Name YHUH To Claim Yahuah

The Manuscripts

Part 11C

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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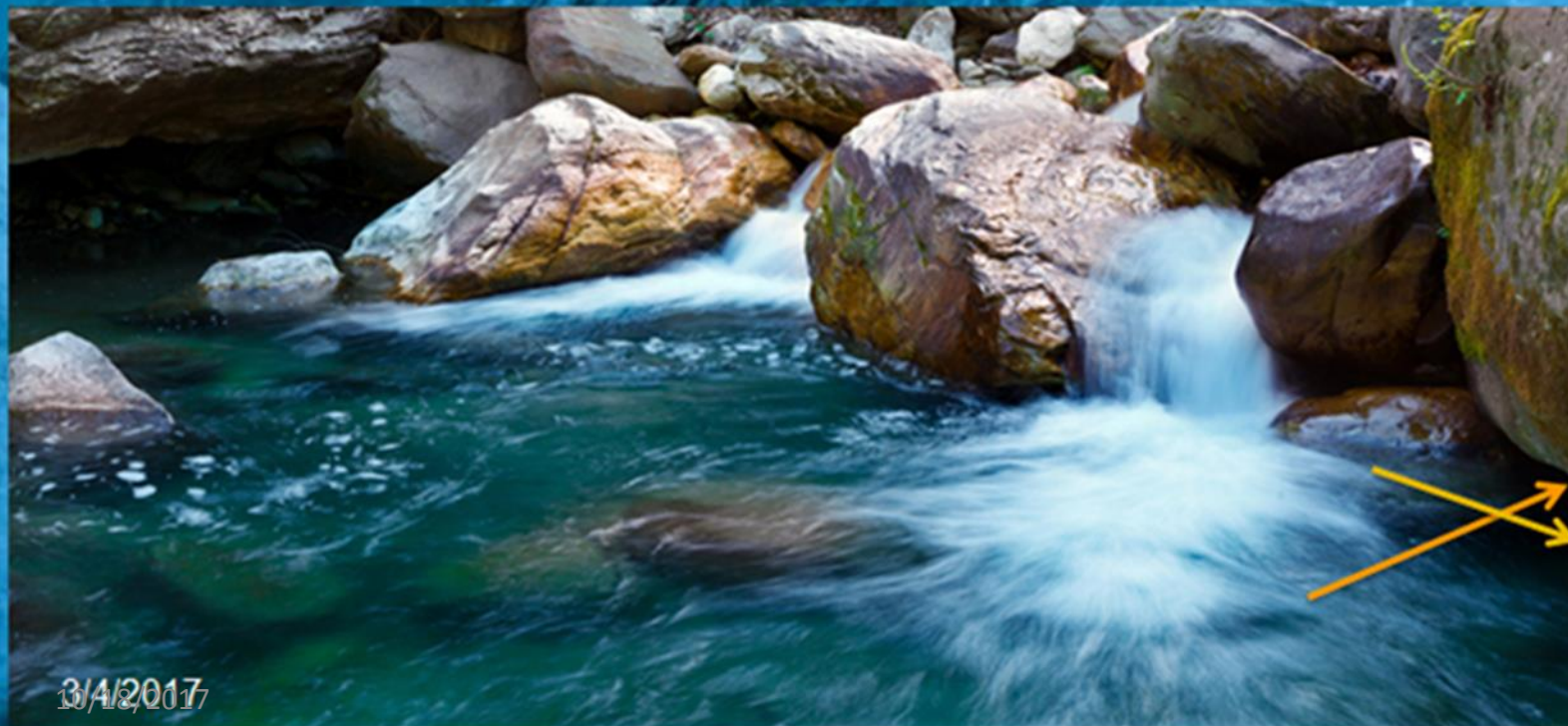NAME YHUH TO CLAIM YAHUAH
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Tehillim-Psalms Chapters 140 & 145

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

The Manuscripts

This is the lead page of the 1611 KJ's Bible.

Notice at top of page Our Creator's Name in Modern Hebrew.

Yahuah

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 11 C We will be on page 67 in the PDF. We will be looking at the Hebrew Scriptures.

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

The Works of Early Jewish Scribes & Copyists

Jewish scribes or copyists consisted of 3 main groups
The Sopherim (400BC - AD 200)
The Talmudist (AD 100 - 500)
The Masoretes (AD 500 – 950)

The Sopherim (*Scribes*) - 400 BC – AD 200
- Started by Ezra during the Babylonian Exile.
- They were the Bible publication society of their day.
- At about 100 BC they began to count the verses, words & letters of each book in the Old Testament and appending these figures to the end (*Masora Finalis*) of each book.
- Used text only with consonants.
- Sub-grouped by Jewish tradition as follows
    - Sopherim – 5th – 3rd Century BC – Ezra to Antigonus of Socho
    - Zugoth – 2nd – 1st Century BC Jose ben Joezer to Hillel
    - Tannaim – 1st & 2nd Century AD – Death of Hillel – Judah Hannasi
- Their writings are found in the Mishnah, the Tosefta, the Baraithoth, and the Midrash

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

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

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

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

- A collection of teachings and traditions of the Tannaim

The Talmudist (*Instruction*) 100 – 500 AD
  The Talmud
- A collection of teachings and traditions of the Masoretes
- Consists of two main divisions
  - Mishnah (*repetition*)
    - Completed about 200 AD
    - Written in Hebrew
    - A digest of all the oral laws
    - It is divided into six orders (sedarim)
      - Agriculture
      - Feasts
      - Women
      - Civil
      - Criminal Law
      - Sacrifices or holy things & unclean things

- ○ Gemara (*the matter that is learned*)
  - § Completed in 200 – 500 AD
  - § Written in Aramaic
  - § Commentary on the Mishnah
  - § It arose in two distinct forms
    - Palestinian Gemara – About 200 AD
    - Babylonian Gamara – About 500 AD

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

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

- Their way of correcting what they thought were wrong words – If the Masoretes thought the wrong word was used in the book they were copying that would leave the Consonants alone but would place the vowels from the correct word over the consonants of the wrong word and in the side margin of the parchment they would write the consonants of the correct word.

o   The original name of G (Yahweh) was YHWH**. The Masoretes couldn't write the name of G** so they would replace His name with the Hebrew word for Lord (Adonay). They would write YHWH but write the vowels from Adonay (EOA) over the YHWH and write the consonants DNY in the margin. Thus the church read Gs name as Yehovah or in German Jehovah.

- The Masoretic texts contained 3 Margins

o   Marginal Masorah – The side margin where they would write the Consonants of corrected words as well as the number of words & letters for each line of text.

o   Larger Masorah – The bottom margin where they would place more notes as well as mnemonic devices.

o   Final Masorah – The end of a book was where they would place number of verses, letters as well as the middle word and middle letter so every copy could be checked against the original.

