

# Name YHUH To Claim Yahuah

## The Manuscripts

### Part 11A

HELPING OTHERS TO LEARN, LOVE  
AND USE THE NAME OF THE  
CREATOR OF THE UNIVERSE



# Name Him To Claim Him-Part 11

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PRAISE VIDEO

APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

MORE...

AMPLIFIED PSALMS

Current Events

GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE  
PROPHET

COMING OUT OF  
BABYLON

POLITICAL PAGANISM

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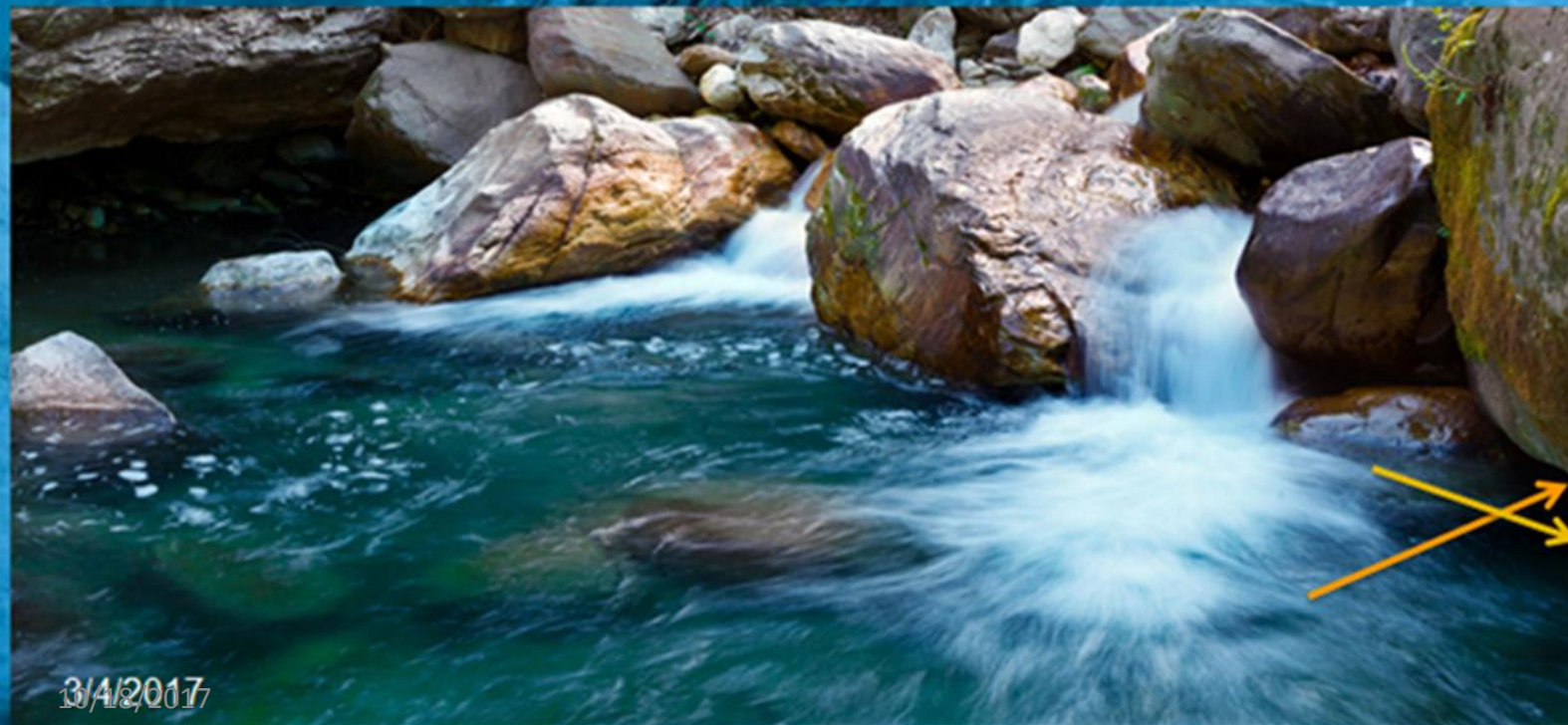
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BETHEA AND HIS WORD  
OF YAH

LYRICS

2

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10/18/2017



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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. [Read more](#)



# 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.*



In Part 11A we will be looking at the sources of our English Scriptures, and identifying some of the challenges we have to overcome as we study Yahuah's word, as well as the positive aspects of knowing what is reliable, trustworthy and true. We will be leaving quite a bit of detail in the PDF, so you will find much more than what is presented here.

