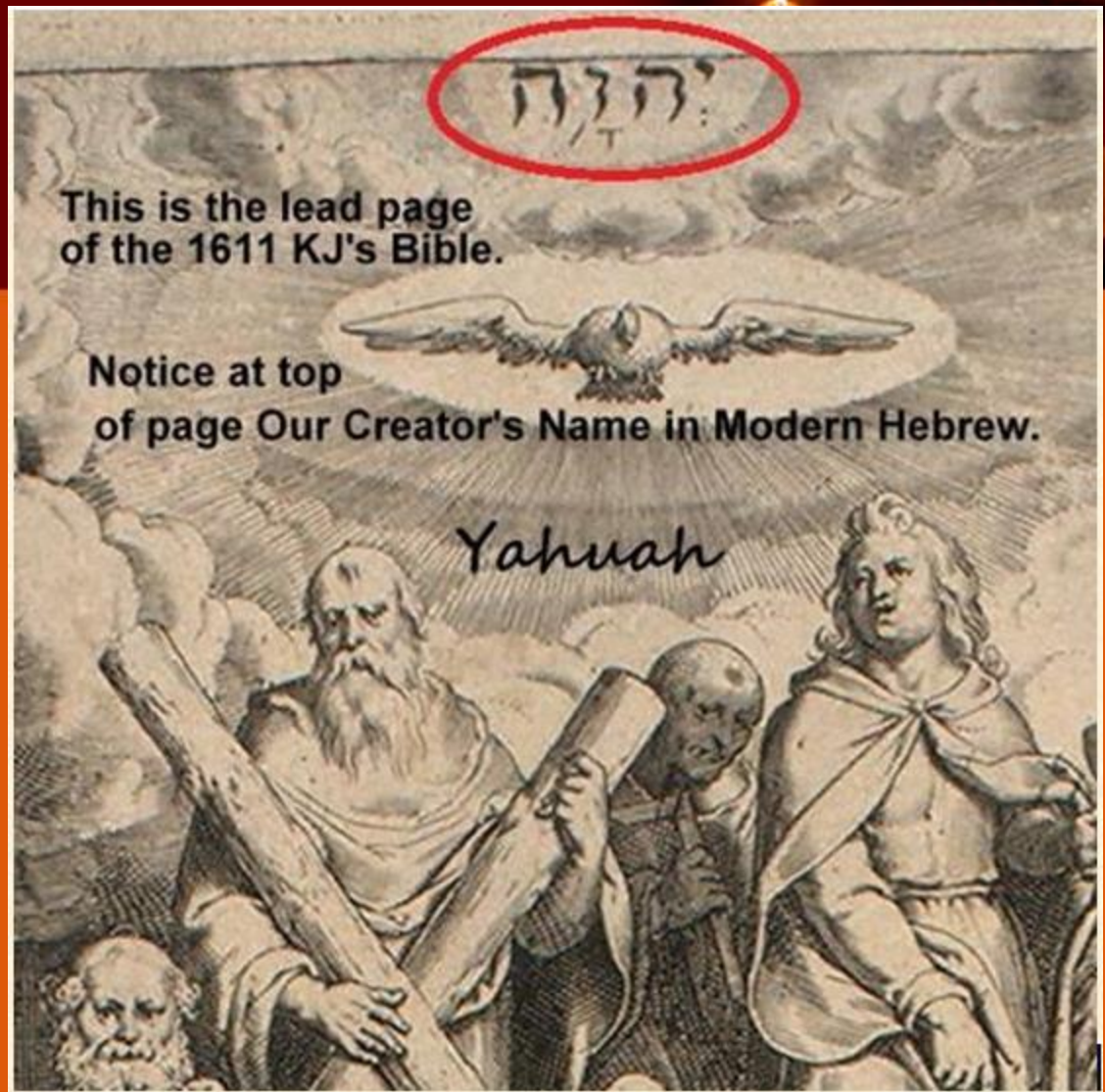


KABBALAH  
FREEMASONS  
AND THE  
KJV

PART 5F

Proverbs 30:4


Who hath ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What *is His name*, and what *is His son's name*, if you can tell?



**There is no excuse for not knowing His name.**



In Part 5F we are going to take a bit of a detour here before moving on to establish a few things. When the dark side is changing history as to the time frame of civilizations, they can then also alter which language came first. This is hotly debated. If they can make people believe Moshe did not write the Torah, then they can call Yahuah a liar. This then leads to the propaganda that Hebrew was not the first language.



We will pickup in the PDF on page 154

## Freemasons/Illuminati/Kabbalah/Anunnaki Convergence

Misdirects that are very subtle, yet it colors the worlds of theology academia and archeology because they dismiss certain things outright. Since creationism is not taught in school- then of course Adam was a folk tale and a Neanderthal who could not speak or write. We need to change our perspectives. We now have some awesome professors who are making wonderful headway in making these points. Even old scholars held fast that Hebrew was the original language. Why is this important? Because combating the lie that the Anunnaki were our creators who must have brought in the original language, as we will see, will be another nail in that coffin of lies.

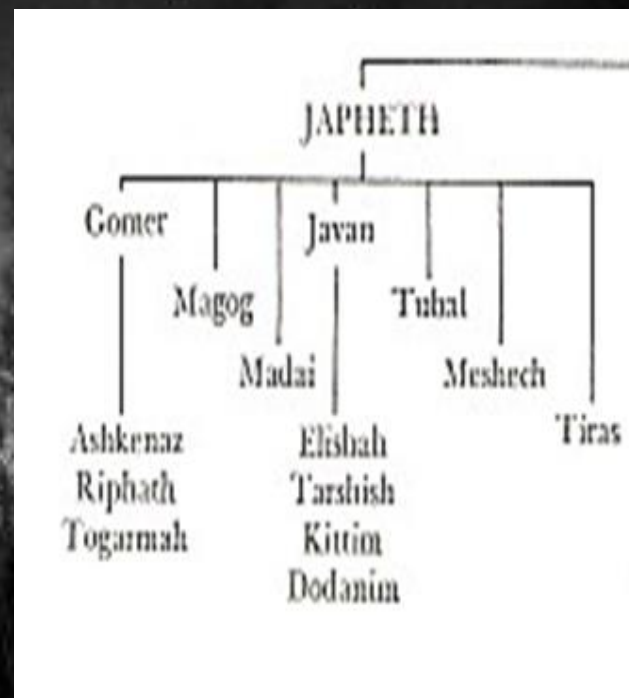
At Babylon, the **agreement to use knowledge for evil** given to Noah's sons and especially Ham's line was so great and so "universal" that Yahuah had to stop it and made it hard for each of the separate nations to join in as one accord. Note, that before He confounded the languages in Genesis Chapter 11 in the previous chapter, when it breaks down the generation of the sons of Noah, it very clearly says they had their own language. Some are very confused by this. Did the world have one language or did each group/nation have their own?

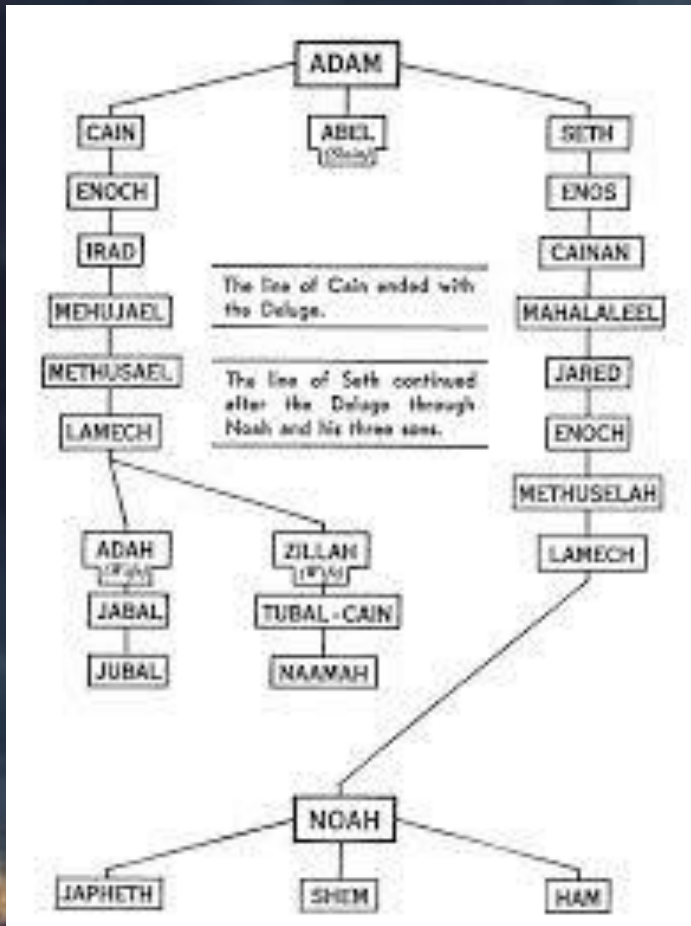


The best answer at the moment, we think is that Chapter 10 is an over view of what happened after Babel. Then in Chapter 11 Yah describes in detail exactly what caused this. This may also be the case for the contradictory information in Genesis 1 and 2. Genesis 1 is the overall story and then Chapter 2 goes into detail. We found more examples where Yah does this, so we can be more certain that this is how He chooses to communicate the stories so we will proceed with that understanding at the moment.

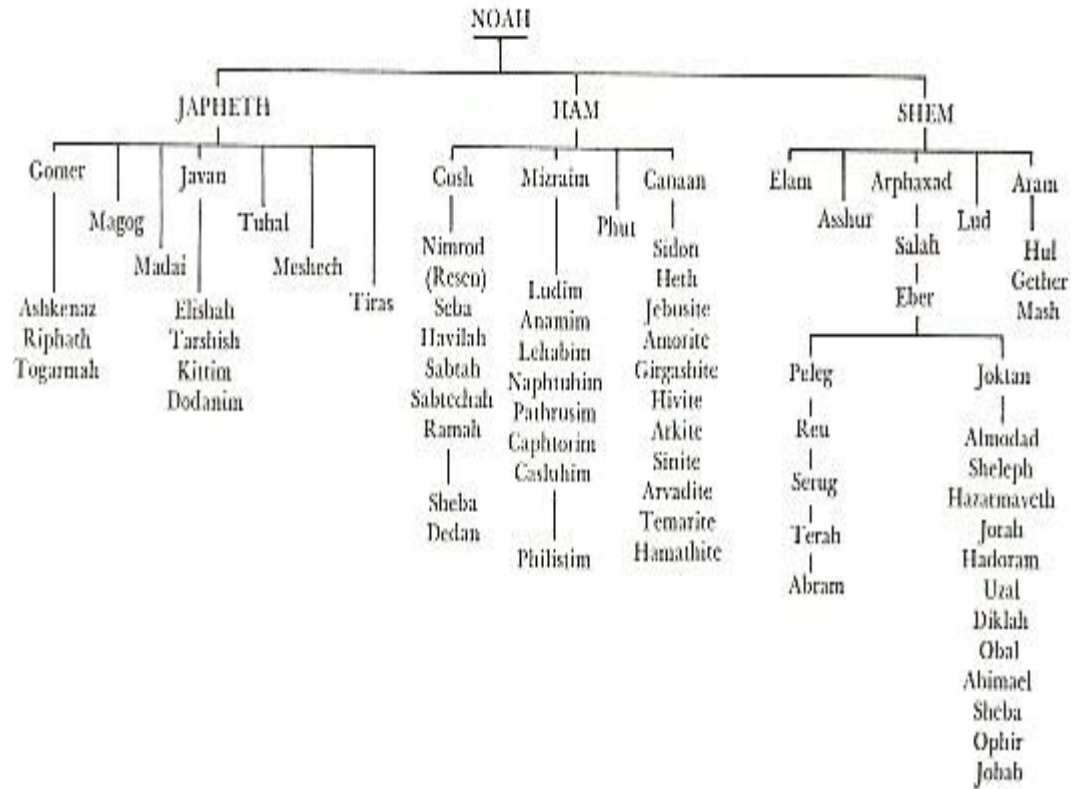
### Gen 10:2- 5

**The sons of Japheth;** Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. Many of **these were the isles of the foreign people divided and separated in their lands; every one after his tongue, after their families-tribes, in their nations.** Notice here they "landed in the Isles" and the language was divided by the tribes.





### GENEALOGICAL TABLE OF THE DESCENDANTS OF NOAH

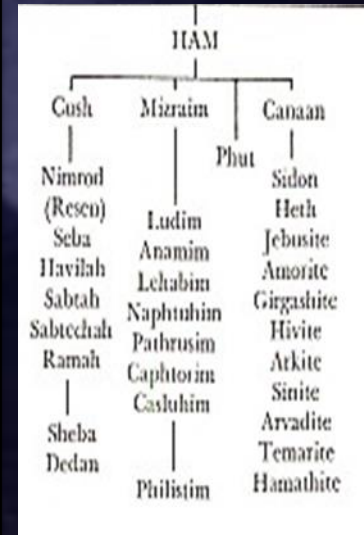




## Gen 10:6-20

**And the sons of Ham** Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before Yahuah: wherefore it is said, Even as Nimrod the mighty hunter before Yahuah. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in **the land of Shinar**.