- The Masoretes also used two other types of textual correction.

o   If they thought any words were added after the original text they would mark the text doubtful with dots. Example "and Aaron from Numbers 3:39.

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

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

Wikipedia Absence of chapters

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

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

Christian versions

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

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

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

Aramaic-
An Overlooked Piece
of the Puzzle

The Syriac Aramaic Alphabet

Ancient Aramaic Alphabet

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

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

By the way, the occupations of the disciples were fishermen, and only one worked in a tax office who may have had some multilingual skill. Would it not make more sense that we would write it in English first, maybe a Creole dialect and then as we went to other countries found people there who could then translate into their language? Just like we do now! We are English speaking people writing this presentation. We did not write it in any other language but our own. If someone wants to read it in Russia and they don't read English- then someone who is fluent in both English and Russian will need to translate it. I certainly could not do it.   To simply believe that because the Good News was preached to the Gentiles, it had to be written first in a Gentile language is a huge mistake.   Yahusha preached from the Tanakh and nothing else, <u>to the Hebrew people FIRST</u>.

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

10/18/2017

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

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

This thinking of Greek primacy has more of a satanic smell on it. Shatan has more to gain by spitting in the eye once again of יהוה's chosen people by making us think we gentiles are now the chosen with the chosen message. We need to get this straight. The Shemitic people were given the message first! First in the Tanakh and then again as proof in the eye witness accounts! It was because most of the Hebrew leadership did not accept Yahusha as easily that the focus shifted to Gentiles who became covenant family members, were given the chance to proclaim the Name of יהוה and His Son Yahusha- both of which the 'Jew's' refuse to do but will do in the future. So Gentiles were not first choice-we are adopted in and then we change our citizenship. We are no longer Gentiles! We need to get that straight. Abraham was not a Hebrew but he was not a Gentile either. He had a relationship with Yahuah and so was inside the family. Blood line makes no difference. Now in the PDF we give an example of how the Aramaic corrects a mistake that a Greek Scribe made in Matthew 26:6-7 regarding Simon the Leper. We have given this example in other studies so will not do it again here, but you can find it on page 74.

THE MASSORAH

All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text (which is arranged in two or more columns), a varying number of lines of smaller writing, distributed between the upper and lower margins. This smaller writing is called the Massorah Magna or Great Massorah, while that in the side margins and between the columns is called the Massorah Parva or Small Massorah. The word Massorah is from the root masar, to deliver something in the hand of another, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those into whose trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

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

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

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

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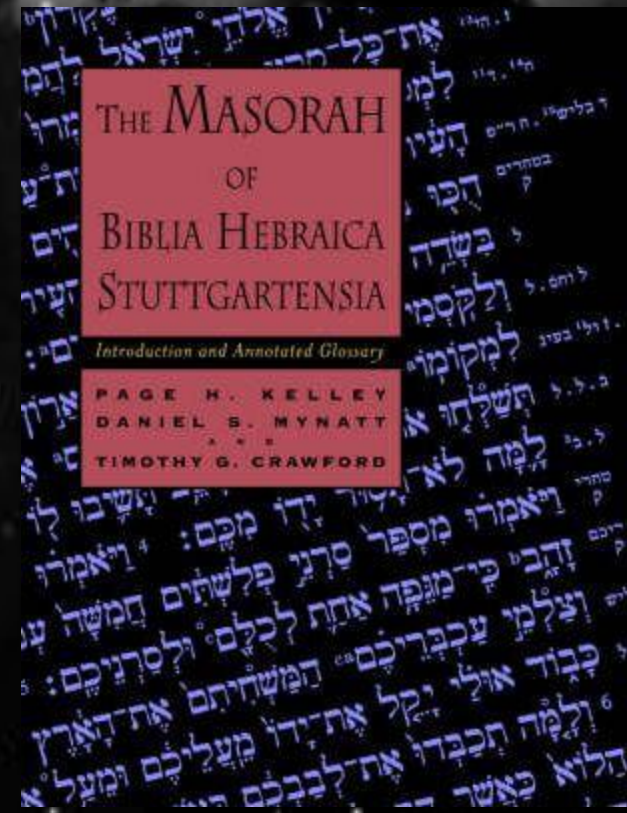
When the Hebrew Text was printed, only the large type in the columns was regarded, and the small type of the Massorah was left, unheeded, in Manuscripts from which the Sacred Text was taken.

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

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

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

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

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

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

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

Sept 1888   PREFACE.   vii

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

Next up we see some vital information about the Massorah and the Aleppo codex which we will be combining from 3 different Bar articles. The full articles are in the PDF.
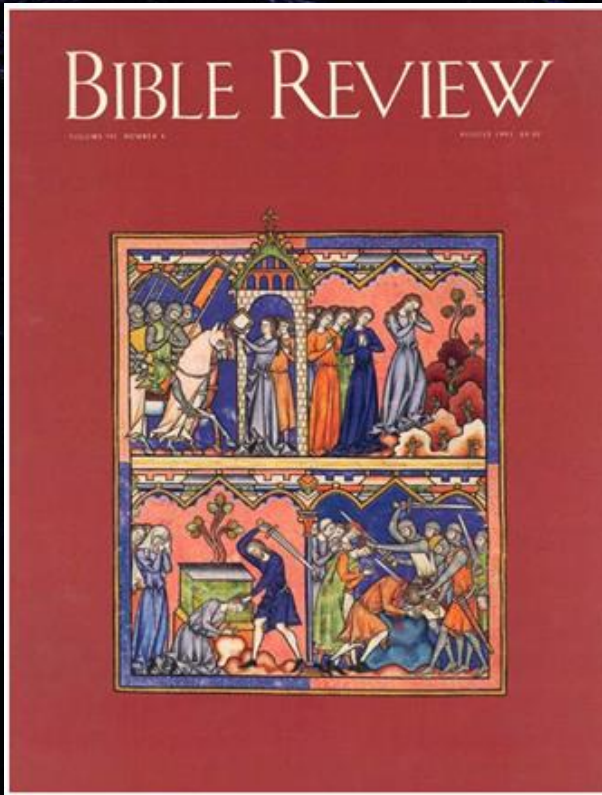

BIBLE REVIEW 7:4, AUGUST 1991

The Aleppo Codex

Ancient bible from the ashes

By Harvey Minkoff

Harvey Minkoff, a Professor of Linguistics at Hunter College in New York City, is the author and editor of nine books, including *Visions and Revisions* (Prentice-Hall, 1990) and *Approaches to the Bible: The Best of Bible Review* (Biblical Archaeology Society, 1995).