**Be like a tree.**  
Stay grounded.  
Connect with your roots  
Turn over a new leaf.  
Bend before your break.  
Enjoy your unique natural  
beauty.  
Keep growing.

Joanne Rapits





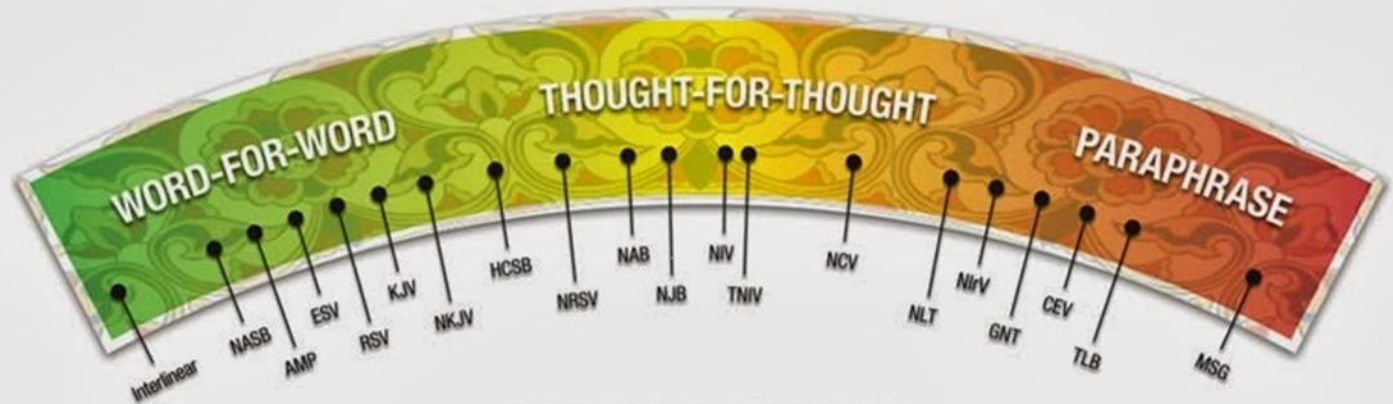
We wanted to show in this part the vast array of Manuscripts as well as translations of the English Scriptures we have. We were unaware that we didn't have a complete Tanakh and Eye Witness Accounts from the authors. We don't think about where we really get our Scriptures from and the 1,000's of hands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



We would note that only the interlinear scriptures can be considered word for word and you still have to watch them.

# Types of Bible Translations



NASB - New American Standard Bible  
AMP - Amplified Bible  
ESV - English Standard Version  
RSV - Revised Standard Version  
KJV - King James Version  
NKJV - New King James Version

HCSB - Holman Christian Standard Bible  
NRSV - New Revised Standard Version  
NAB - New American Bible  
NJB - New Jerusalem Bible  
NIV - New International Version  
TNIV - Today's New International Version  
NCV - New Century Version  
NLT - New Living Translation

NirV - New International Reader's Version  
GNT - Good News Translation  
(also Good News Bible)  
CEV - Contemporary English Version  
TLB - The Living Bible  
MSG - The Message

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.  $\text{אִתָּךְ}$  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  $\text{אִתָּךְ}$  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 the 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.



This English Bible History Article & Timeline is ©2002 by author & editor: John L. Jeffcoat III. Special thanks is also given to Dr. Craig H. Lampe for his valuable contributions to the text. “WWW.GREATSITE.COM” is the source. \*Yahuah’s name is place in as it should be instead of titles.\*