Out of that land went forth Asshur, and built Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same [is] a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his firstborn, and Heth, And the Jebusite, and the Amorite, and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and **afterward** were the families of the **Canaanites spread abroad**. And **the border of the Canaanites was from Sidon, as thou come to Gerar, unto Gaza; as you go, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha**. These [are] the sons of Ham, after their families, **after their tongues, in their countries, [and] in their nations**. **Notice here is states and afterward the families were spread abroad-and languages split per tribe as the result of the punishment at Babel.**



## Gen 10:21-32

To Shem also, The **children of Shem**; Elam, and Asshur, and Arphaxad, and Lud, and Aram. father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born.

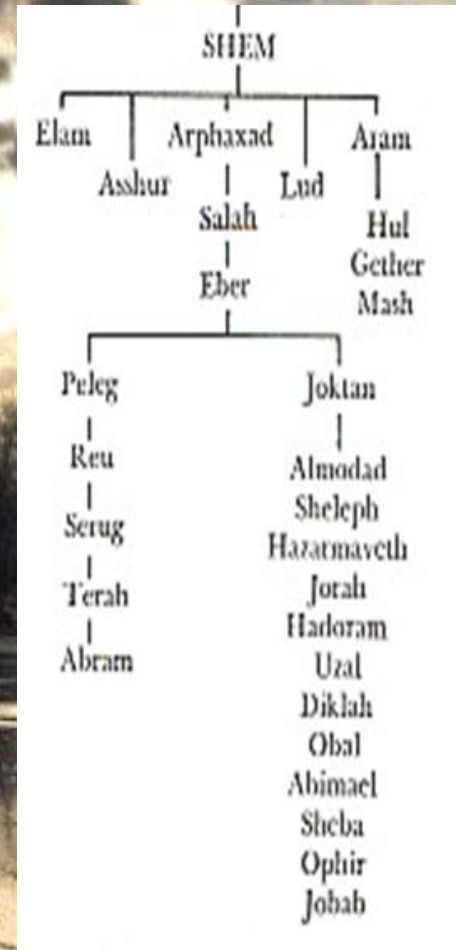
And the children of Aram; Uz, and Hul, and Gether, and Mash.

And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one [was] Peleg; for in his days **was the earth divided**; and his brother's name [was]

Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, And Hadoram, and Uzal, and Diklah, And Obal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab: all these [were] the sons of Joktan. And their dwelling was from Mesha, as you go unto Sephardi amount of the east. These [are] the sons of **Shem, after their families,**

**after their tongues, in their lands, after their nations-tribes. These [are] the families of the sons of Noah, after their generations, in their nations-tribes: and by these were the nations divided in the earth after the flood.** *Here gives a*

*time frame of the division, it was during Peleg's time.*





Here now we have the story of what happened. Before the incident at Babel, Yah says they had one language. The language Adam knew and taught his sons and the language Enoch wrote his books in which were given to Noah and his sons. The language of Hebrew in its first form.

Gen 11:1-2 And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed **from** the east, that they found a plain in the land of Shinar; and they dwelt there.

11 וַיְהִי כֹל-הָאָרֶץ שְׂפָה אֶחָד וּדְבָרִים אֶחָדִים: וַיְהִי

and-he-was one and-words one lip the-earth whole-of now-he-was

## Only One Language before Babel?

by Eric Lyons, M.Min.

<http://www.apologeticspress.org/apcontent.aspx?category=6&article=760>

According to some skeptics, Genesis 10 verses 5, 20, and 31 contradict what is stated in Genesis 11:1. Supposedly, since Moses recorded that the descendants of Shem, Ham, and Japheth spoke different languages in Genesis 10, and yet he indicated that “the whole earth had one language and one speech” in Genesis 11:1, then a discrepancy exists. Obviously, before the dispersion of man at Babel, the whole Earth could not have both **many** languages and **only one** language at the same time.

The explanation to this “problem” is that the events recorded in Genesis 10-11 were not written chronologically. Genesis 10 is more of an overview, while Genesis 11 speaks of one event within Genesis 10. Some of the things recorded in chapter 10 occurred before the tower of Babel, while others occurred sometime later. The simple fact is, Bible writers did not always record information in a strictly chronological sequence (and they never claimed to do such). Genesis 2:5-25 does not pick up where chapter 1 left off; rather it provides more detailed information about some of the events mentioned in chapter one. Several of the events in Genesis 38 involving Judah and Tamar occurred while the things recorded in chapter 39 and following took place. Similar to a teacher who is telling her class a story and inserts information into it about something the main character did in the past or will do in the future, Moses “jumps” ahead of himself at times by inserting parenthetical material like that found in Genesis 10.



Aside from the languages mentioned in Genesis 10, there is another “clue” in the text that reveals the events recorded in chapter 11 occurred **before** the descendants of Noah began speaking different languages and spreading throughout the Earth. In 10:25, it mentions a man named Peleg (meaning “division”) who received such a name because “in his days the earth was divided.” This is a clear reference to the confusion of languages at the tower of Babel described in chapter 11. The “Earth” (i.e., people; cf. 11:1) divided when Yah confused the languages (11:7-8). Thus, the division in Peleg’s day is linked contextually to the linguistic segregation at Babel (Genesis 11:1-9).

When Genesis 10 and 11 are read with the understanding that not all events are recorded chronologically, one clearly sees how the events revealed in these chapters are entwined tightly with one another—so tightly in fact that those who seek contradictions are doomed to fail. Linguistically speaking, there was no pre-Babel confusion; only one language was in existence (Genesis 11:1).



## Benson Commentary

**Genesis 11:1-2.** *The whole earth was of one language* — This even heathen writers acknowledge; and that language was, probably, the Hebrew. They journeyed from the east of Shinar, where Noah had settled when he left the ark. They were, therefore, now travelling westward.

## Ellicott's Commentary for English Readers

### XI.

(1) **The whole earth.**—That is, *all mankind*. After giving the connection of the various races of the then known world, consisting of Armenia, the regions watered by the Tigris and Euphrates, the Arabian peninsula, the Nile valley, with the districts closely bordering on the Delta, Palestine, the Levant, and the islands of Cyprus, Rhodes, and Crete; with Lud on his journey to Asia Minor, and the Japhethites breaking their way into Europe through the country between the Caspian and the Black Sea: after this, we go back to the reason of this dispersion, which is found in the confusion of tongues.

**Of one language, and of one speech.**—Literally, *of one lip, and of words one*: that is, both the pronunciation and the vocabulary were identical. As regards this primitive language, whereas but a few years ago the differences between the Sanscrit and the Semitic tongues were regarded as irreconcilable, recent inquiries tend to show that both have a common basis.



## Pulpit Commentary

Verse 1. - **And the whole earth.** I.e. the entire population of the globe, and not simply the inhabitants of the land of Shinar (Ingiis; cf. [Genesis 9:29](#)). **Was.** Prior to the dispersion spoken of in the preceding chapter, though obviously it may have been subsequent to that event, if, as the above-named author believes, the present paragraph refers to the Shemites alone. **Of one language.** Literally, **of one lip, i.e.** one articulation, or one way of pronouncing their vocables. **And of one speech.** Literally, **one** (kind of) **words, i.e.** the matter as well as the form of human speech was the same. The primitive language was believed by the Rabbins, the Fathers, and the older theologians to be Hebrew; but Keil declares this view to be utterly untenable. Bleek shows that the family of Abraham spoke in Aramaic (cf. Jegar-sahadutha, [Genesis 31:47](#)), and that the patriarch himself acquired Hebrew from the Canaanites, who may themselves have adopted it from the early Semites whom they displace. While regarding neither the Aramaic, Hebrew, nor Arabic as the original tongue of mankind, he thinks the Hebrew approaches nearest the primitive Semite language out of which all three were developed.



**We thought this was very interesting and Dr. Livingston's website is worth checking out. We won't change the places where he wrote "law" which should be Torah at the very least. We will however update the other terms for Yah to the proper place under comic sans.**

**Writing:  
Hebrew Was First  
and Is the Oldest Language in Continuous Use**

**by Dr. David Livingston**

First we must dismiss the theory of oral transmission as the source of Genesis. It is utter nonsense to expect that a pure document could be transferred from one generation to another for hundreds of years. Even Middle Easterners, with their prodigious memories could not do it. Concentration on the role of oral tradition has led scholars to underestimate the role of written records. We will give some evidence that the Pentateuch in its entirety was written from the beginning

According to Brown, Driver, and Briggs (page 349 of their *Hebrew and English Lexicon*) the Hebrew verb *chaqag* means to "cut in, inscribe, decree" also "engrave, inscribe" as in Isaiah 30:8 "on the roll of a book." "of a law: *engrave, inscribe* (on a tablet)." There is not the slightest question when this verb (or a noun from it) is used that it means a written statute or decree.



In Esther 3:8 Haman complained to the King that the laws of the Hebrews were "different from those of all other people." So the Jews had their own laws which they kept. These were the laws, no doubt, given to Moses.

Leviticus 26:46

Leviticus 18:3-5: Moses had been told early on, "I am Yahuah your Eternal. You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you: you shall not walk in their statutes (bechuggoteyhem). You are to perform My judgments and keep My statutes (chuggotay), to live in accord with them; I am Yahuah your Eternal. So you shall keep My statutes (chuggotay) and My judgments, by which a man may live if he does them; I am Yahuah." (NASB)

Leviticus clearly makes a distinction between Yah's judgments and statutes and those of the nations around Israel. So Israel's laws, then, could not have been derived from their contemporaries. They were given by direct revelation. This takes us back to early in the Late Bronze Age. Could Yah's written statutes have been available even earlier?

Yes, Abraham obeyed Yah's statutes (chuggotay) as well as other written laws (mishmartiy, mitzotay, torotay). He left the wicked city of Ur to save his family (Genesis 12:5, Hebrews 11:8-10). He unquestionably had written instructions to use in following the statutes of Yahuah.

How do we know that?



We must shed misconceptions heard from evolutionary anthropologists who have influenced the linguists. This wagon-train of influences has convinced most of the world that man came from apes. Therefore, by this theory early communications between *homo sapiens* were rudimentary using pictograms which eventually developed into alphabets and pictographic symbols. Unfortunately, most evangelical scholars have joined the wagon-train and take evolutionary linguists word for the scenario.

Evolutionary philosophy must have a progression in writing forms to be satisfied. It is inconceivable (to them) that man, **as soon as he was created**, could actually talk with Yahuah! It is even more difficult for them to imagine man was able to write *anything* at the beginning.

So, what evidence do we have for very early writing? Since evolutionists will not accept Genesis as history under any circumstances, they thus deal themselves out of the game from the very start.

Genesis is accurate history but is concerned only with events of supreme importance. Therefore, everything mentioned in it is foundational. When chapter 5:1 speaks of a *sepher* (book) connected with Adam, it is translated correctly in the NIV "This is the **written account** of Adam's line." (our emphasis) The word *sepher* **always** means a written account. But the way scholars get around that is to call this entry in Scriptures an "anachronism" (entered into the text by later scribes). **Anachronism means a relic or leftover or hold over.**



The only reason this is called an "anachronism" or relic is that they have been convinced that writing could not possibly be that early – in the very beginning. However man, in the very beginning, was much more intelligent than our generation which has been slowed down mentally by gene changes, diseases, adverse weather and crop changes, etc. Just because we can fly to the moon and back does not mean we are more intelligent than people in Bible times. We are enjoying *accumulated* knowledge now.

We have not mentioned anything about *early writing* outside the Bible. Some important examples are the Sumerian *kinglists* which write about kings and cities even before the *great Flood*. Although the ages of the kings mentioned therein are either grossly exaggerated or their numeric values are not understood by us, there is clear evidence of writing from earliest times outside the scriptures as well as the scriptures themselves.

In closing, we should be able to say with confidence that Adam could write as well as we can, or perhaps even better! He may have spoken Hebrew from the very first. He had to speak *some language*! And the accounts before and following Genesis 5:1 are all in Hebrew! Thus Yahuah's chosen ones from the beginning had His written instructions to follow that were *not* like those of any nation around them.