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BIBLICAL ARCHAEOLOGY REVIEW 34:5, SEPTEMBER/OCTOBER 2008

The Shattered Crown

The Aleppo Codex, 60 Years After the Riots

By Yosef Ofer

BIBLICAL ARCHAEOLOGY REVIEW 41:4, JULY/AUGUST 2015

The Mystery of the Missing Pages of the Aleppo Codex

By Yosef Ofer

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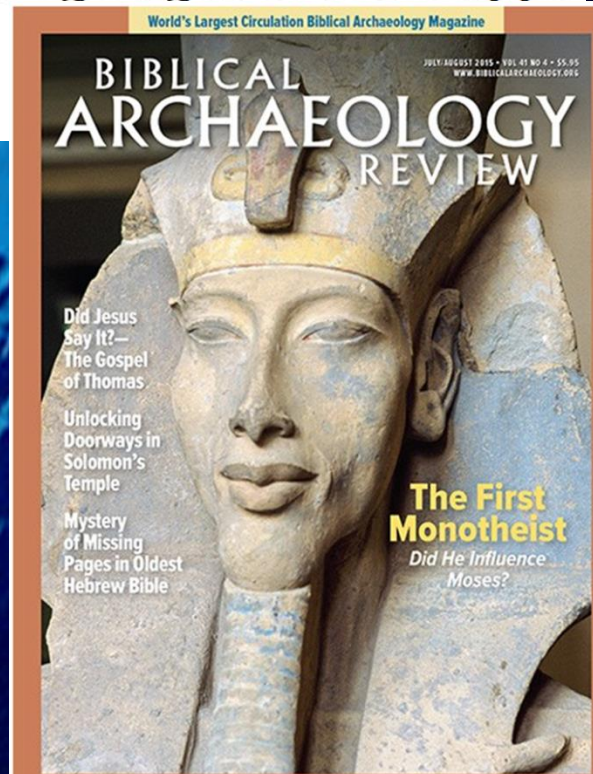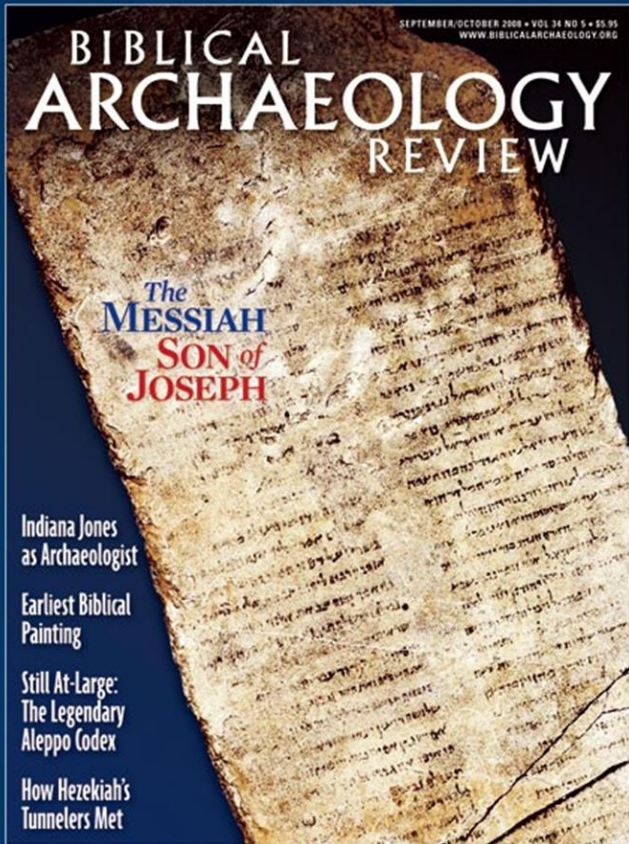
The Wandering Crown

A Tiberias 930 C.E.

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

B Jerusalem c. 1040 C.E.

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

C Fustat 1099

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

D Aleppo 1400s

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

E Jerusalem 1957

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

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

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

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

The Aleppo synagogues were stormed and their Torah scrolls set ablaze. The worst-case scenario was realized: The Aleppo Codex, the cherished 1,000-year-old manuscript known as "the Crown," was trashed. Rioters rushed into the Great Synagogue and broke into the locked iron chest where the codex was kept. Precisely what the mob did with it is uncertain; no Jew witnessed it.

Fearing for their lives, the Jewish population had barricaded themselves in their homes. The first person to enter the synagogue after the riots was the caretaker (*shamash*), Shaul Baghdadi. Baghdadi's son Asher recalled going in and finding his father: "I remember everything. I saw my father weeping like a child ... My father sat. And I went through the papers, the piles, to find the pieces of the codex."
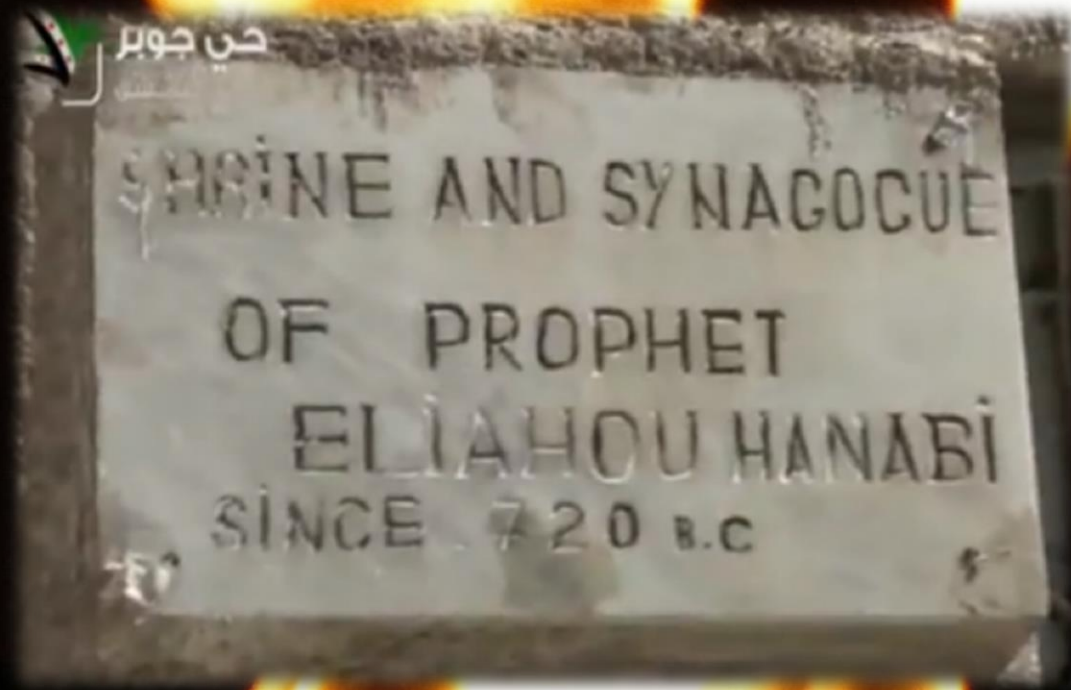
Then the fire engulfed the Cave of Elijah chapel and the shrine where the community stored its religious relics. Encouraged by the soldiers supposedly sent to protect the synagogue, rioters stormed the building, hurling 40 Torah scrolls into the courtyard where they were drenched in kerosene and set afire, along with thousands of other books and sacred items.[1]

When the still-smoldering rubble of Aleppo's main synagogue was searched four days later, the world of biblical scholarship was stunned to hear that it had lost a priceless treasure—the Aleppo Codex. This 760-page parchment manuscript, written in the early tenth century, was the oldest copy of the complete Hebrew Bible containing vowel signs, punctuation, notations for liturgical chanting and textual notes.