### 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:

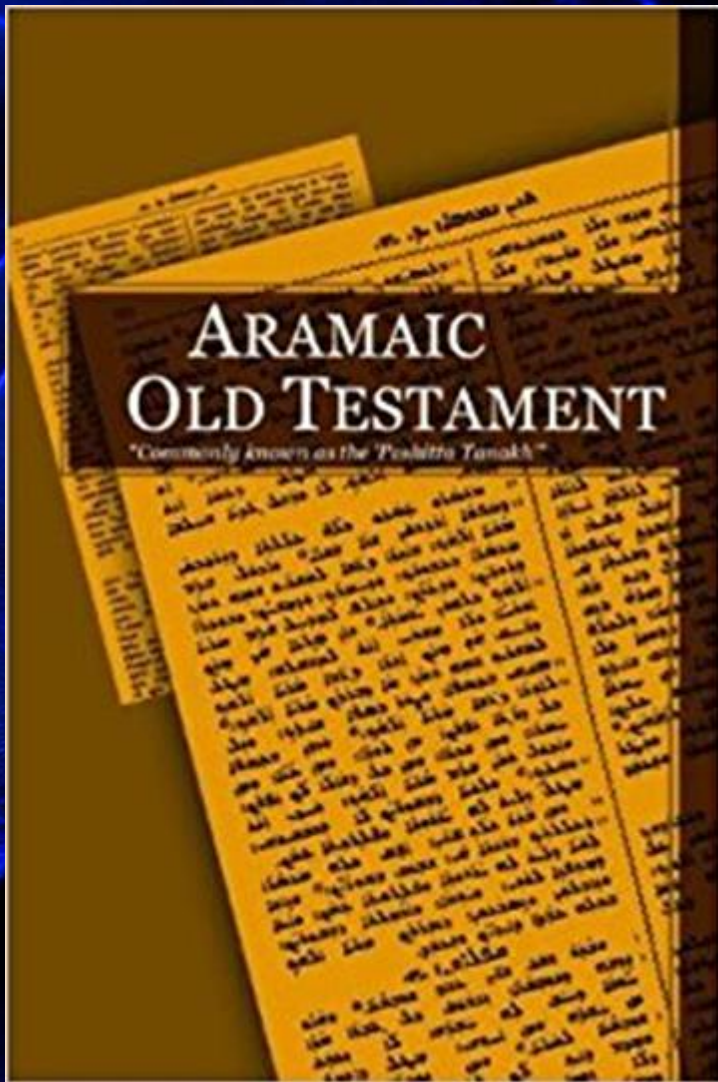
- **Circa B.C. 2000-1500** - The [book of Job](#), perhaps the oldest book of the Bible, is written.
- **Circa B.C. 1500-1400** - The stone tablets of the [Ten Instructions](#) are given to [Moses](#) at Mount Sinai and later stored in the [Ark of the Covenant](#).

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

## **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.





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]

1\* 2\* 3 4 5 6 7 8 9 10 11 12

PES / PEH Tools Copy

- Mat 19:4
- Mat 19:8
- Mar 10:6
- Joh 1:1
- Joh 1:2
- Joh 8:44
- 1Jo 1:1
- 1Jo 2:7
- 1Jo 2:13
- 1Jo 2:14

Browse Window

Mat 19:1 Teaching about Divorce

PES - Matthew - 19 - 1

Analysis Window

Use Foms Ag

Analysis Notes Editor Resources X-Re

Peshitta Lexicon

Peshitta Entry for Mat 19:4

Lemma: **קרא**

Form: **קרא**

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): qa-ra

Strong's (Hebrew): H7121, CH7123

Meanings:

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

Idiom: + **קרא** = appeal to

Notes: re: rooster = crow; re: trumpet = sound



**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.



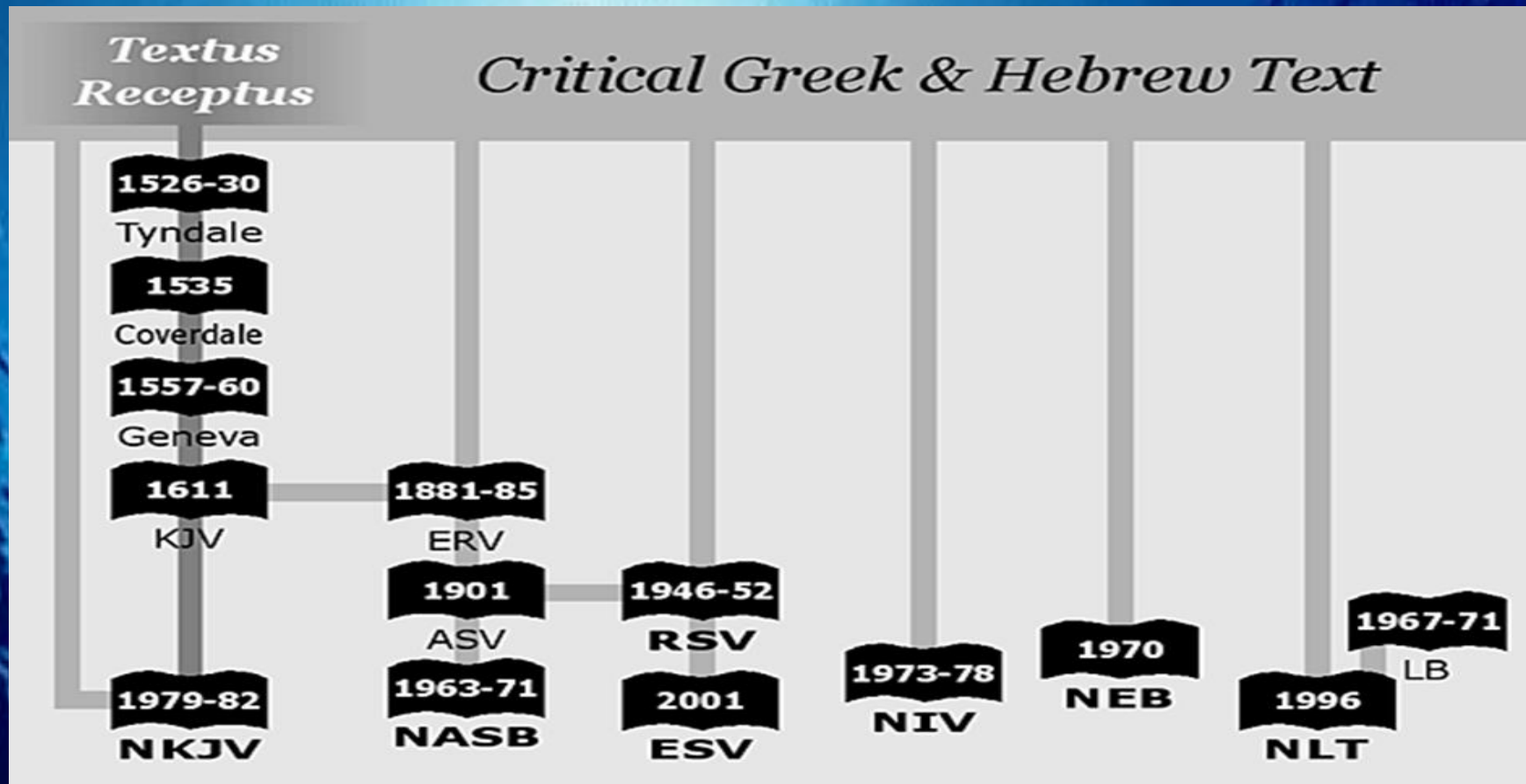
## **1st Century AD: Completion of All Original Greek Manuscripts which make up The 27 Books of the “New Testament”**

- **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: [Athenasius](#), 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.

- **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.**



# 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.



**MODERN  
ENGLISH  
TRANSLATIONS**

ESV 2001	Message 2002	New Century '05
REB 1992	CEV 1995	NLT 1996
NIV 1978-84	NKJV 1982	NRSV 1989-90
NASB 1971	Living 1971	TEV 1976
Jerusalem 1966	NEB 1970	NAB 1970
RSV 1952	Berkeley MLB '59	Amplified 1965

American Standard 1901  
English Revised Version 1881

KING JAMES 1611  
(Revised 1769)

DOUAY  
1582-1610

BISHOPS 1568

GENEVA 1560

GREAT 1539

MATTHEWS 1537

Cloverdale 1535

TYNDALE 1525

WYCLIFFE 1380

MASORETIC  
TEXT 500-950

VULGATE 400

Ancient Versions

Ancient Copies

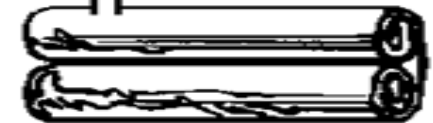
- Codex Alexandrinus 450
- Codex Sinaiticus 400
- Codex Vaticanus 340 A.D.

Original Manuscripts 1500 B.C. – 100 A.D.