<http://www.davelivingston.com/hebrew.htm>

<http://www.davelivingston.com/index.htm>

We have more evidence that Hebrew was the original language

New Discoveries Indicate Hebrew was World's Oldest Alphabet - Part 1

by [Steve Law](#) | Jan 6, 2017

Sinai 375a





Sinai 375a, a stone slab from Egypt, with the name Ahisamach (Exodus 31:6) on the two horizontal lines. (Credit: Douglas Petrovich)

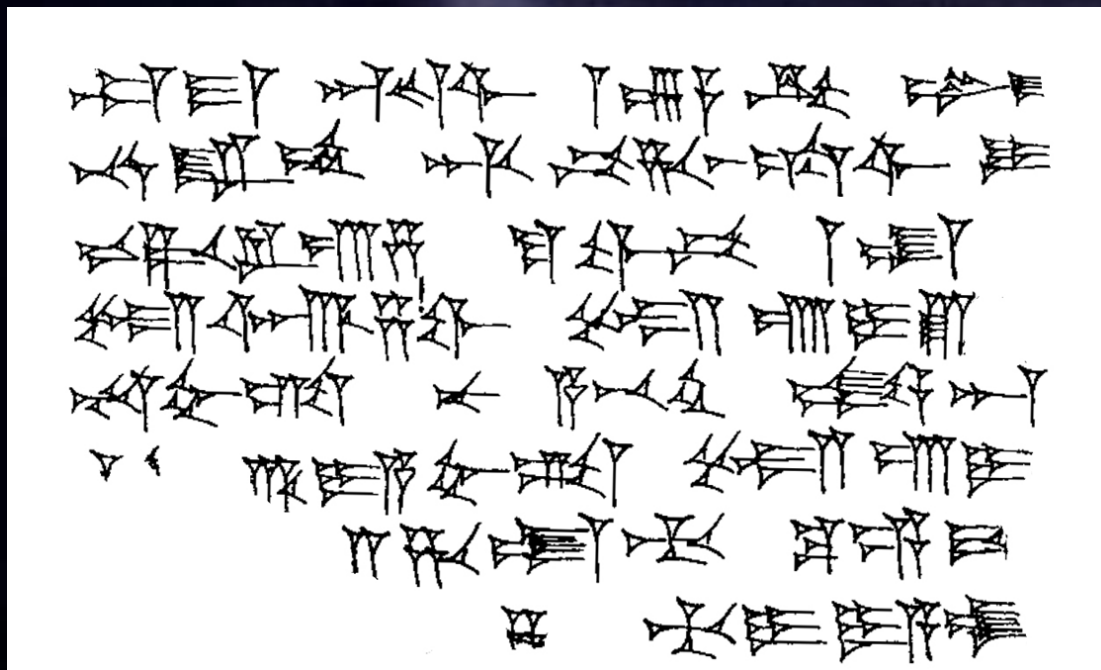
*And Moses wrote down all the words of Yahuah. - Exodus 24:4 (ESV)*

Remarkable new evidence discovered by Dr. Douglas Petrovich may change how the world understands the origins of the alphabet and who first wrote the Bible. As to be expected, his controversial proposals have ignited contentious debate.

In this first of a three-part series, the background and importance of this issue will be explored before some of the specifics of the new finds and the pushback from other scholars is covered in part two.

A common teaching in schools for many decades has been that the Phoenicians developed the world's first alphabet around 1050 BC. This alphabet was believed to have then spread to the Hebrews and other cultures in the Canaan area over the next centuries, eventually being picked up by the Greeks and Romans and passed down to the modern alphabets of today. However, many may have missed the implications of this view for the traditional understanding that Moses wrote the first books of the Bible.

While writing had long been in use by the Egyptians and the people of Mesopotamia, they used complicated writing systems (hieroglyphics and cuneiform) that were limited because they employed nearly a thousand symbols with many more variants representing not just sounds, but also syllables and whole words. The messages they conferred were fairly simple, while the Bible uses complex forms of language. The genius of the first alphabet was to boil everything down to about two-dozen letters that originally represented the sounds of consonants only. From these few letters, every word of a language can be easily represented.

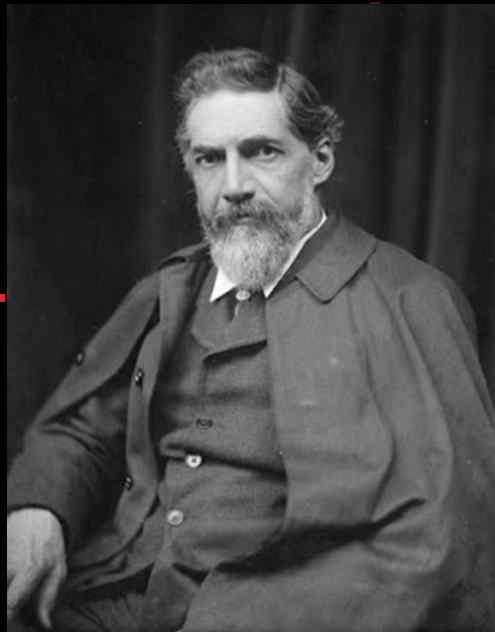


An example of cuneiform wedge shaped script that had hundreds of different symbols, some with 30 or more variants (from wikimedia commons)  
For a work as sophisticated as the Bible, you need the flexibility of an alphabet. If the alphabet was not invented until around 1050 BC, then Moses could not have written the opening five books of the Bible four centuries earlier.

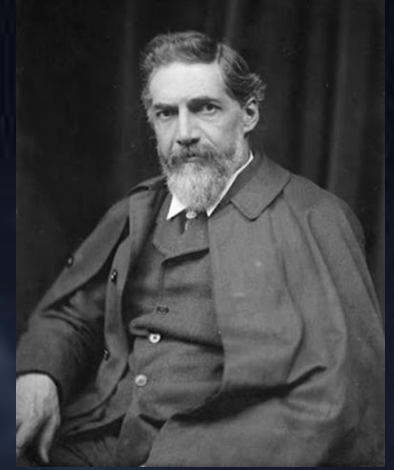


Now, new evidence that may change everything has been announced by Dr. Douglas Petrovich, an archaeologist, epigrapher and professor of ancient Egyptian studies at Wilfrid Laurier University in Waterloo, Canada. Epigraphy is the study of inscriptions - making classifications and looking for the slightest distinctives between writing systems while defining their meanings and the cultural contexts in which they were written. After many years of careful study, Petrovich believes he has gathered sufficient evidence to establish the claim that not only was the alphabet in use centuries earlier than some believe, it was in the form of early Hebrew, something that almost no one has previously accepted.

Three Giants in the fields of Egyptology, linguistics and archaeology. Sir Flinders Petrie 1853-1942 (from wikimedia commons), Sir Alan Gardiner 1879-1963 (copyright Thinking Man films), and William Foxwell Albright 1891-1971 (from wikimedia commons)







The standard presentation of Phoenician being the first alphabet is curious, since scholars have long known of much older alphabetic inscriptions. In 1904-1905 [Sir Flinders Petrie](#), the father of Egyptian archaeology, and his wife Hilda discovered several rudimentary alphabetic inscriptions in the copper and turquoise mines that were controlled by the ancient Egyptians on the Sinai Peninsula. Sir Alan Gardiner, the premier linguist of his day, deciphered some of the writings and proclaimed that they were a form of primitive alphabet and that they used a Semitic language.







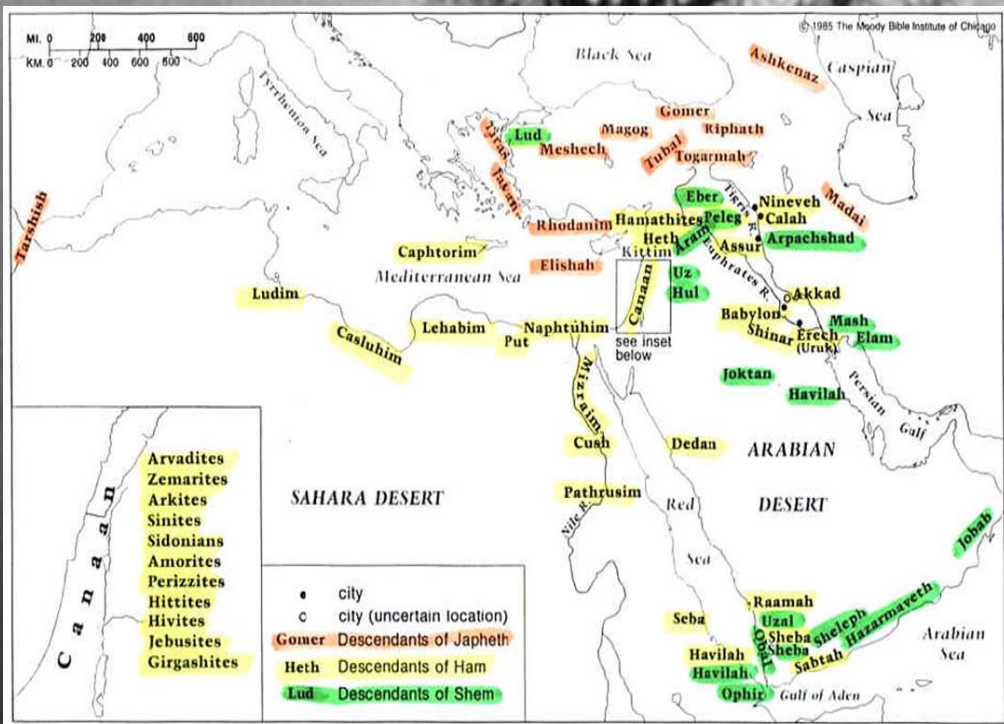
The script became known as “Proto-Sinaitic” and was dated to the late Middle Bronze Age in the 1600s or early 1500s BC. W. F. Albright, the American known as the father of biblical archaeology, popularized the idea that these were Semitic writings and many took up the idea that Israelite slaves were responsible for these inscriptions.

Hebrew, as the world’s oldest alphabet, was first claimed in the 1920’s by German scholar Hubert Grimme. “Although Grimme identified some of the Egyptian inscriptions as Hebrew, he was unable to identify all of the alphabet correctly,” explained Roni Segal, academic adviser for The Israel Institute of Biblical Studies, an online language academy specializing in Biblical Hebrew, who spoke to [Breaking Israel News](#).



As modern skepticism about the biblical account of the Exodus period took hold late in the 20th century, scholars have generally retreated from the idea that the Proto-Sinaitic inscriptions were the product of Israelite mine workers. Additionally, the discovery of many other alphabetic inscriptions in the Canaan area dated to the period from 1200-1050 BC prompted the need for a new category. These, and a few earlier fragments from that area that were all similar to the Proto-Sinaitic constructions, were labeled as “Proto-Canaanite.”

**THESE ALL COME FROM THE SAME FAMILY! NOAH!**



Hebrew block letter	Projected Proto-Hebrew original letter	Middle-Egyptian hieroglyphic exemplar
כ		
ך		
ל		
מ		
נ		



A comparison between the Hebrew block letters that came into use after the Babylonian captivity (that commenced about 586 BC), the proposed original alphabet of “Proto-Hebrew” and the Egyptian Hieroglyphs that may have been the basis for many of the letters. (from Douglas Petrovich)

The system for all these forms appeared to have been developed from Egyptian Hieroglyphics, which was used as a basis for creating 22 alphabetic letters representing consonantal sounds expressing the Semitic language of the writings. The first writings accepted by scholars as using “Hebrew” script are all from after 1000 BC and classified as using the “Paleo-Hebrew” alphabet.

The ironic thing is that these Paleo-Hebrew writings are often impossible to distinguish from the Phoenician ones and were just as much a natural development from the earliest Proto-Sinaitic and Proto-Canaanite examples. Yet most sources continue to communicate the standard paradigm. In their article on the Phoenician alphabet, [Wikipedia](#) states, “The Phoenician alphabet, called by convention the Proto-Canaanite alphabet for inscriptions older than around 1050 BC, is the oldest verified alphabet.” This view is maintained despite the fact that the oldest examples don’t come from Phoenicia and predate the existence of Phoenician culture.



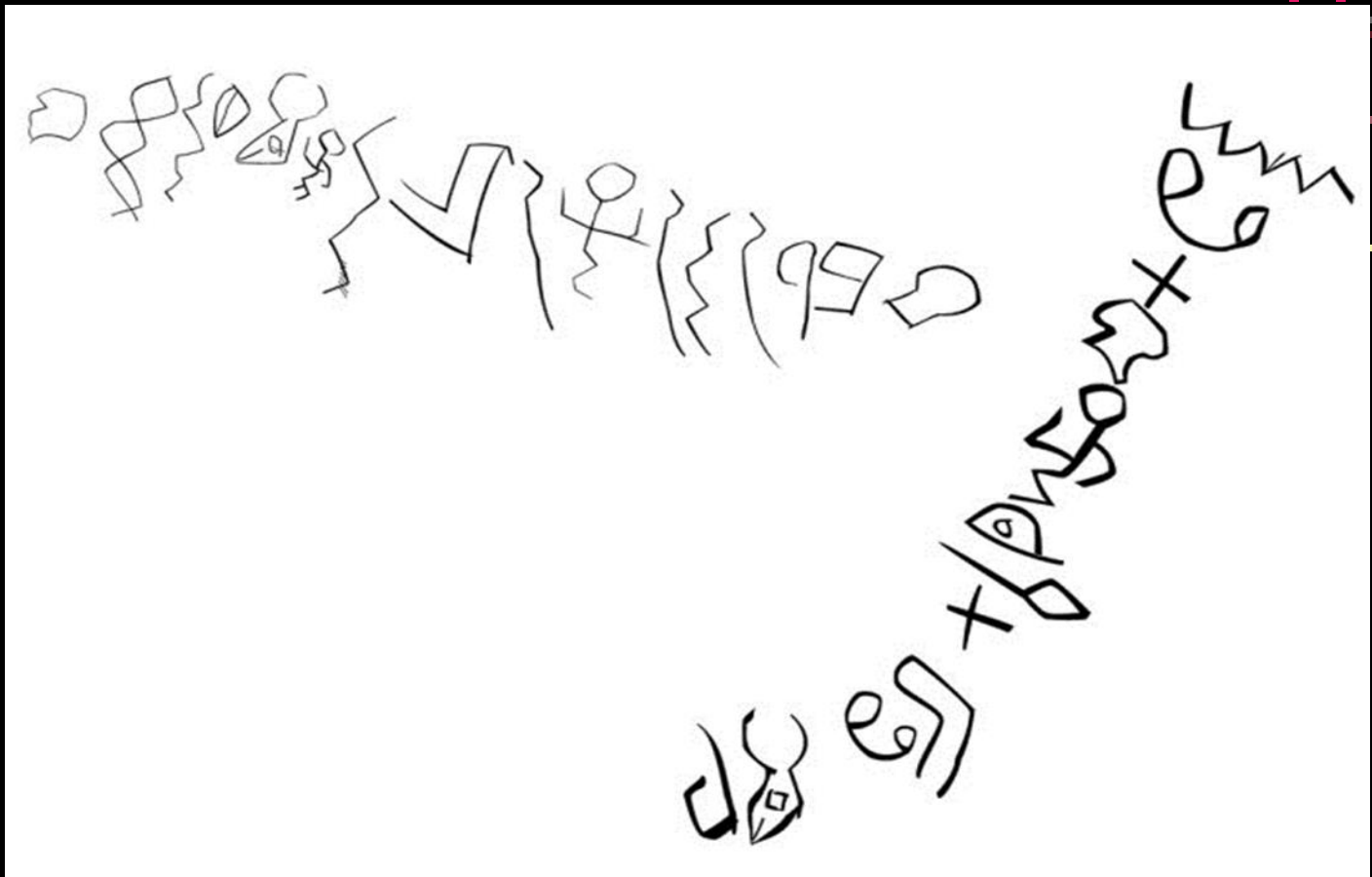
Might this practice be conveniently retained by those who don't want Moses to be considered as a possible author of the Torah?