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

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

The translation in the King James Version is based on the first reading:
"The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh comes".

The New English Bible follows the second: "
The sceptre shall not pass from Judah, nor the staff from his descendants, so long as tribute is brought to him...."

As you may have deduced from the contrasting vowels in *sûiyloh* and *sûay loh*, the ancient Hebrew alphabet showed only consonants, but not vowels. Given the nature of Hebrew grammar, anyone fluent in the language can read almost every word. in a running text without ambiguity,[2] just as we know from context which syllable of *project* to stress in "Singers must project their voices" and "The project required funding" even though English spelling does not use accent marks. But a small number of homographs exists (like the two different words spelled *bow* in English); names and foreign words (such as for newly encountered flora and fauna or alien religious practices) stand outside the grammatical system; and, of course, when Aramaic became the everyday language of the Jews, fluency in Hebrew required conscious study. Methods had to be found, therefore, to preserve the correct pronunciation of the sacred texts.

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

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

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

lists were also made of how frequently individual words appear in the text; spot-checks of the vocabulary could determine if a manuscript contained errors.

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

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

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

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

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

The veneration of the Jews for the Ben Asher Codex made it a valuable commodity for others as well: Several times it was stolen by kings and conquerors and held for ransom. Maimonides saw it in Cairo after the Jews there ransomed it from the Seljuk Turks, who had looted it from Jerusalem. It arrived in the thriving metropolis of Aleppo—where it became known as the Aleppo Codex or *Keter Aram Zova*—sometime around 1478, after Jewish Aleppines paid off the Ottoman sultan.

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

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

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

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

The codex remained undisturbed in the Aleppo synagogue for nearly 600 years, until December 1, 1947.

Aleppo

MEDITERRANEAN SEA

Tiberias

Jerusalem

Fustat

RED SEA

ALPPO.