Most Widely Sold in USA  
NIV, NLT, KJV, ESV, Holman

First Bible taken to America  
Geneva

First Bible printed in USA  
KJV printed by  
Robert Aitken, 1782



**Dead Sea Scrolls and  
other newly-discovered  
manuscripts**



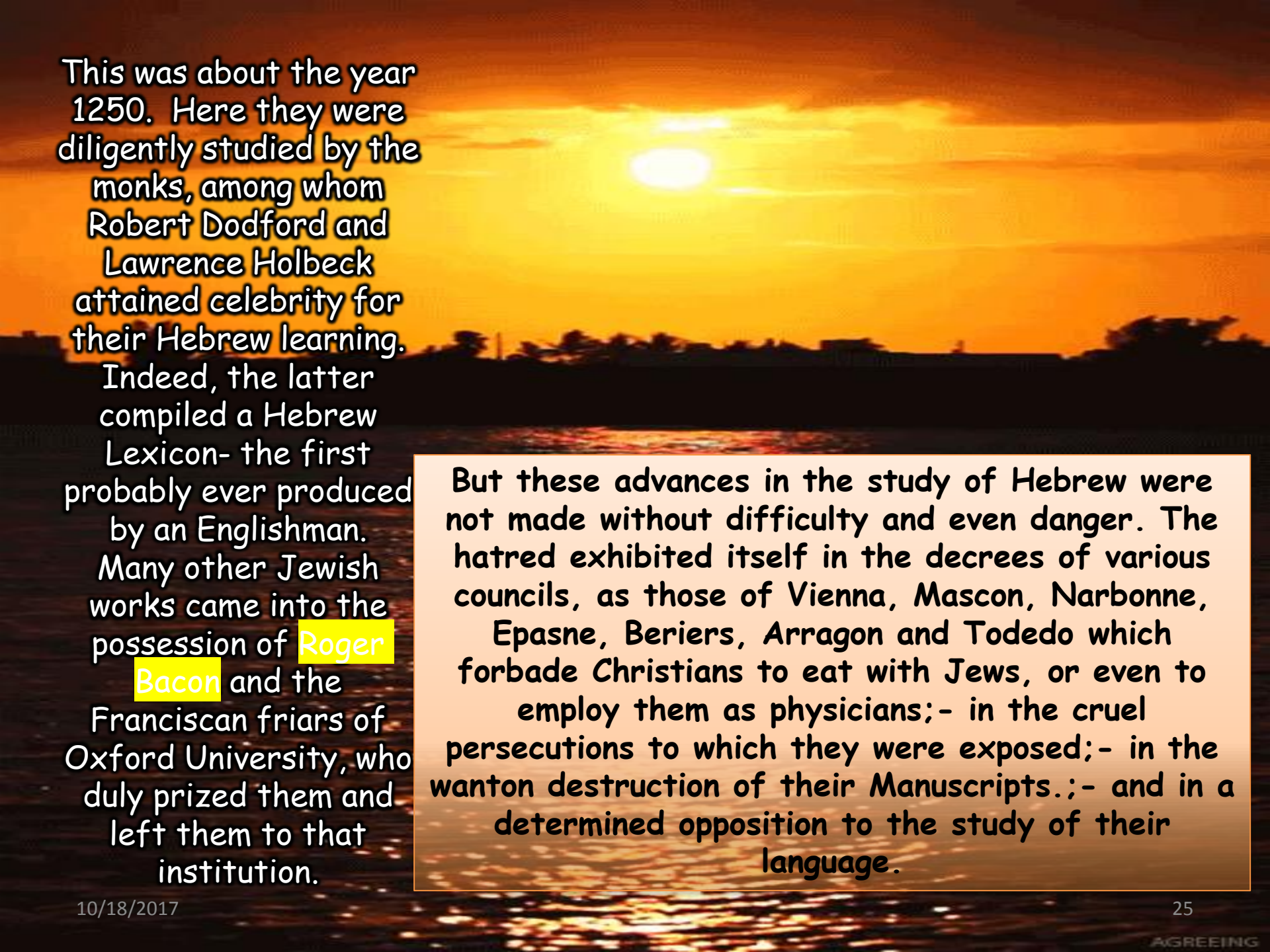


This of course does not include all the other languages that the Scriptures have been translated into. And all the Scriptures since that have been produced by people who know Yahuah's Name. What a blessing that is!

We find it interesting to hear that calling on the Name of יהוה 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 as early as 1095, there were those that wanted to know what the Scriptures really said in Hebrew, and paid a high price for it. 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.





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 Cistercians, 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 Tübingen, 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 Druham, 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, Tonsal 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."



# 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.



Motto: *terribilis Dignus, celestibus 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 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.



This is from my family bible from 1891.

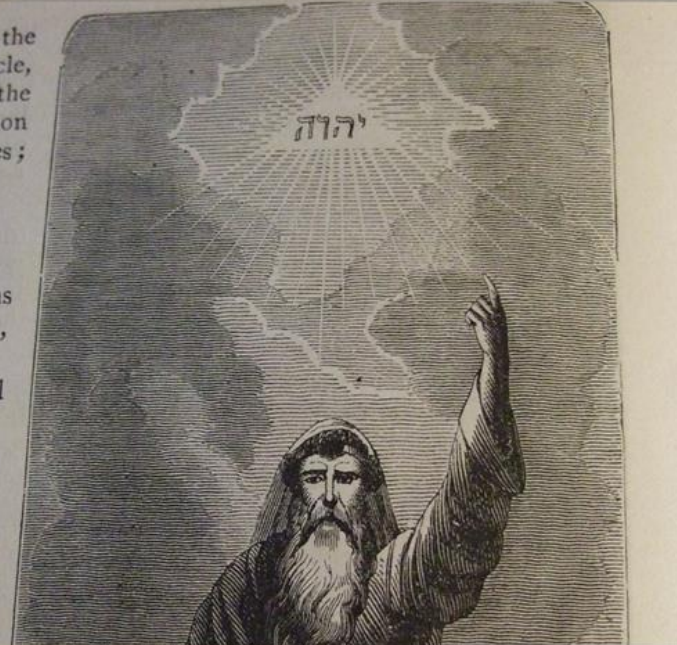
Notice whoever drew this picture of Moshe knew who יהוה was! And in Hebrew. Not Jehovah!