*Therefore, be very strong to keep and to do all that is written in the Book of the Law of Moses, turning aside from it neither to the right hand nor to the left. - Joshua 23:6 (ESV)*

So did the Hebrew alphabet develop from Phoenician or was it the other way around? Could the earliest forms of the alphabet (Proto-Sinaitic and Proto-Canaanite) just as easily be considered as “Proto-Hebrew,” and was it this early form of Hebrew that was the world's first true alphabet? This earliest form of Hebrew could have spread throughout the region and developed into what is now called Phoenician and Paleo-hebrew. The mainstream of scholarship has not gone in that direction, insisting that the most precise we can be with these alphabetic scripts is to say that they are Semitic, and Hebrew is only one variety of many Semitic languages from that time.

Things got more interesting when John and Deborah Darnell made a 1999 discovery in Middle Egypt of alphabetic inscriptions at a place called Wadi el-Hol. These appeared to be a hybrid between hieroglyphic symbols and alphabetic symbols that once again fit the scenario of hieroglyphs-to-Semitic-script scheme. The surprising thing was that they were dated to the 12th Dynasty, which in conventional terms equated to around 1850 BC.





A line drawing of some of the world's oldest alphabetic inscriptions from Wadi el-Hol in Egypt's Middle Kingdom (18th Dynasty) around the time of Joseph. - BRUCE ZUCKERMAN IN COLLABORATION WITH LYNN SWARTZ DODD Pots and Alphabets: Refractions of Reflections on Typological Method (MAARAV, A Journal for the Study of the Northwest Semitic Languages and Literatures, Vol. 10, p. 89) (from [wikimedia commons](#))

These realities prompted more scholars to return to the possibility that these early scripts were connected to the Israelites' stay in Egypt. Egyptologist David Rohl theorized that the initial breakthrough may have come from Joseph during his time in power in Egypt, and that this system was later developed by Moses in time for him to begin writing what would become the first books of the Bible at Mount Sinai. Rohl wrote the following:

“...it took the multilingual skills of an educated Hebrew prince of Egypt to turn these simple first scratching's into a functional script, capable of transmitting complex ideas and a flowing narrative. The Ten Commandments and the Laws of Moses were written in Proto-Sinaitic. The prophet of Yahweh - master of both the Egyptian and Mesopotamian epic literature - was not only the founding father of Judaism, Christianity and, through the Koranic traditions, Islam, but also the progenitor of the Hebrew, Canaanite, Phoenician, Greek and therefore modern western alphabetic scripts.” David Rohl (2002), *The Lost Testament*, Page 221.



However, these assertions have not shifted the position of most scholars. There just wasn't enough specific evidence to move these early alphabetic writings from the category of "Semitic" to that of "Hebrew." Enter Douglas Petrovich and his claims of new and multiple examples of just such specific evidence.

<http://patternsofevidence.com/blog/2017/01/06/new-discoveries-indicate-hebrew-was-worlds-oldest-alphabet/>



New Discoveries  
Indicate Hebrew  
was World's Oldest  
Alphabet - Part 2  
by [Steve Law](#) |  
Jan 12, 2017

Sinai 361, part of a stone slab from Egypt, which Dr. Douglas Petrovich proposes contains the name *Moses*.

*And Moses wrote down all the words of Yahuah.* - Exodus 24:4 (ESV)

It was the date in the title of the presentation that had captured the imaginations of so many. Hebrew texts that early in history were just so far beyond the normal scope of thinking (by about 1000 years) that they just had to see what was behind these fantastic claims.

The presentation given to that overflowing room did not disappoint. Numerous examples of inscriptions were shown that not only pointed to Hebrew as the first alphabet, but also validated the biblical account of the Israelites in Egypt.

Professor Douglas N. Petrovich teaches at Wilfrid Laurier University in Waterloo, Canada.





Professor Petrovich had been studying the inscriptions on a series of 9-foot-tall stone slab markers called stele, which recorded the annual expeditions of a high official from Egypt down to the southwestern Sinai turquoise mines called Serâbît el-Khâdim. This is just west of the traditional Mount Sinai location. The official had recorded images of himself at the bottom of the stele where he was depicted on a donkey in the middle, with an Egyptian attendant walking behind him and a boy walking in front. Each year's inscription would show this boy growing taller.

What caught his attention was that one stela did not use Egyptian hieroglyphics, but rather a rudimentary form of the alphabet in a Semitic language. If Petrovich's interpretation is correct it speaks of Joseph's son Manasseh and his son Shechem (Joshua 17:2).



© 2015 Douglas Petrovich

Dynasty 12 (ca. 1842 BC)

Sinai 115 (Year 18 of Amenemhat III)

The Manasseh inscription. - (Credit: Douglas Petrovich)



**Dynasty 12 (ca. 1842 BC)**

**Sinai 115 (Year 18 of Amenemhat III)**

The inscription included the date of Year 18 of Amenemhat III, the 12th Dynasty ruler around the time of Joseph in both the view of a Middle Bronze Age/Middle Kingdom Exodus around 1450 BC (represented in the film *Patterns of Evidence: The Exodus* by David [Rohl](#) and John [Bimson](#)) and in the view of a Late Bronze Age/New Kingdom Exodus at 1446 BC while retaining the conventional dating for Egypt (represented in the film *Patterns of Evidence: The Exodus* by Bryant Wood, Charles [Aling](#) and Clyde [Billington](#) and also held by Douglas Petrovich). This is because there are two main views for the length of the time the Israelites spent in Egypt - perhaps more on that debate in a future Thinker Update. Regardless, this date is more evidence that the Ramesses Exodus Theory held by the majority of scholars, may be causing them to miss evidence for the Exodus that actually exists centuries earlier than where they are looking.



If his interpretation is correct, it would also establish Hebrew as the world's first alphabet. According to Petrovich, the inscription says that this expedition included a group with significant connections to the early Israelites. He reads the inscription as, "Six Levantines, Hebrews of Bethel the beloved." The Levant is the area of Canaan and its surroundings. In the biblical account, Bethel was one of the headquarters of Jacob and his family before they moved to Egypt - it was their home town.

*Yah said to Jacob, "Arise, go up to Bethel and dwell there. Make an altar there to the Yahuah who appeared to you when you fled from your brother Esau... And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him," - Genesis 35:1,6 (ESV)*

In [Part 1 of the series](#) it was shown that most academic outlets have long portrayed Phoenician as the world's first alphabet, which developed after the time of the Exodus and became the basis of all modern alphabets. This thinking has been propagated despite the fact that there has been clear evidence that the oldest examples of the alphabet don't come from Phoenicia and predate the existence of Phoenician culture. Leaders in the field would be careful not to ascribe the name of "Phoenician" to the first alphabet, but that message has not been getting out to the myriad of classroom and media outlets that continue to teach that.



This issue is critical for understanding the roots of the Bible, since the sophistication of the biblical narrative required an alphabet to be in place for it to be written. If the alphabet was first developed by Phoenicians in 1050 BC (or even around 1200 BC) that would mean Moses could not have been the author of writings that ended up becoming the first books of the Bible as tradition and the Bible itself claim. However, if the alphabet developed centuries earlier, in the very area where the Israelites are said to have been active in the years before and during the Exodus, then this would fit nicely with the claims of the Bible.

Many experts in the area of ancient languages have recognized that the earliest alphabetic scripts developed from Egyptian hieroglyphs and were in a Semitic language (the broad cultural group that the Israelites were a part of), but few have entertained the idea that this language may have been the more specific category of "Hebrew," the language of the Israelites.

As seen in an hour-long interview on [Israel News Live](#), it started several years ago when Petrovich (an archaeologist and epigrapher at Wilfrid Laurier University in Waterloo, Canada) was studying Egyptian inscriptions and "accidentally" ran into the inscription mentioning Manasseh. According to Petrovich this led to finding "one gold mine after another" in additional inscriptions. "Never in my wildest dreams did I think I would bump into three significant biblical figures on three different inscriptions that all date to the middle of the 15th century or so BC," said Petrovich.



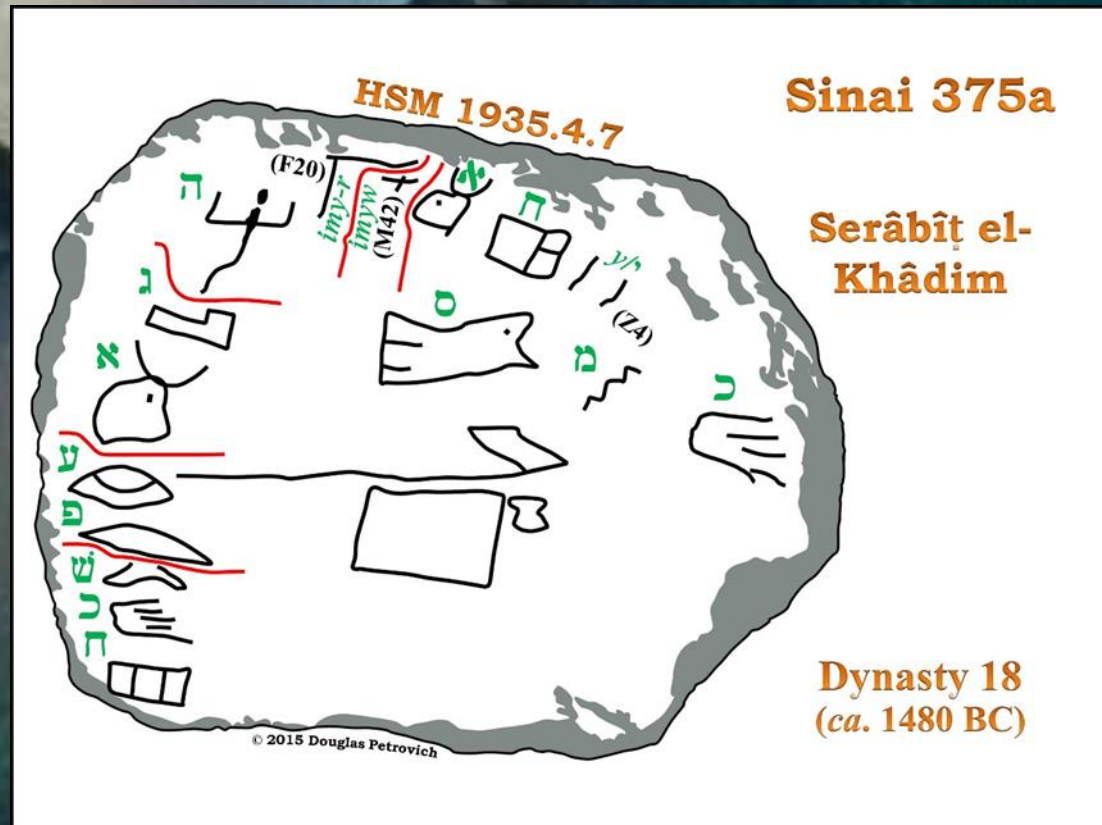
It was only after defining every one of the 22 disputed letters of this early alphabetic script, and which Hebrew letter each early sign corresponded to, that Petrovich was able to interpret the Semitic inscriptions. This led him to eventually propose that the Israelites were the ones who transformed Egyptian hieroglyphics into the world's first alphabet. These texts mainly originated in the locations of Serâbît el-Khâdim and Wadi el-Hôl in Egypt.