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

Early 20th Century

ALEPPO.
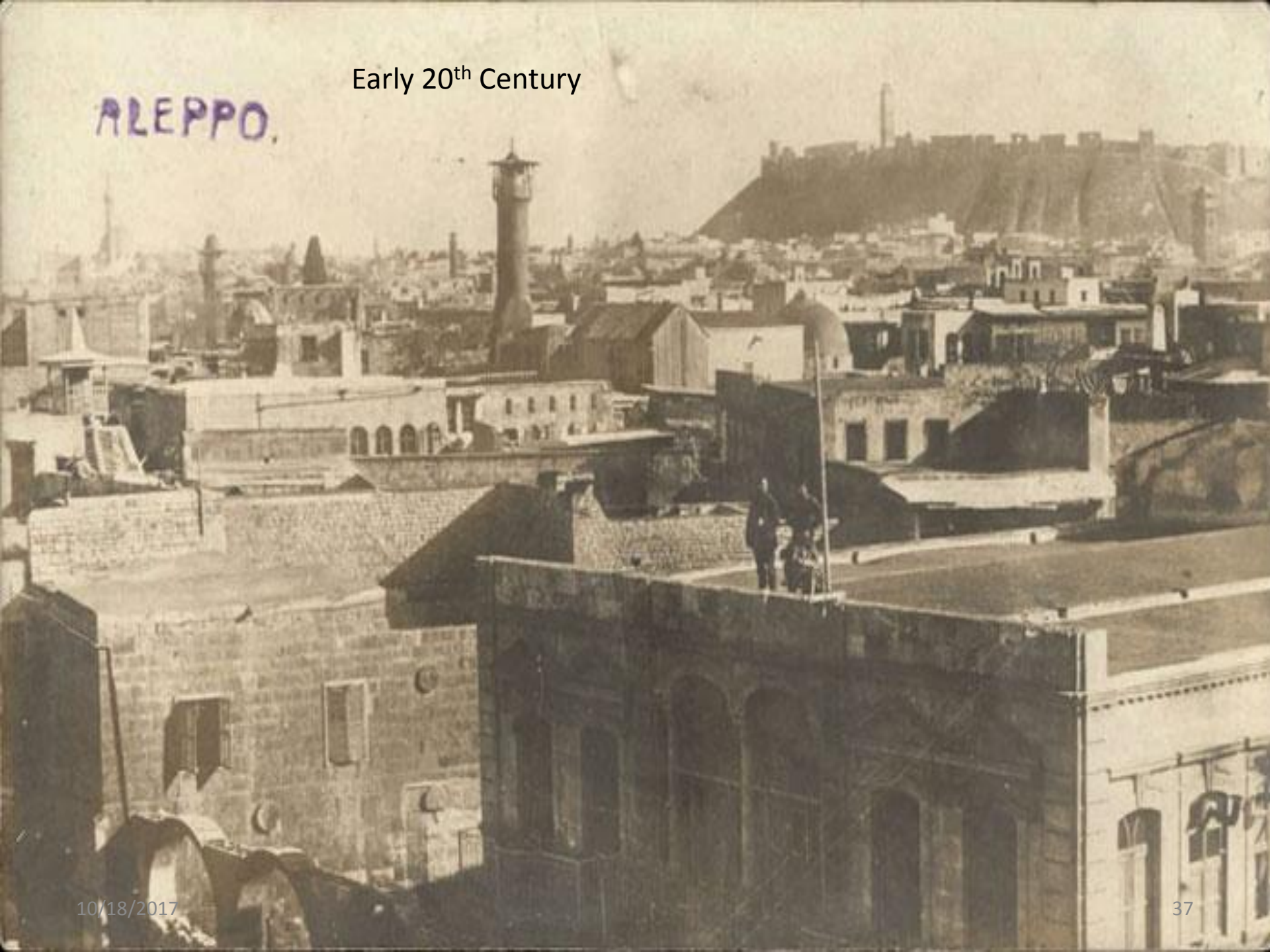
ALEP - ENTRÉE DE LA CITADELLE

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

40. SYRIE – ALEP – Vue Générale
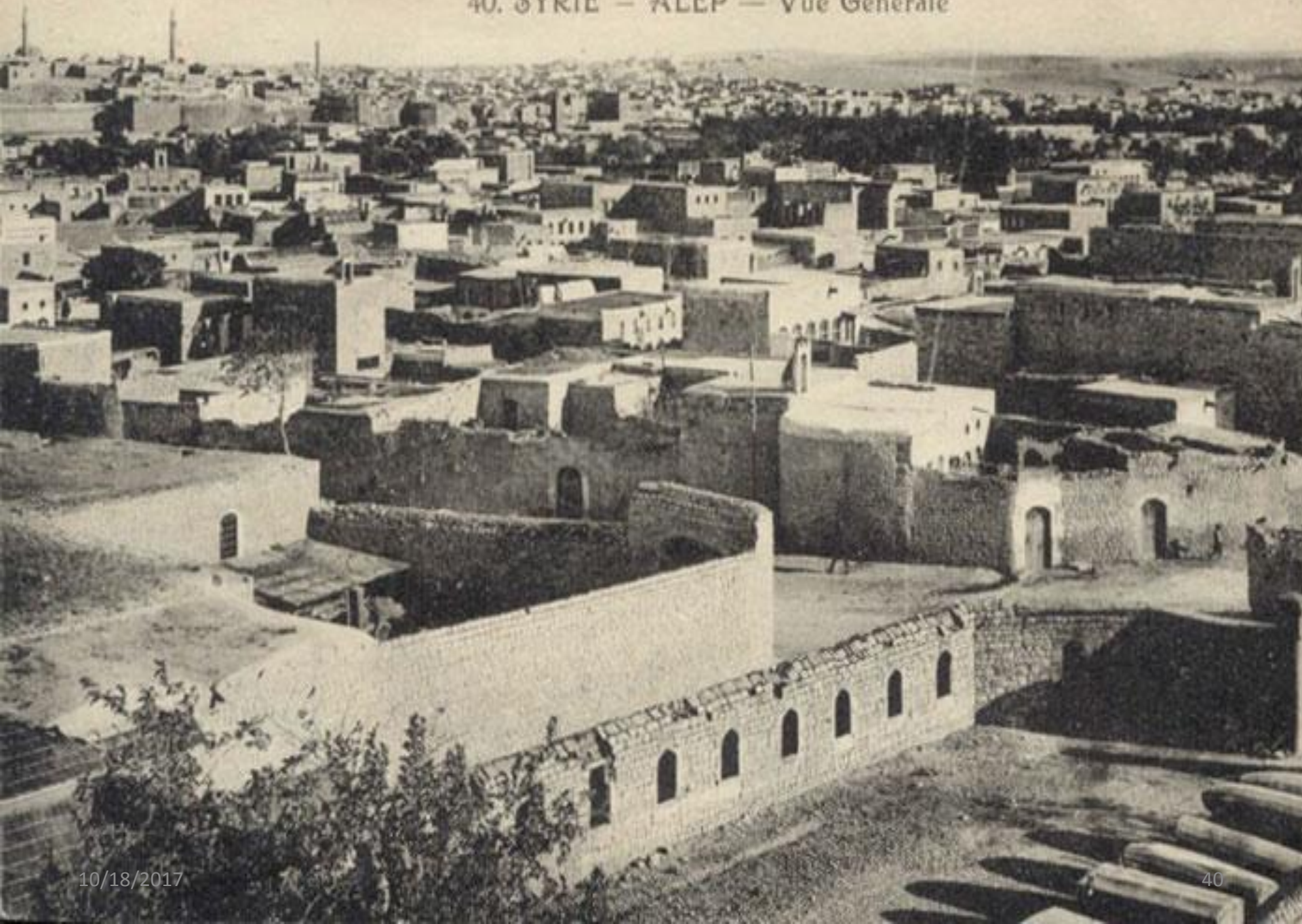