wear, the ceremonies to be observed at their consecration, the altar of incense, the laver, the holy oil, the selection of Bezaleel and Aholiab for the work of the tabernacle, the observance of the Sabbath, and the delivery of the two tables of the Law into the hands of Moses; the sin of the people in the matter of the golden calf, their rejection in consequence, and their restoration to God's favor at the intercession of Moses; lastly the construction of the tabernacle, and all pertaining to its service.

altar of incense, the  
k of the tabernacle,  
f the Law into the  
alf, their rejection  
ession of Moses;  
ice.

OWS:

on and his sons  
(ix.); and lastly,  
(p. x.)  
e sacrifices and  
nd the heathen  
days and festi-



and the cities of refuge; and further directions respecting heiresses.

THE BOOK OF DEUTERONOMY.—The book of Deuteronomy consists chiefly of three discourses, delivered by Moses shortly before his death, and derives its name from the fact that it is a repetition of the Law. These discourses were spoken to all Israel, in the plains of Moab, on the eastern side of the Jordan, in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt.

I. In *The First Discourse* Moses strives briefly, but very earnestly, to warn the people against the sins for which their fathers failed to...





effeuce, maieftie and power, fo; fo much  
as they are, *Iehoua* *Ecadb.* *fo; Iehoua,* is  
the peculiar, ſpecial, honorable, and moſt  
blessed name of God, fo; which the Ye-  
weo ſyd uſe to reade *Adonai*, not that it  
could not be expreſſed in their language  
but fo; a more reuerence to Gods name.  
Mofco

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



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: "IEHOVAH [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 Ram3n Mart3'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 Masoretes 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.

										
Paleo v				Modern v						
										
Ancient v										
kaf	yod	tet	het	zayin	waw	he	dalet	gimel	beyt	alef
k	y	t	h	z	w	h	d	g	b	.
										
Paleo v				Modern v						
										
Ancient v										
taw	shin	resh	qof	sadde	pe	'ayin	samek	nun	mem	lamed
t	š	r	q	s	p	.	s	n	m	l

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

10/18/2017



## 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/>

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.

The pronunciation of the divine name yhwh as Jehovah was used by European scholars as early as the 10<sup>th</sup> century A.D. **\*\* How is this possible !**

**Encyclopedia Americana contains the following on the J:  
The form of J was unknown in any alphabet until the 14<sup>th</sup> century**

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 אדוני\*\***



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 jhvh 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 jhvh 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 17<sup>th</sup> Century!**

## The History of The Letter J

It may be shocking to learn that the first clear distinction between the "I" and "J" in English did not occur until 1634<sup>1</sup> and was the last of the 26 letters to be added.

*Encyclopedia Americana* contains the following on the J:

The form of J was unknown in any alphabet until the 14<sup>th</sup> 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.



Not until the middle of the 17<sup>th</sup> century 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...."

***Webster's New International Dictionary* explains:**

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 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 of 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!

### 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.



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.