Another inscription, this one catalogued as Sinai 376 from the 13th Dynasty, Petrovich interprets as saying, "The house of the vineyard of Asenath and its innermost room were engraved, they have come to life." This sentence has three words (house, innermost room, engraved) in common with 1 Kings chapter 8 where it talks about King Solomon's construction of the Temple in Jerusalem. Asenath was the wife of Joseph and certainly one of the most famous women in Egypt at the time. *...And he gave him in marriage Asenath, the daughter of Potipher priest of On...* - Genesis 41:45 (ESV)

*And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera the priest of On, bore to him.* - Genesis 46:20 (ESV)



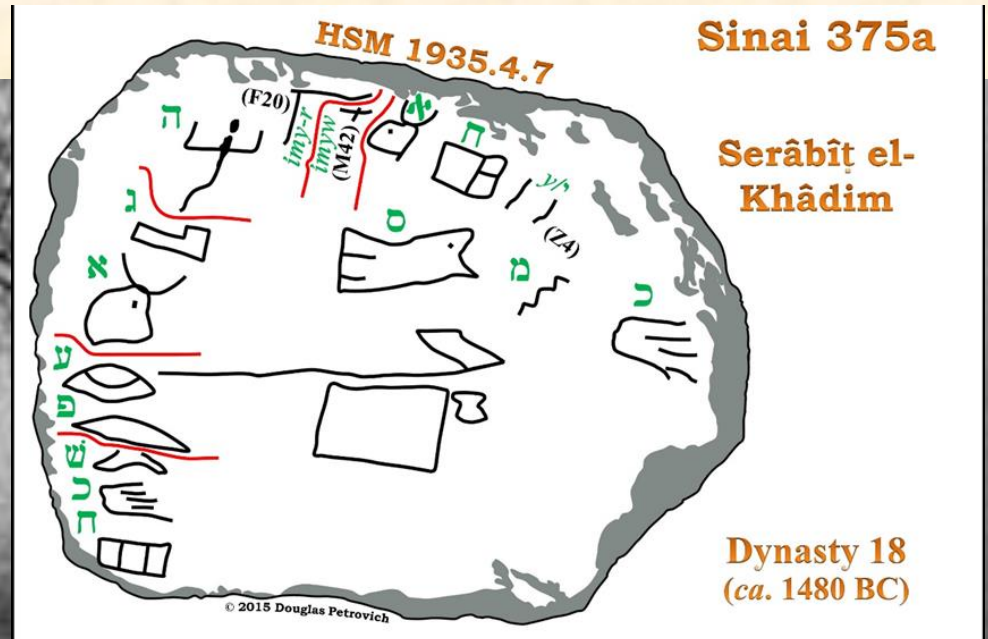
Two inscriptions from the time of the Exodus add fuel to the argument. In Sinai 375a (the photo of which can be seen at the top of last week's Part 1 of this blog) Petrovich reads the name "Ahisamach" and his title, "overseer of minerals." Petrovich knows of no other instance of this name in any other Semitic language than Hebrew. In the Bible, Ahisamach was the father of Oholiab, who along with Bezalel was one of the chief craftsmen appointed for constructing the Tabernacle and its furnishings.





Sinai 375a with the etchings highlighted in black and the proposed Hebrew equivalents added in green containing the name "Ahisamach, overseer of minerals." (credit: Douglas Petrovich)

*and with him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer and embroiderer in blue and purple and scarlet yarns and fine twined linen. - Exodus 38:23 (ESV)*

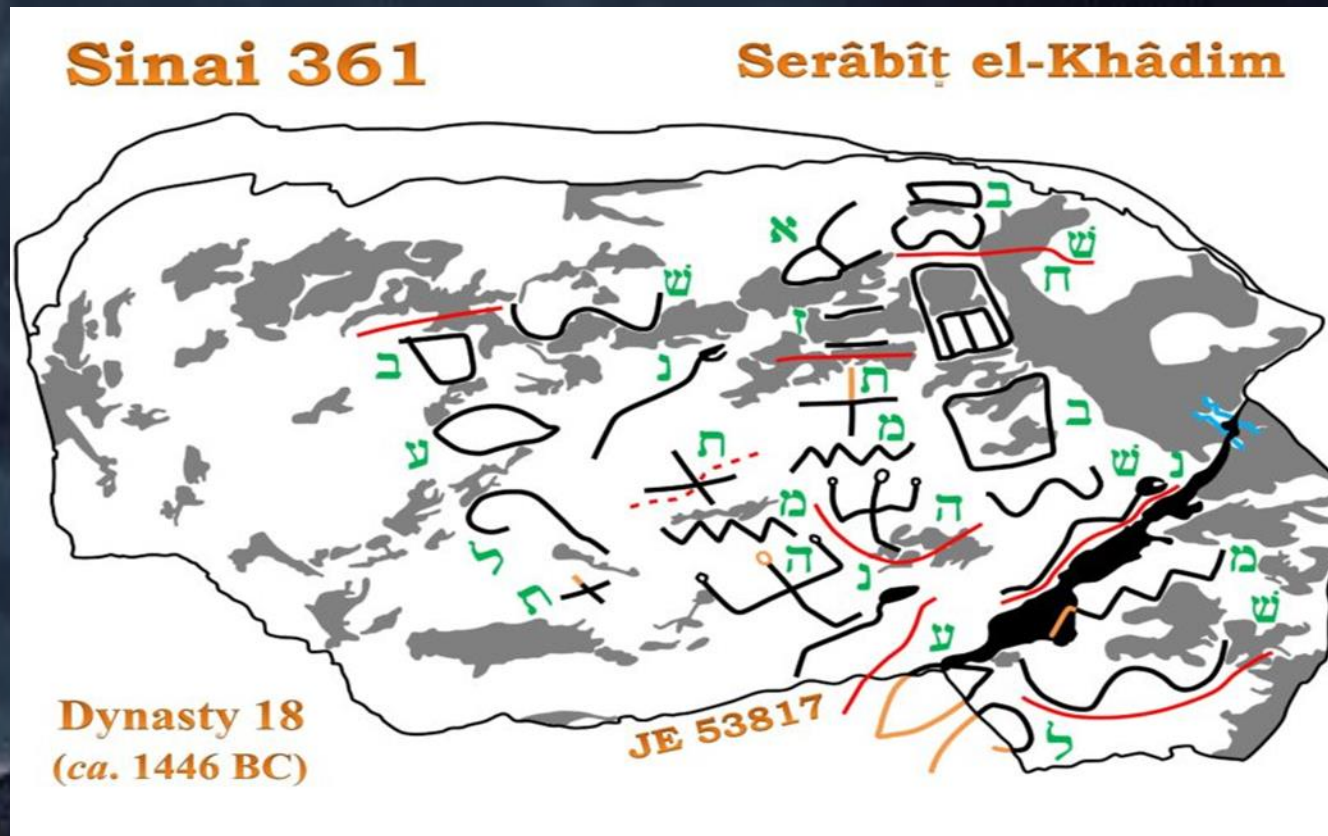


The second of the Exodus-era inscriptions is the most specific reference to the Exodus event. Naturally, it is also the most controversial of all.

<http://patternsofevidence.com/blog/2017/01/12/new-discoveries-indicate-hebrew-was-worlds-oldest-alphabet-part-2/>

<http://thebibleseminary.academia.edu/DouglasPetrovich>

New Discoveries Indicate Hebrew was World's Oldest Alphabet - Part 3  
by [Steve Law](#) | Jan 19, 2017



Sinai 361, with etchings highlighted in black and the proposed Hebrew equivalents added in green, which contain the name “Moses” in the lower right corner. (credit: Douglas Petrovich)



*Then Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve Yahuah their Eternal. Do you not yet understand that Egypt is ruined?" So Moses and Aaron were brought back to Pharaoh. And he said to them, "Go, serve Yahuah your Eternal..." - Exodus 10:7-8*

If verified, this would push the first instance of Hebrew script nearly a thousand years earlier than previously thought, allowing the possibility that Moses actually was the author of the earliest writings in the Bible in the eyes of academia. This series of Egyptian inscriptions may also validate much of the history recorded in the Bible for the period of the Exodus.

Of the controversial texts that originated from Serâbît el-Khâdim, the turquoise mines controlled by the Egyptians just west of the traditional Mount Sinai, one in particular raises the temperature of this debate. Sinai 361 (hand drawing above and photo below) may contain the name "Moses" and actually refer to the year in which the plagues and devastation were visited on Egypt. The inscription is laid out in vertical columns from right to left with Moses (actually, the Hebrew "Moshe") being mentioned at the bottom of the first column on the right.

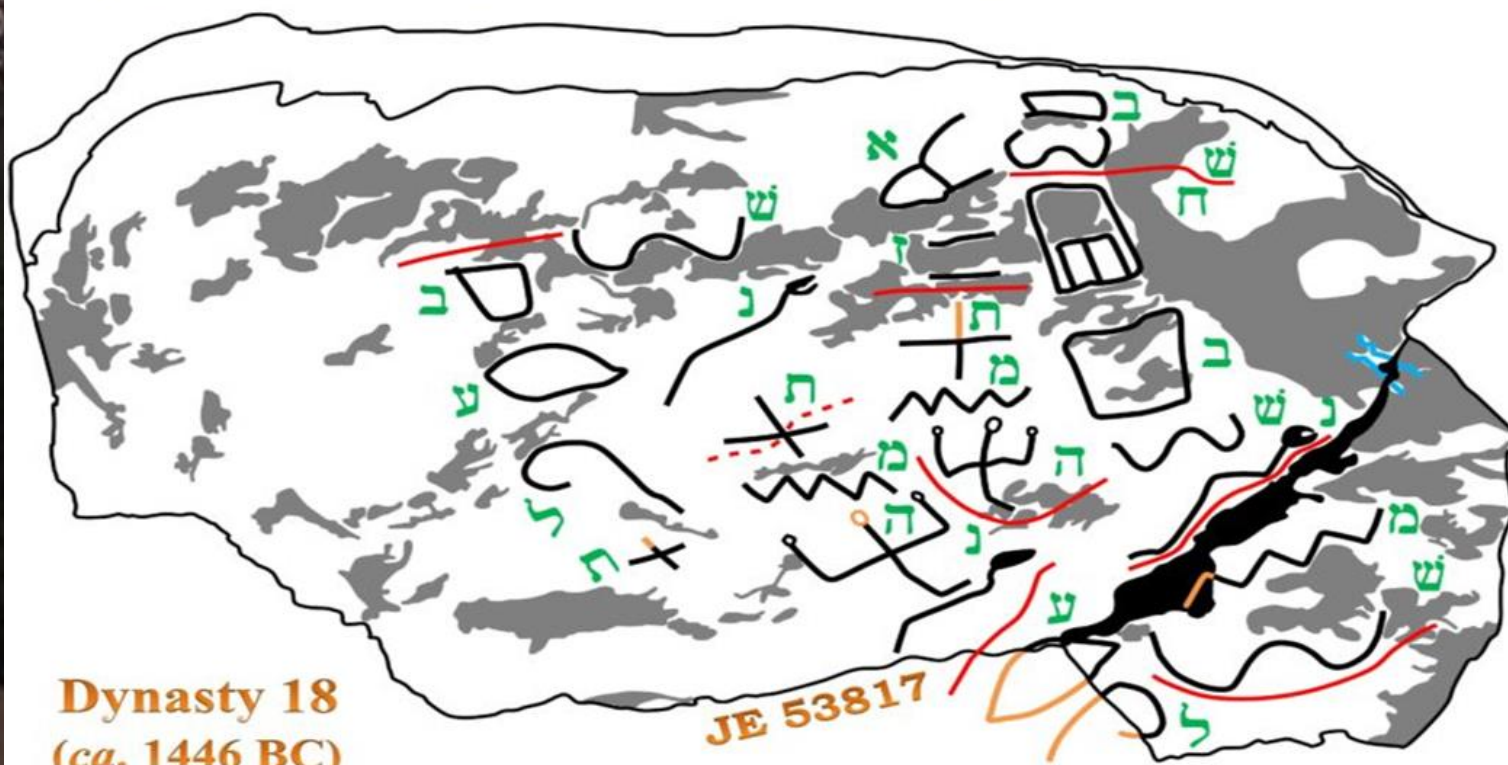
Petrovich reads this inscription as follows:

“Our bound servitude had lingered, Moses then provoked astonishment, it is the year of astonishment, because of the lady.”

The “astonishment” could pertain to the Judgment step seen in the film Patterns of Evidence: The Exodus when Egypt was devastated. The present tense used in the inscription could mean that the message was even written as the plagues were in the process of playing out.