Panoramique d'Alep

427 — ALEP. — Le Cimetière de la Citadelle.
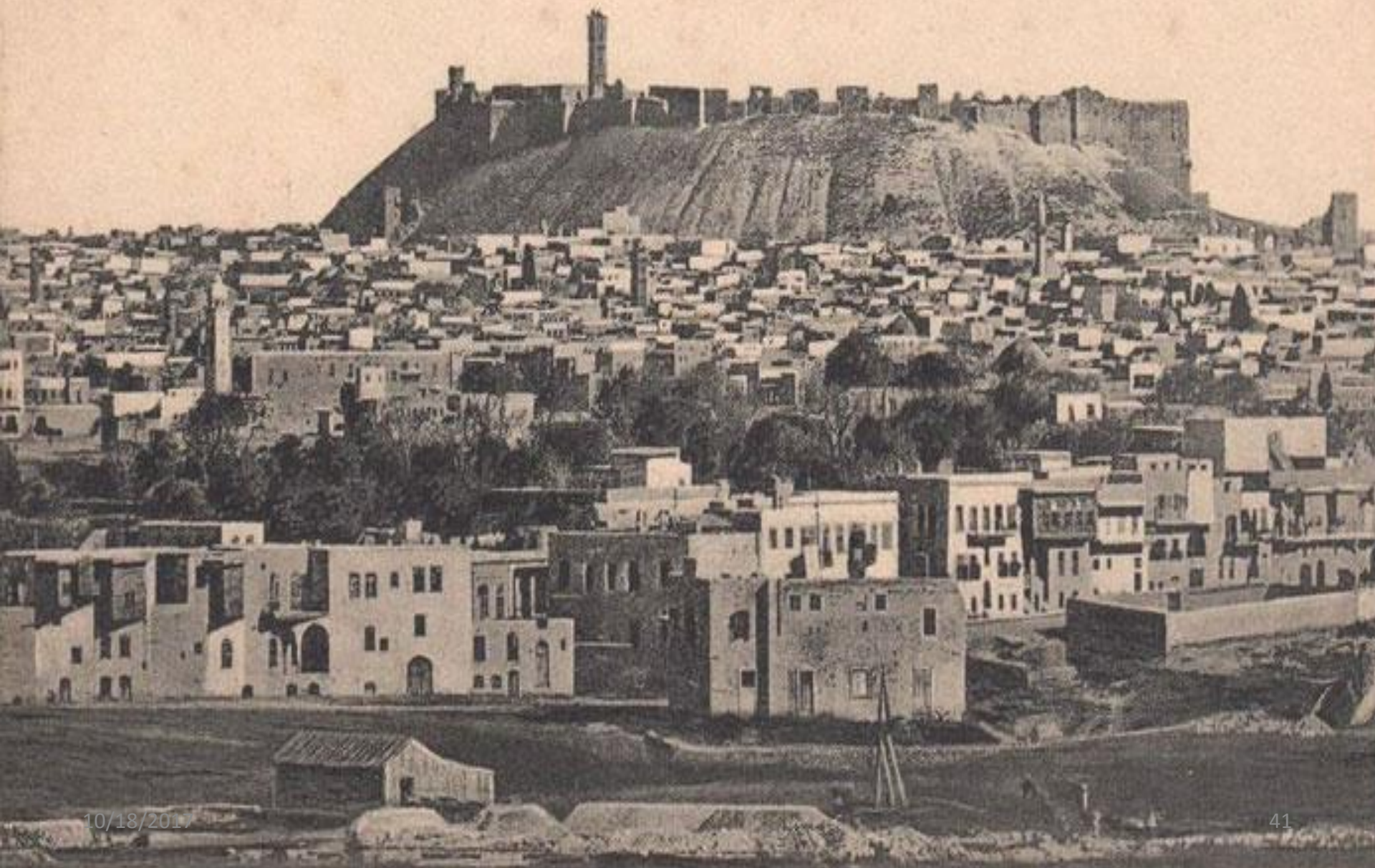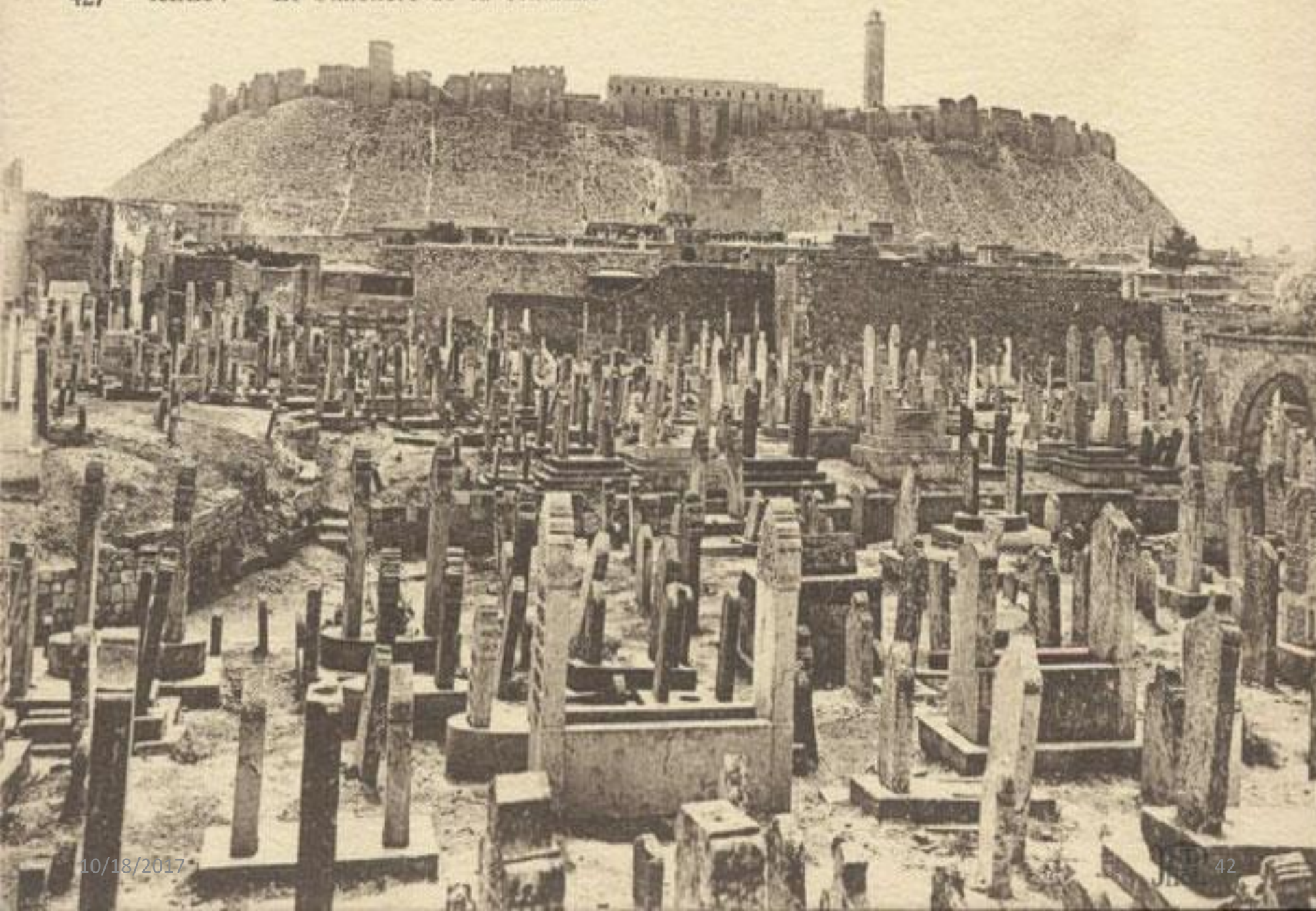
Telal Street, appears to be a more European end of the city.
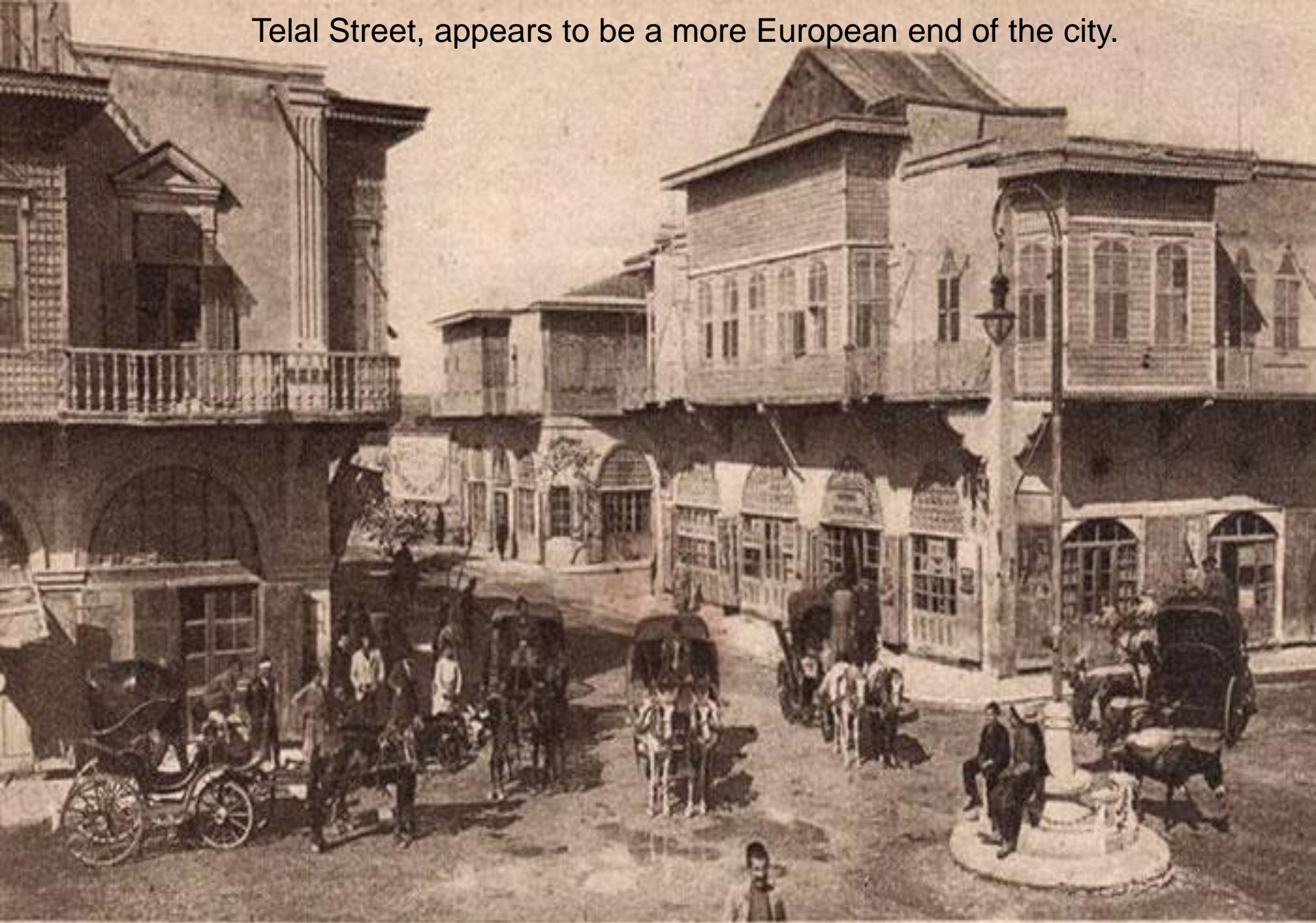
ALEP. — Place Télal.