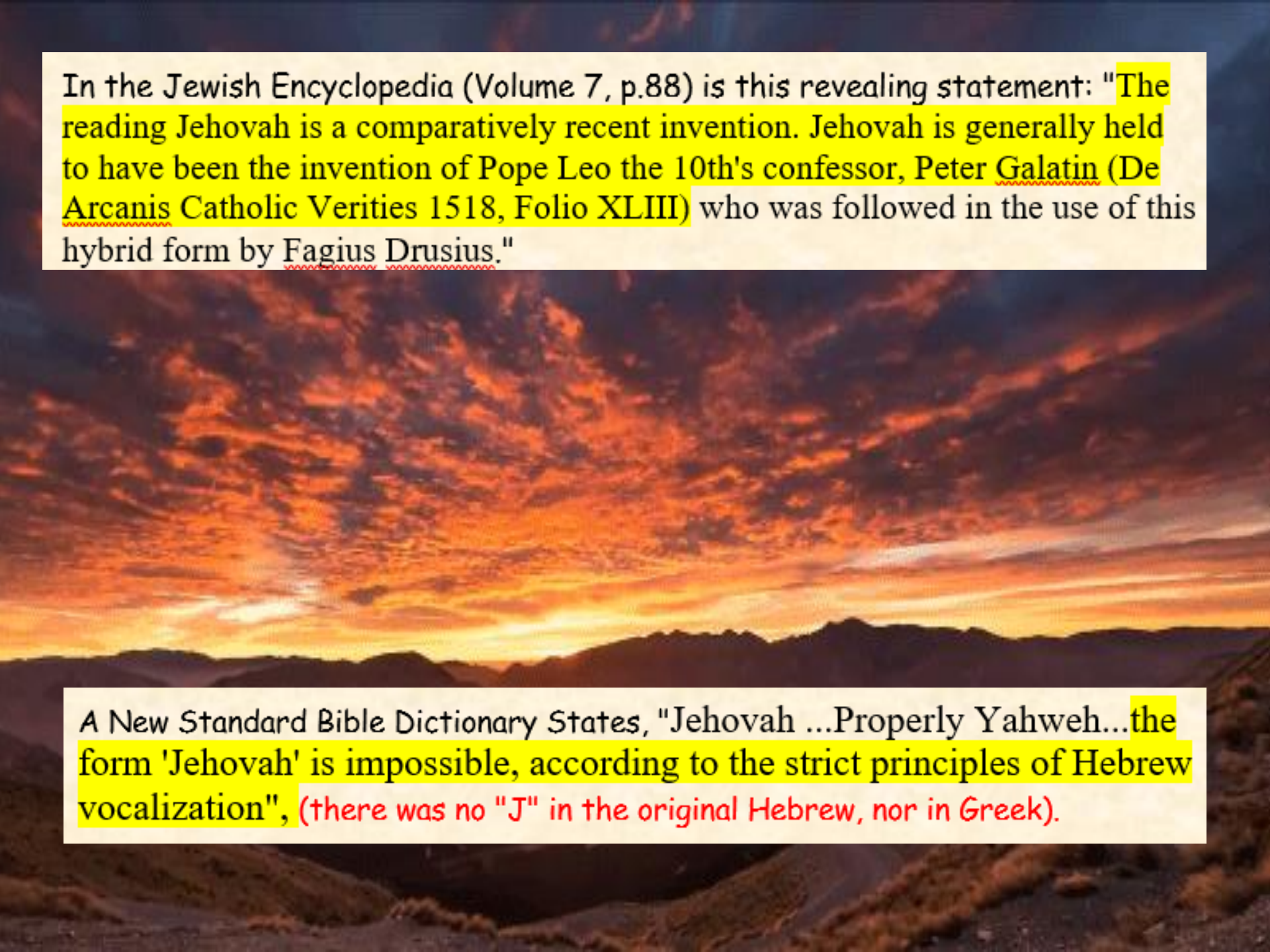
The New Catholic Bible (Catholic Bible Press), at Exodus 3:14 notes, "'I am who am'; **apparently** this utterance is the source of the word Yahweh; **the proper, personal name of the God of Israel.** **Out of reverence** for this name the term 'Adonai,' 'my Lord,' was used as a substitute. The word 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 K J V 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."**