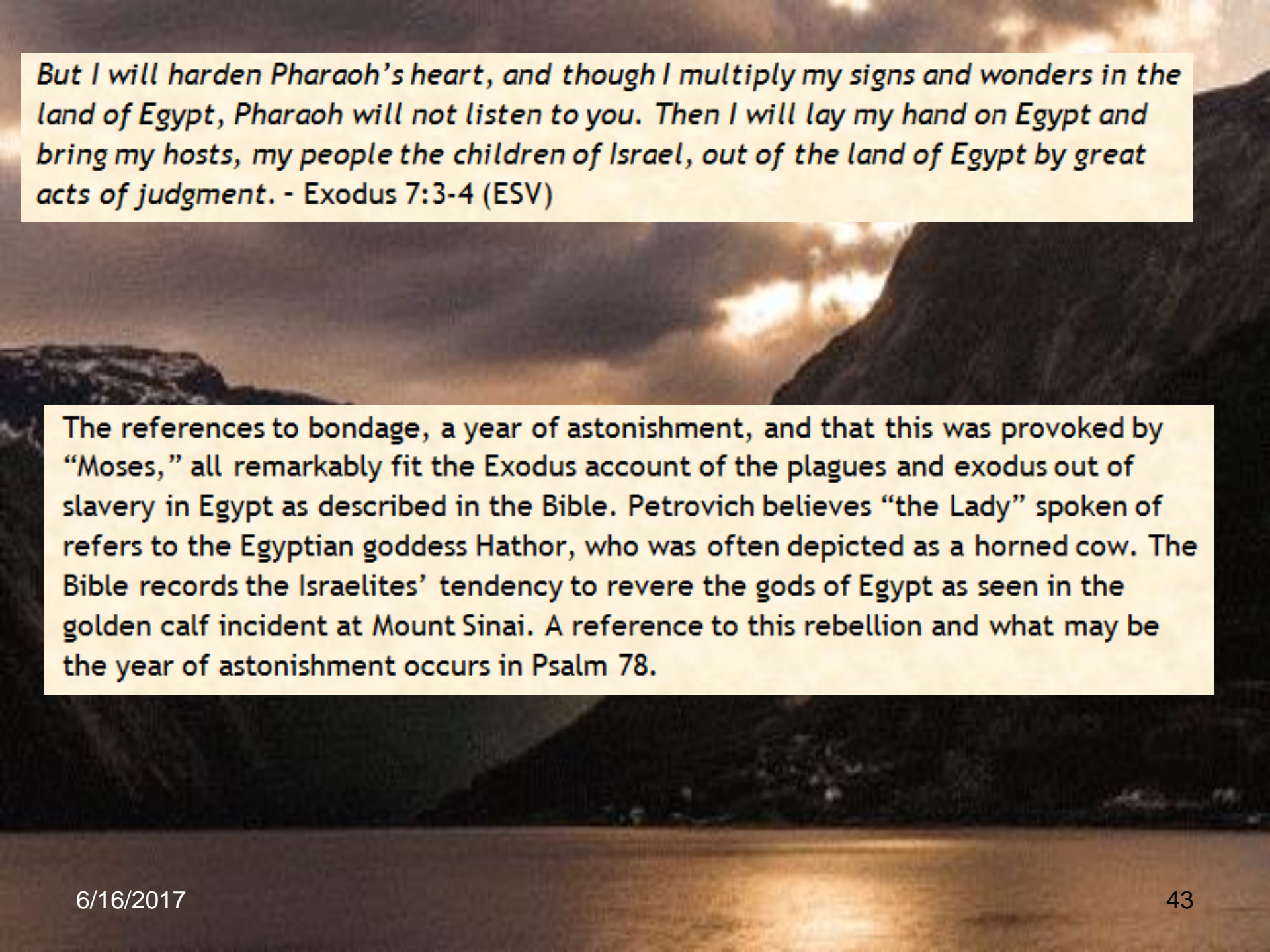
**Sinai 361**

**Serâbîṭ el-Khâdim**



**Dynasty 18**  
**(ca. 1446 BC)**





*But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. - Exodus 7:3-4 (ESV)*

The references to bondage, a year of astonishment, and that this was provoked by “Moses,” all remarkably fit the Exodus account of the plagues and exodus out of slavery in Egypt as described in the Bible. Petrovich believes “the Lady” spoken of refers to the Egyptian goddess Hathor, who was often depicted as a horned cow. The Bible records the Israelites’ tendency to revere the gods of Egypt as seen in the golden calf incident at Mount Sinai. A reference to this rebellion and what may be the year of astonishment occurs in Psalm 78.

*How often they rebelled against him in the wilderness and grieved him in the desert!*

*They tested Yahuah again and again and provoked the Set Apart One of Israel.*

*They did not remember his power or the day when he redeemed them from the foe, when he performed his signs in Egypt and his marvels in the fields of Zoan.*

*He turned their rivers to blood, so that they could not drink of their streams.*

*He sent among them swarms of flies, which devoured them, and frogs, which destroyed them.*

*He gave their crops to the destroying locust and the fruit of their labor to the locust.*

*He destroyed their vines with hail and their sycamores with frost.*

*He gave over their cattle to the hail and their flocks to thunderbolts.*

*He let loose on them his burning anger, wrath, indignation, and distress, a company of destroying angels.*

*He made a path for his anger; he did not spare them from death, but gave their lives over to the plague.*

*He struck down every firstborn in Egypt, the first fruits of their strength in the tents of Ham.*

*Then he led out his people like sheep and guided them in the wilderness like a flock.*

*- Psalm 78:40-52 (ESV)*






Photo of Sinai 361, part of a stone slab from Egypt, which Dr. Douglas Petrovich proposes contains the name Moses.

Romain F. Butin, "The Protosinaitic Inscriptions," *Harvard Theological Review* 25/2 (1932): pl. 19

This inscription (along with the Sinai 375a inscription naming Ahisamach) includes no date, but Professor Petrovich assigns a date in the 18th Dynasty around 1446 BC, based on pottery remains from that period found in the caves. David Rohl, who favors the Exodus occurring at the end of the 13th Dynasty, counters that pottery can only be used to date items found in the same layer as the pottery when dealing with stratified remains in the ground. So a separate inscription on a rock wall or Stela found above ground cannot be linked to any pottery finds, especially at sites in an area known to have a long history like this one.

Petrovich replied that the principle to which Rohl was referring does not apply to a carved mine, but only to sites where architecture experienced various phases of construction/reconstruction with new floor levels that cleared out old material regularly. In contrast, Petrovich noted that these mining shafts were only used by a band of males who visited this remote site no more than once per year for seasonal/annual mining activity. There would not have been maids, cleaning services, or renovating within the mine shafts. If the mines that yielded New Kingdom inscriptions had been used in earlier periods, there would be visible evidence of it preserved in these shafts. Yet none exists.



While Professor Petrovich admits that the datable pottery evidence is no guarantee of the first use of the mines, he believes there is enough evidence along various lines to ensure that these particular mines were not used during the Middle Kingdom. And so the debate goes on. Petrovich believes his reconstruction of the development of the earliest Hebrew script also strongly supports his view that these later inscriptions are from the New Kingdom. Once again, whether late 13th Dynasty or early 18th Dynasty, these inscriptions appear to pre-date a Ramesses Exodus by centuries.

In an article in [Breaking Israel News](#) Petrovich points to other “Bible-esque” statements that he has deciphered. A statement reading, “Wine is more abundant than the daylight, than the baker, than a freeman,” was found in an inscription from late in the 12th Dynasty.

Another inscription (this one from Sinai 375a, and nearer the time of the Exodus) reads, “The one having been elevated is weary to forget.” This is from the inscription bearing the name Ahisamach and is in a form normally used for autobiographical messages. While Professor Petrovich has not asserted this link, I find the wording uncannily similar to the account of Joseph being raised to second in command after being cast out by his brothers. This action caused him to be enslaved in Egypt and then thrown into prison for several years before being elevated. So the question is, could this message be alluding to or identifying with the Joseph account - or merely a coincidental use of similar words? Either way, it appears to be more support that the inscription is Hebrew.

*Then Pharaoh said to Joseph, "Since Yahuah has shown you all this, there is none so discerning and wise as you are. You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you." And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." - Genesis 41:39-41 (ESV)*

*Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house." - Genesis 41:51 (ESV)*

[Manasseh sounds like the Hebrew phrase for making to forget]

Petrovich explains that other Semitic languages do not result in sensible renderings for these inscriptions, which is why they have never been interpreted before. And few have thought the Israelites were this early, so Hebrew was not considered an option. This earliest version of Hebrew could be thought of as "Hebrew 1.0," and according to Petrovich it alone works at translating the Egyptian inscriptions. "There were many 'A-ha!' moments along the way," he stated, "because I was stumbling across Biblical figures never attested before in the epigraphical record, or seeing connections that I had not understood before."



Petrovich continued, “My discoveries are so controversial because if correct, they will rewrite the history books and undermine much of the assumptions and misconceptions about the ancient Hebrew people and the Bible that have become commonly accepted in the scholarly world and taught as factual in the world’s leading universities.”

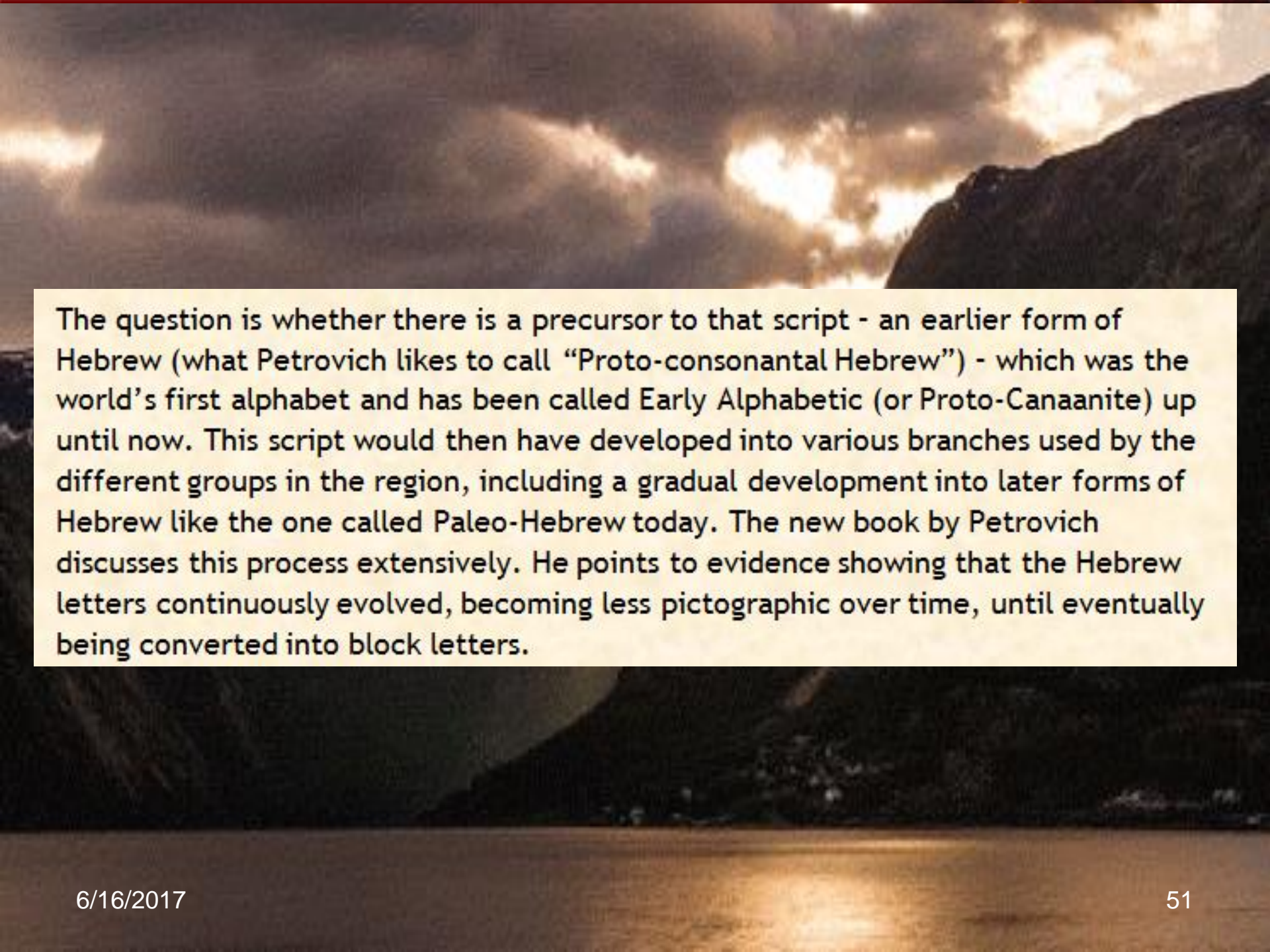
As expected, criticism swiftly followed Petrovich’s presentation at ASOR. The primary critique thus far has come from Dr. Christopher Rollston of George Washington University, one of the leading American scholars in the field of epigraphy and ancient inscriptions from the area of the Levant. On December 10, 2016, he wrote an article on his website titled: [The Proto-Sinaitic Inscriptions 2.0: Canaanite Language and Canaanite Script, Not Hebrew](#). In it he stated the following: “As for the script of these inscriptions from Serabit el-Khadem and Wadi el-Hol, the best terms are “Early Alphabetic,” or “Canaanite.” Some prefer the term “Proto-Sinaitic Script.” Any of these terms is acceptable. But it is absolutely and empirically wrong to suggest that the script of the inscriptions from Serabit el-Khadem and Wadi el-Hol is the Hebrew script, or the Phoenician script, or the Aramaic script, or the Moabite script, or the Ammonite script, or the Edomite script. The script of these inscriptions ... is not one of the distinctive national scripts (such as Phoenician or Hebrew or Aramaic, etc.), but rather it is the early ancestor of all of these scripts and we term that early ancestor: Early Alphabetic.”

Professor Rollston is arguing that these inscriptions can't be called Hebrew because they are clearly "Early Alphabetic" or "Canaanite" (what many call Proto-Canaanite or Proto-Sinaitic), and Canaanite can't be said to be in any particular language, therefore it can't be Hebrew. But Petrovich is arguing against the very premise and the conventional thinking that the Early Alphabetic script can't be thought of as being in one particular national language. Obviously, some group of Semites who spoke some particular language developed it - and why not the Hebrews?

The developers of the Early Alphabetic script had to be either the Hebrews or the Phoenicians or the Arameans or the Moabites or the Ammonites or the Edomites or the Midianites etc. One of them had to have been the first. And it just so happens that the Hebrews were in Egypt at just the time that this Semitic script developed from hieroglyphs into alphabetic symbols, and these earliest inscriptions just happen to feature the unique names of characters from the biblical story of the Israelites in Egypt and later during the Exodus.

It is true that there is a script called "Hebrew" (or Paleo-Hebrew) that can be seen in inscriptions from around 1000 or 900 BC, and this "Hebrew" script is different than the earliest alphabetic script. But no one is disputing that point.