Telal square.

27 ALEP - Han Saboun

ALEP — Mariage Musulman
Transport du Trousseau

"The road from every village leads Aleppo," according to a local saying. And, indeed, situated as it is on the major ancient caravan route between India and Persia to the east, Turkey and Greece to the north and Egypt to the south, Aleppo has long been a center of commerce.
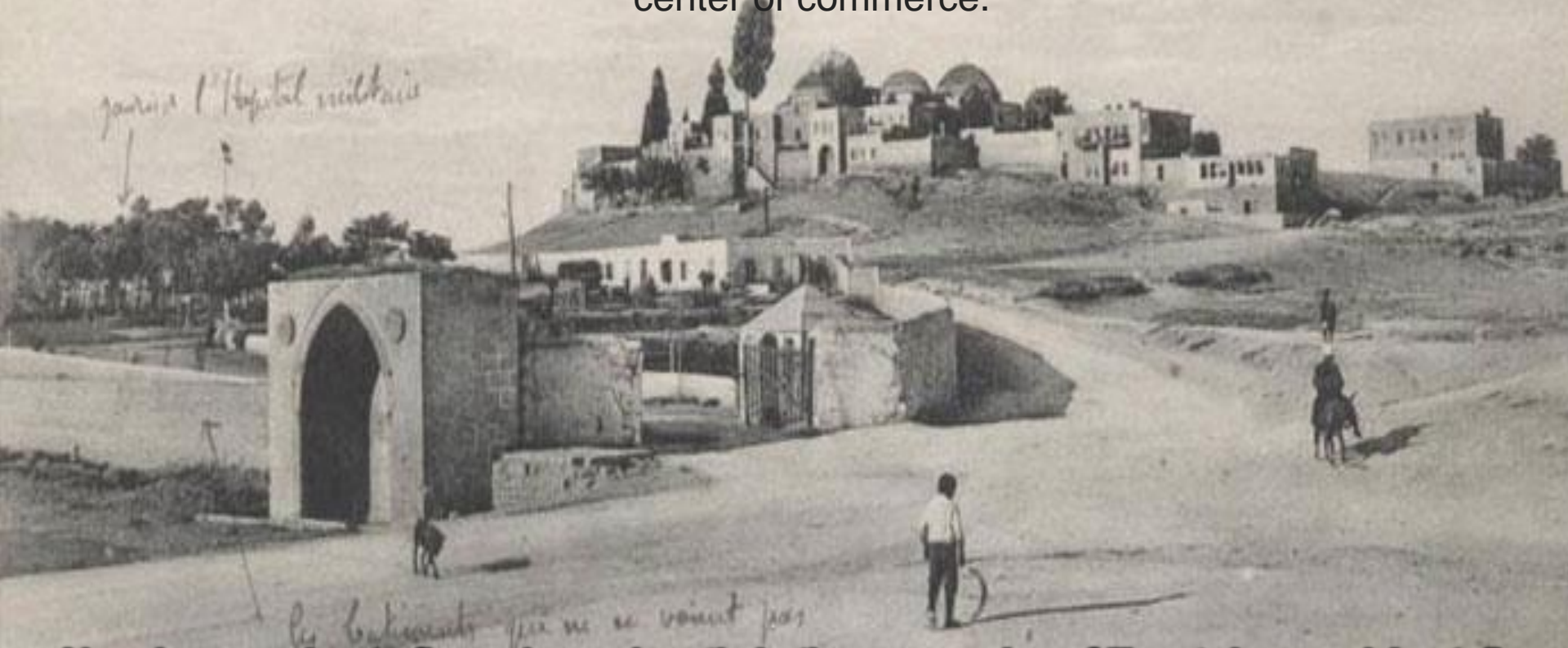
Aleppine merchants figured prominently in the economies of Egypt, Iraq and Anatolia; the first Jew to settle in Calcutta, Shalom ha-Kohen by name, was from Aleppo. And its turn, Aleppo attracted notables government, commerce and scholarship. *H\alabi chalabi*—"a man from a H\alabi gentleman"—they used to say in Ottoman Turkish[11]