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

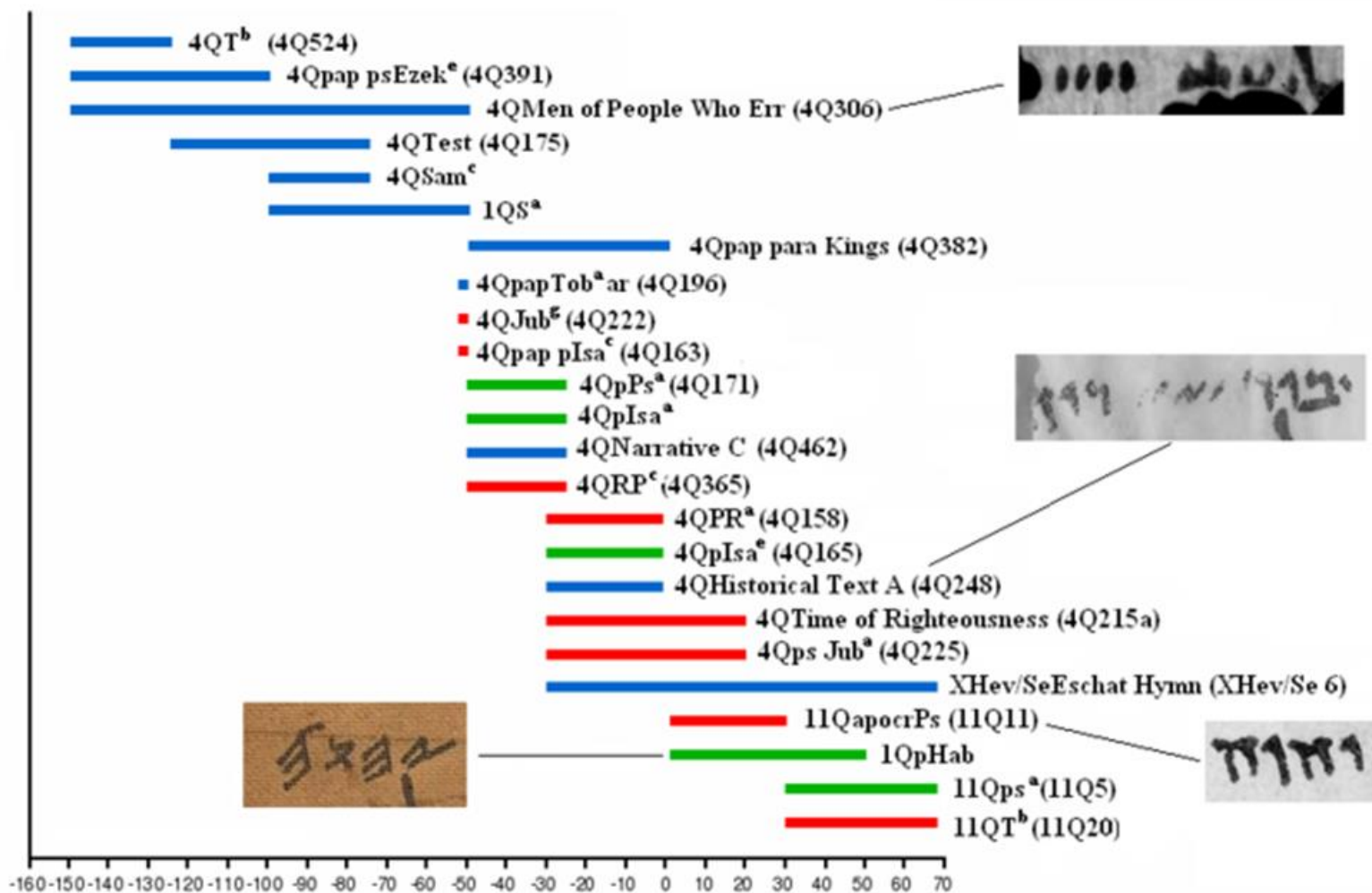
**The New American Encyclopedia under Jehovah:" (properly Yahweh) a name of the [Mighty One] of Israel, now widely regarded as a mispronunciation of the Hebrew YHWH."**



## Występowanie tetragramu w niektórych rękopisach z Qumran

Czas spisywania podano w przybliżeniu według Piotra Muchowskiego w: *Komentarze do rękopisów z nad Morza Martwego* oraz Emmanuela Tova w: *Scribal practices and approaches reflected in the texts found in the Judean Desert*.

- tetragram jako tetrapuncta
- tetragram pisany literami paleohebrajskimi
- tetragram pisany literami kwadratowymi



**Next time in Part 11B we are going to take a look at a very important group called the Samaritans and their 5 books of Moshe. Most people only know of them from the "good Samaritan" account and the woman at the well with Yahusha in the Eye Witness accounts. Not only will we get an understanding of their book, but we will also get a better view of the historical background that often gets overlooked.**

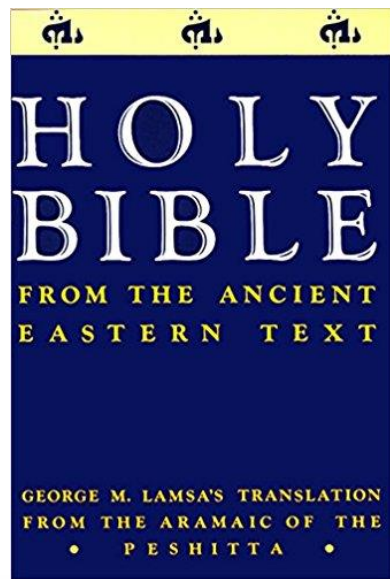
**We will pick up again in the PDF on Page 36.**





# THE HEBREW ROOT





## RESOURCES