The question is whether there is a precursor to that script - an earlier form of Hebrew (what Petrovich likes to call “Proto-consonantal Hebrew”) - which was the world’s first alphabet and has been called Early Alphabetic (or Proto-Canaanite) up until now. This script would then have developed into various branches used by the different groups in the region, including a gradual development into later forms of Hebrew like the one called Paleo-Hebrew today. The new book by Petrovich discusses this process extensively. He points to evidence showing that the Hebrew letters continuously evolved, becoming less pictographic over time, until eventually being converted into block letters.

Hebrew Block-Letter	Projected Proto-Hebrew Original Letter	Middle-Egyptian Hieroglyphic Exemplar (Sign-List Number)	Original Hebrew Alphabetic Name (NIVEC Number)	Hebrew Consonantals of Middle Kingdom (ca. 1842–1760 BC)	Hebrew Consonantals of New Kingdom (ca. 1560–1307 BC)	Hebrew Consonantals of Iron Age - Canaan (ca. 1150–587 BC)
א			<i>ʾelep</i> אֵלֶף (477) cattle			
ב			<i>bayit</i> בַּיִת (1074) house			
ג			<i>gāhar</i> גָּהָר (1566) bend			
ד			<i>delet</i> דַּלֶּת (1946) door			
ה			<i>hātal</i> הָלַל (2146) praise			
ו			<i>wāw</i> וָו (2260) pillar-support			
ז			<i>zēʾah</i> זַעֲהָ (2399) sweat (brows)			
ח			<i>hāsēr</i> חָסֵר (2958) <i>hūt</i> חוּט (2562) enclosure thread			
ט			<i>tōv</i> טוֹב (3201) good			
י			<i>yād</i> יָד (3338) hand			
כ			<i>kap</i> כַּף (4090) palm			
ל			<i>lāmad</i> לָמַד (4340) teach			
מ			<i>mayim</i> מַיִם (4784) water			
נ			<i>nāhās</i> נָחָשׁ (5729) snake			
ס			<i>sēʾar</i> שֵׁשֶׁרֶט (8482) <i>sārah</i> סָרַח (6244) hair stink			
ע			<i>ʿayin</i> עֵין (6523) eye			
פ			<i>peh</i> פֶּה (7023) mouth			
צ			<i>ṣārōr</i> צָרוּר (7655) sack	© 2015 Douglas Petrovich		
ק			<i>qūr</i> קוּר (7770) spun-fiber			
ר			<i>roš</i> רֹאשׁ (8031) head			
ש			<i>šādayim</i> שְׁנַיִם (8716) breasts			
ת			<i>tayiš</i> תַּיִשׁ (9411) male goat			

The development of Proto-consonantal Hebrew as proposed by Douglas Petrovich Rollston focuses the majority of his critique on Petrovich's interpretation of some words as "Hebrew" when they, in fact, appear in other Semitic languages and can have several possible meanings. But a large part of Petrovich's argument relies on the context of these inscriptions using uniquely biblical names in the correct time periods when those figures were active.

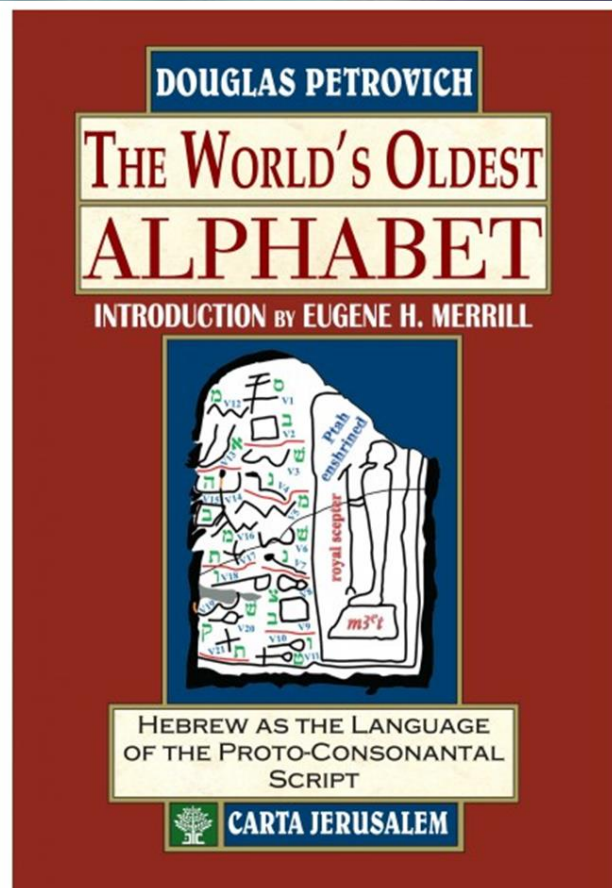


Additionally his case rests on the claim that some of these inscriptions can only make sense when the Hebrew terms are supplied rather than the other options. To assess the strength of that argument, scholars will need to read the full proposal set out in Petrovich's new book, something no one has been able to do yet. Petrovich will lay out his findings in full in the first of his forthcoming volumes; *The World's Oldest Alphabet* [available now through Carta out of Jerusalem](#).

In an exchange on Facebook, David Rohl said it was valid for Rollston to classify these early writings as Semitic. But Rohl pointed out that Rollston's reasons for not considering "Hebrew" as the type of Semitic involved, were dependant on his view that Israelites only existed in the centuries immediately preceding Ramesses II, and not as early as these inscriptions. If Rohl's (or Petrovich's) view was correct, the Israelites were around in the 12th Dynasty and Hebrew should be considered as a legitimate candidate for these earliest alphabetic inscriptions.

Rollston responded, "Oh, David, you are so utterly mistaken about so much. It will serve no purpose for me to try to point such things out to you again...it would serve no useful purpose. So sorry. My analysis is based on actual inscriptions, diagnostic elements of language and script. Bless your heart. Be well and prosper. Sincerely, Chris"

The lack of willingness to engage in this important aspect of the debate caused Rohl to throw up his hands and say there is no way to force scholars to question their long-held traditions - academic inertia is hard to overcome. We look forward to continuing the debate in our upcoming Patterns of Evidence film series, hopefully with Douglas Petrovich and Christopher Rollston participating. Professor Petrovich summed up, "Truth is un-killable, so if I am correct, my findings will outlast scholarly scrutiny. I have no doubt whatsoever that Hebrew is the world's oldest alphabet."



<http://store.cartajerusalem.com/archaeology/734-the-worlds-oldest-alphabet-9789652208842.html>

[http://www.academia.edu/29984799/\\_2016\\_The\\_Worlds\\_Oldest\\_Alphabet\\_Hebrew\\_as\\_the\\_Language\\_of\\_the\\_Proto-Consonantal\\_Script\\_frontmatter\\_](http://www.academia.edu/29984799/_2016_The_Worlds_Oldest_Alphabet_Hebrew_as_the_Language_of_the_Proto-Consonantal_Script_frontmatter_)



A little closer to home...

## The Mysterious Michigan Relics

Written by Chad Stuemke |

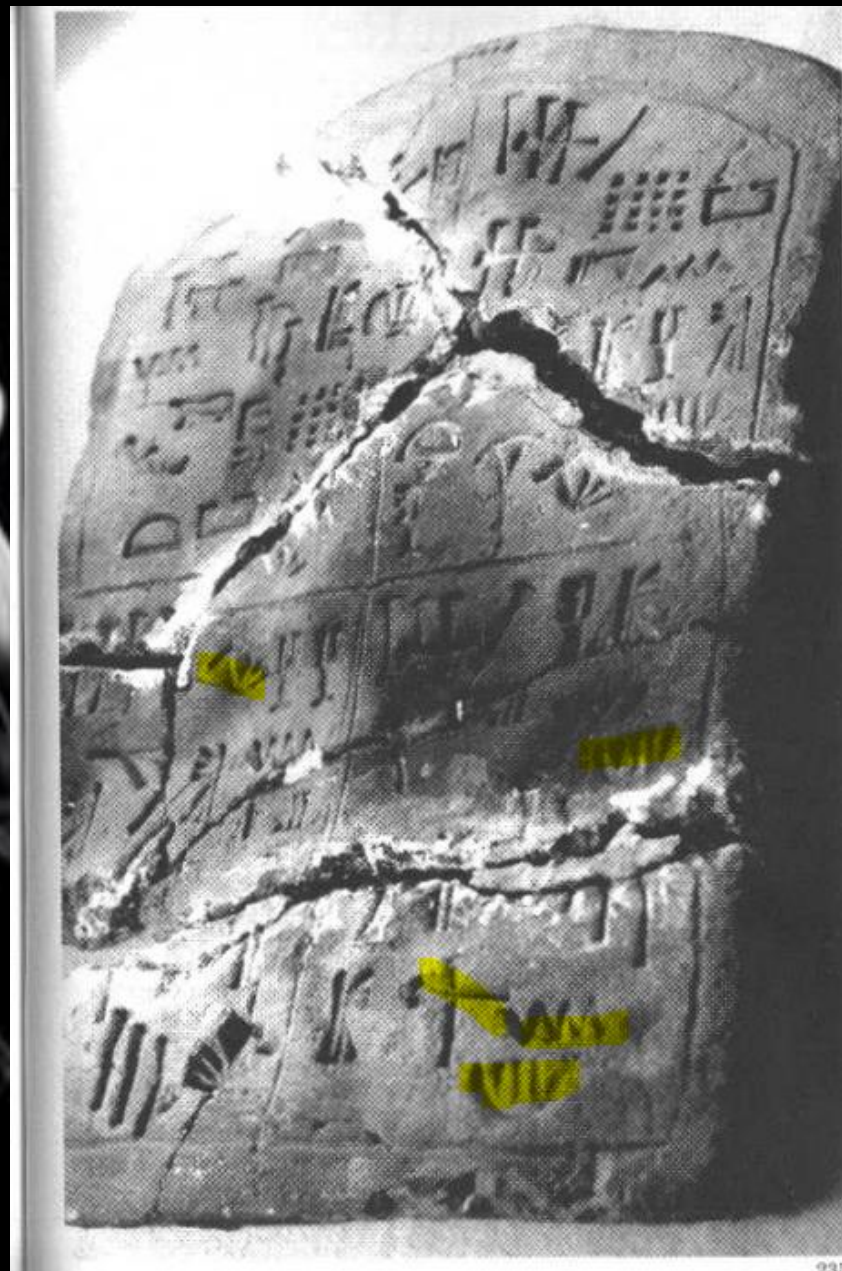
[Chadstuemke.com](http://Chadstuemke.com)



Photo: Henriette Mertz: *The Mystic Symbol*.  
Courtesy of *Ancient American Magazine*

<http://www.artbulla.com/zion/Political.pdf>

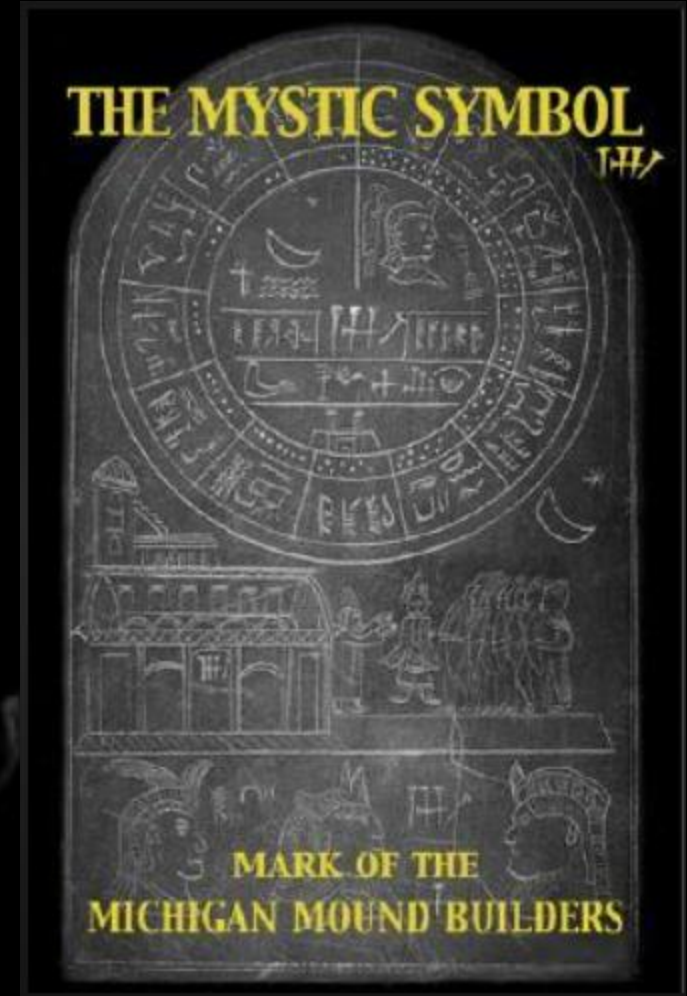
In the late 1800's, farmers and laymen alike were migrating to different areas of Michigan and claiming their newly acquired parcels of land. These common folk were unaware of the amazing discoveries that would soon be unearthed from the many ancient mounds that dotted the landscape. Farmers destroyed many of the mounds while preparing their lands for crops. In the meantime, other citizens were digging into the mounds out of pure curiosity. Imagine the disbelief when they began uncovering what was perceived to be ancient relics from a forgotten time. Estimates on the number of relics recovered ranges from 10,000 to 30,000. The artifacts were comprised mainly of clay, copper and slate. The majority of the relics contained strange inscriptions that were unrecognizable to those who discovered them.





The thousands of relics bearing an unrecognizable language were almost immediately declared a hoax of unprecedented proportions. Although this was, and is, the conclusion of mainstream archaeology, there were, and are others who disagree.

There have been several other top minds over the years who have full heartedly disagreed with the conclusions of the authorities in regards to the Michigan relics. In 1986, Henriette Mertz's eye opening book "The Mystic Symbol" was released. Henriette Mertz was born in 1896 and passed in 1985. She was a patent lawyer who was admitted to practice before the U. S. Supreme Court, the United States Patent Office, the Canadian Patent Office and the Supreme Court of Illinois. **Henriette also worked on the Manhattan Project** as well as contributed to the Greek encyclopedia. As if those weren't enough credentials, she was also considered an expert in cryptanalysis and was extremely interested in ancient artifacts. Known for her expertise in analyzing writing and language, she was asked to analyze the Michigan artifacts.



Before the actual language(s) were analyzed, Henriette made some basic observations. The first and most obvious observation made was that every relic seemed to bear a three character symbol, or the “Mystic Symbol”. She postulated that this three character symbol may be akin to the Greek symbol of IHS (Jesus), which made its appearance around 312 A.D.4. The artifacts and tablets mainly consisted of clay, copper, and slate. The tablets were then able to be categorized again into ones that were covered in writing, tablets containing writing and pictures and those containing mostly depictions with few words.



She then was able to categorize the relics containing both writings and depictions into three more groups: Biblical, battle scenes, and calendar records. Upon analysis, Henriette noticed something almost immediately that others had failed to recognize. She said, “One peculiar thing stood out, even though the letters may be a mixture ,the mixture within itself appeared consistently uniform.”





Continuing analysis, she discovered that the measured symmetry indicated that whoever engraved the plates must have been familiar with the language(s) in which they wrote. She felt that, “Copied writing lacks fluency “and” no one could doubt that but one person engraved both sides and understood what he wrote with fluency, sureness, and no slight of hesitation.” Henriette claimed, “Analysis, such as would be acceptable in any recognizable court, showed that the writing had not been forged. Each tablet had been written by a different hand and no two tablets bore characteristics stemming from one single hand.”<sup>59</sup>

Turning her attention to the larger questions, Henriette began to focus on “who” could have manufactured these amazing relics.

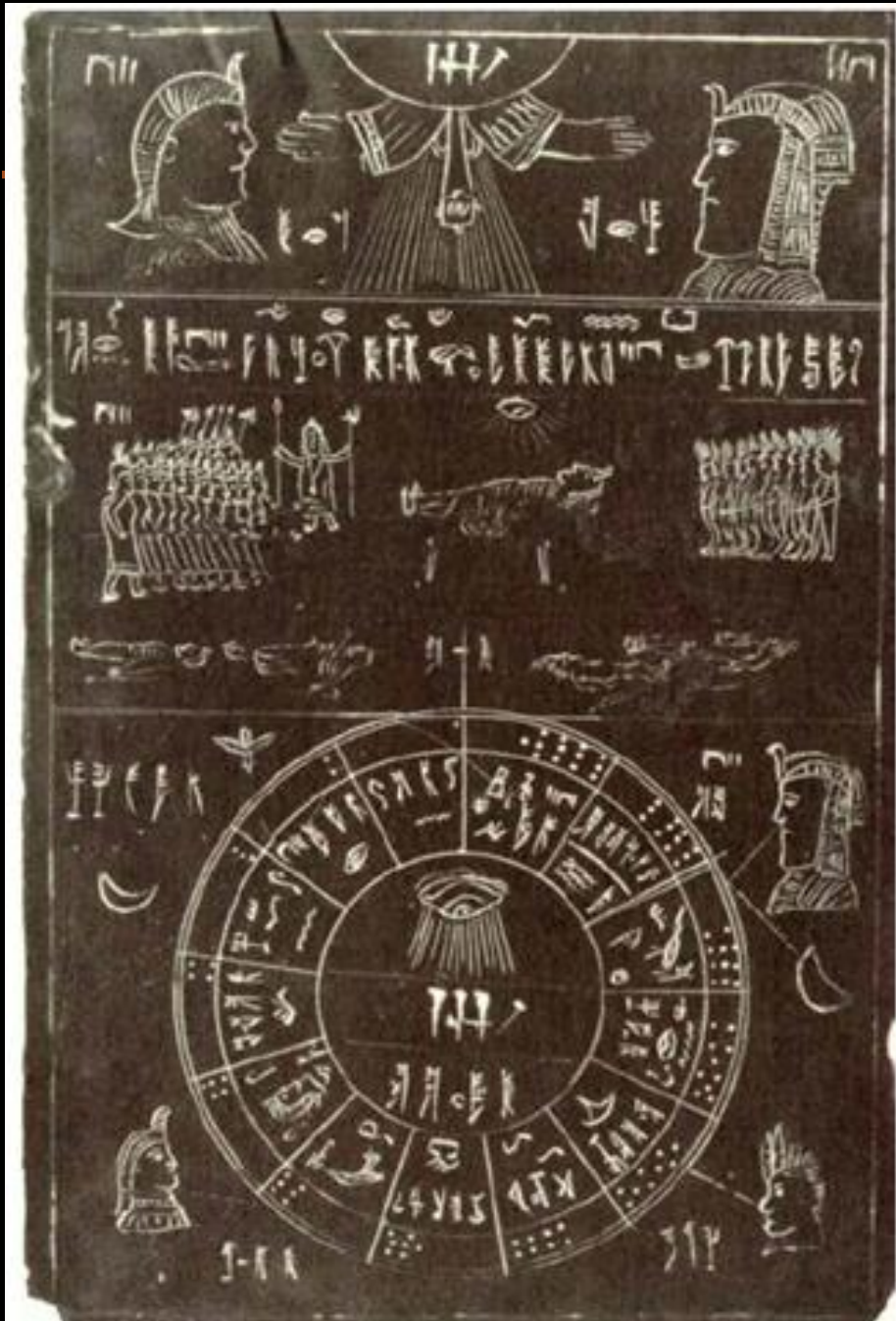
Postulating that whoever inscribed the tablets must have had prior knowledge of the region, a connection was made. Here the link is made between the ancient copper mines on Isle Royal Michigan (carbon dated to 1800-1000 B.C.) and the Greek and Egyptians extensive use of copper in the same time period.

Both Greek and Egyptian records spoke of an alien people who were thought to be closely connected with the import of copper. Egyptian records had referred to them as the “Keftiu” or “Keftians”. The “Keftiu” were said to be “red-skinned” and came from the “Isles of the Sea”.



It was believed that it took approximately three years to return with the copper from the “Isles of the Sea” and was postulated that the “Keftiu” may have roamed upon Phoenician ships. Henriette now had a possible explanation for an alien people who may have once visited North America and retained the knowledge. Now it was possible to speculate on who may have actually created and deposited the ancient Michigan artifacts.





After the Council of Nicea in 325 A.D., the early Christian world was plunged into turmoil and many Christians were forced to flee for their lives, “many sailing away to parts unknown.” Henriette contemplated, “could the depositors of these texts have been the Coptic’s who had been forced to flee from persecutions?” She felt, “If inscriptions on the Michigan tablets arose about the same time as Coptic, the mixture of Egyptian hieroglyphs with Greek alphabet letters would not be unrealistic for those times.”

After much research and analysis, Henriette Mertz came to the conclusion: “Analysis indicated that each individual tablet containing writing originated with a different hand. No two specimens examined produced identical characteristics- a humanly impossible feat if one person alone would have been guilty of forging the entire group of 3000.” And, “As noted earlier, we believe the persons who inscribed this material were Christian refugees fleeing from the Decian or Diocletian persecutions and sailing out from the harbors of Rome, Naples, Alexandria, Carthage and other Eastern Mediterranean ports and assumed lost in the turbulent waters of the North Atlantic.” Unfortunately Henriette Mertz passed on in 1985 leaving her legacy of research behind for others.

Another researcher into the relics is David Allen Deal, who has helped pick up where Mertz left off (among a few others), yet coming from a slightly different perspective. A few details may differ between the two, but his conclusions are strikingly similar. Mr. Deal feels the three character “Mystical Symbol” is the equivalent to (YHW), a shortened form of HWHY-Yahweh. David came to the conclusion independently that the relics must have been manufactured and transplanted by 4th century Coptic, Egyptian Christians.



The first clue that led him down this particular path was the theology incorporated within the majority of artifacts. He has demonstrated that many of the tablets incorporate two sub-ordinate di'etes; a son of the right hand and a son of the left hand.

He says, "The Copts identified these two as high angels, as Little Yahu "Yao" sabboth the good, messiah "son of the right hand" and "Sama-el" the evil, messiah "son of the left hand... Satan". It is these repetitive pictorial elements that have led to the speculations that the creators of the artifacts may have been in all probability with the Coptic brand of Christianity. Deal feels this is an extremely important discovery pointing out, "The theology incorporated on the plates was largely unknown until the translation in 1895 of the 3rd century Coptic, Gnostic "Christian," Pistis Sophia." This in essence may negate the possibility of a hoaxer(s) having this knowledge prior to the date of 1895.

Obviously this was a good piece to the puzzle. Now having an estimated time frame to play around with, it was decided to take a closer look at the tablets containing calendar systems. What was to be discovered on one tablet in particular was nothing short of amazing. David Allen Deal discovered a tablet showing a 13 month calendar system portraying a Solar eclipse in conjunction with a meteorite!6. The tablet was unearthed on September 3rd 1896.



Solar Eclipse Tablet; (Michigan Solar Exlipse Tablet and Mound Builder City) by David Deal; The Mystical Symbol, pg. 194. Courtesy of Ancient American Magazine

On the tablet there is a figure of a man's head and nose which are seemingly pointing to an area of the calendar that would correspond with the end of July. Mr. Deal estimated that the time would correspond to the dates 325 A.D.-425A.D. in conjunction with the Nicean Council when the Egyptian Coptic's may have been forced to flee from persecutions.




Speculations were confirmed when it was later discovered that on July 27th, 352 A.D. at 10:54, there was a Solar eclipse. It also happened to pass precisely over Rowland Township, where Isabella County would someday be and where the artifact was unearthed! In regards to the meteorite depicted in front of the eclipse, July 27th 352 A.D. just happened to be one of two days of maximum intensity for the annual Delta Aquarid meteor shower! David concludes that, "Who ever made these tablets were depicting an actual event." This scenario begs the question: Could hoaxers have had both the knowledge of the Coptic's in conjunction with astronomical information from 352 A.D. in the late 1800's and early 1900's? Mr. Deal feels, "This single artifact has proven the time, or at least a moment in time, that the Coptic Christians were there."

The Michigan relics now reside in storage due to renovations at the Michigan Historical Museum collecting dust. Both sides of an extremely important discovery have been presented in hopes of bringing awareness to a portion of Michigan history that has been all but forgotten. This leaves us with two scenarios. 1) The relics are one of the most elaborate hoaxes of all time or 2) The history of the Americas and Michigan in particular are not as we have been lead to believe. At minimum, should we not ponder the possibility?

Investigation ongoing..

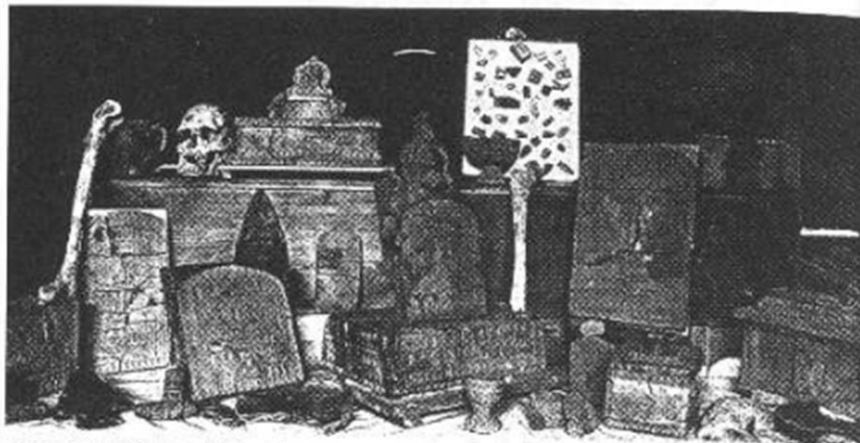
<http://michigansotherside.com/the-mysterious-michigan-relics/>



# Trashing America's "Politically Incorrect" Prehistory

by Fred Rydholm

*Ancient American Magazine Issue #32*



*Untypical artifacts which embarrass conventional scholars unwilling to consider the possibility of overseas arriving in America before Columbus. From the Michigan State University (East Lansing) collection. Exclusive, never-before-photograph ©, Val R. Berryman, Curator of History, Michigan State University.*



Now that we can rest assured that Hebrew was the original language, that puts the burden of proof on the alien astro-nut cartoon theory activist. But since when did facts ever get in the way?

There should be excitement that there is more to unearth right here in America!

Next time we will look a bit at the babel incident and start linking the Kabbala and Freemasonry and the KJV.

Next Time in Part 5G we will pick up on page 193 of our PDF.