Alep (Syrie)
Café du Louvre

ALEP — Gare Chemin de fer Bagdad
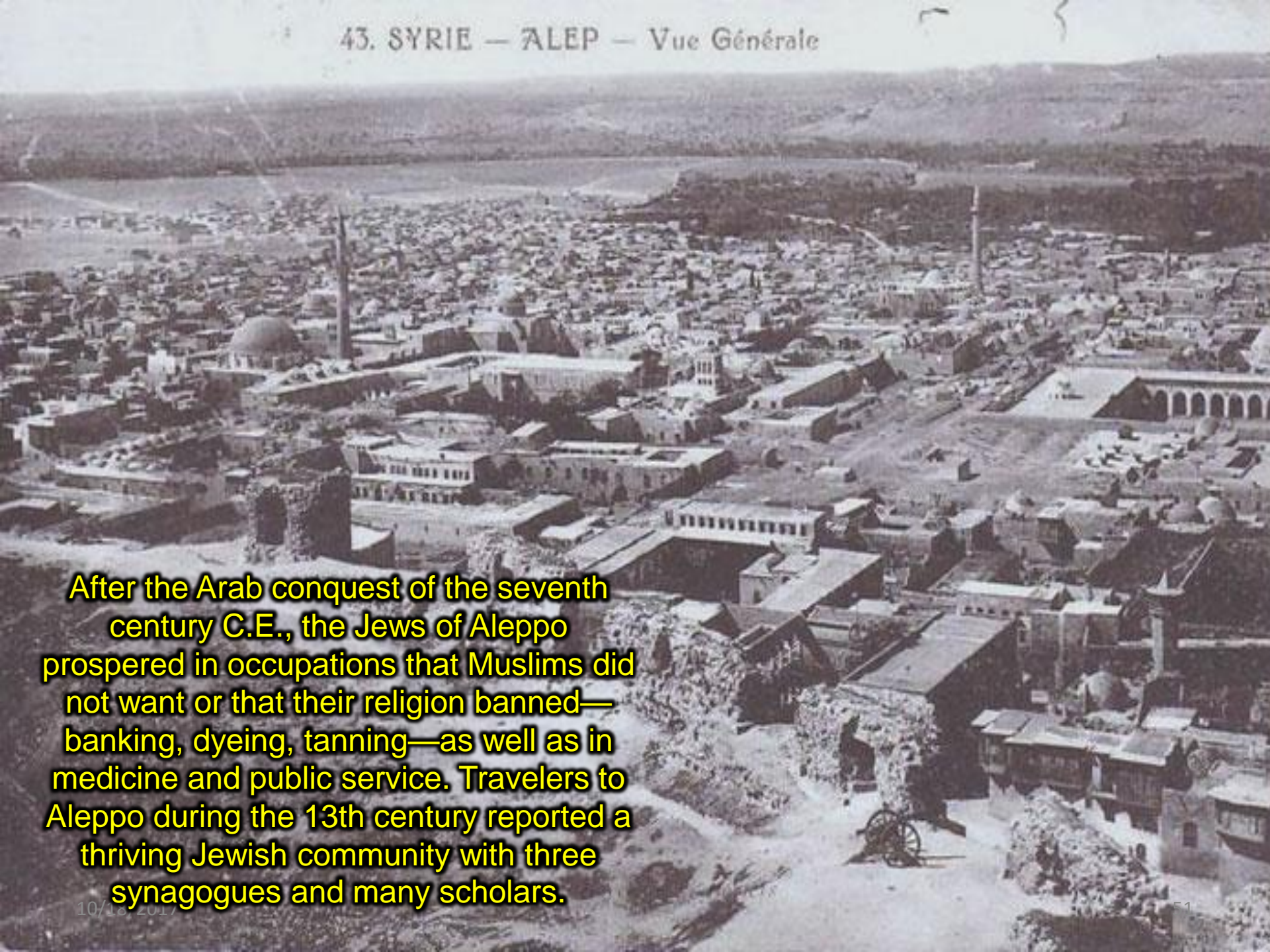
Alep

La gare d'Alep
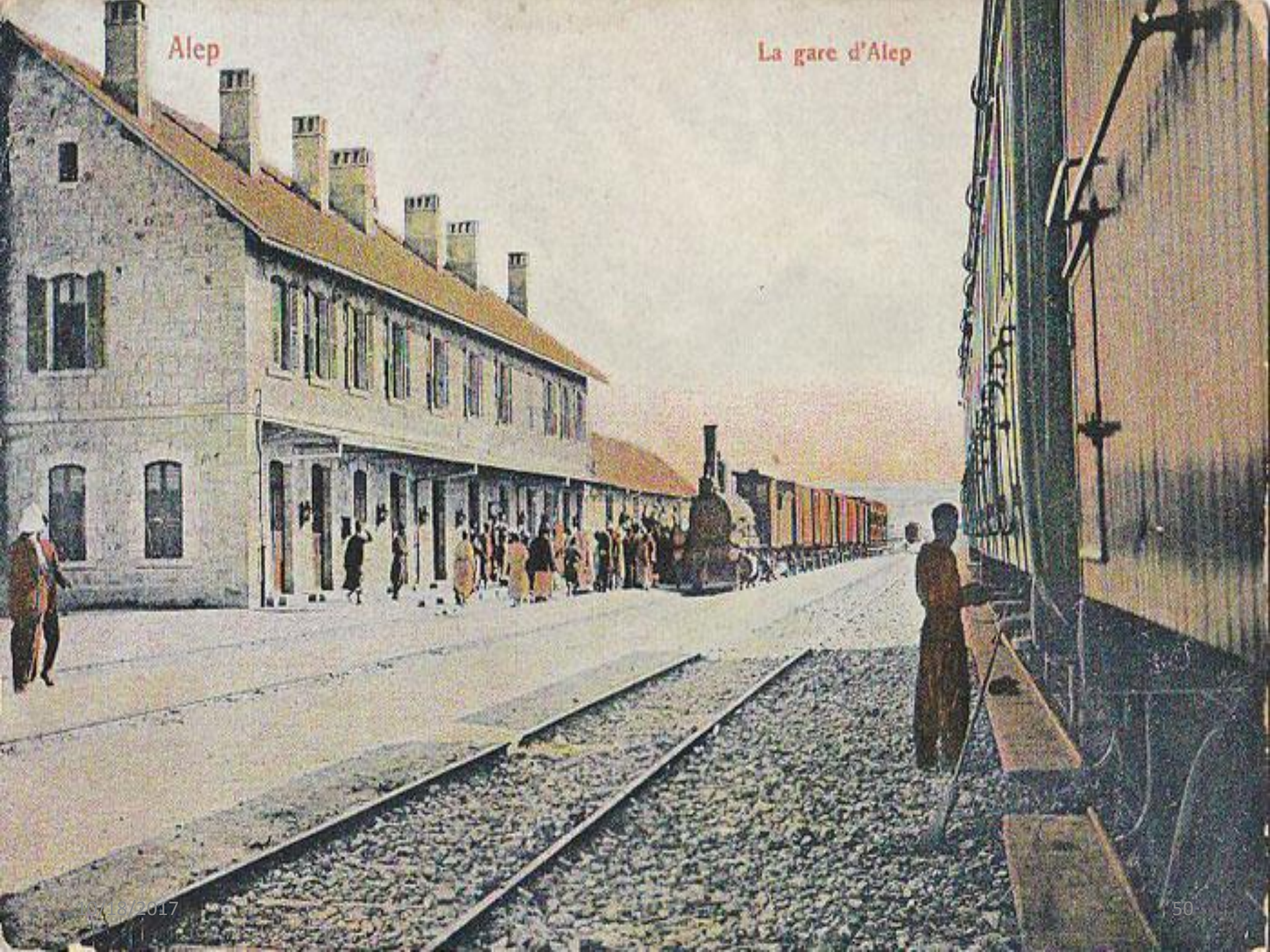
43. SYRIE — ALEP — Vue Générale

After the Arab conquest of the seventh century C.E., the Jews of Aleppo prospered in occupations that Muslims did not want or that their religion banned—banking, dyeing, tanning—as well as in medicine and public service. Travelers to Aleppo during the 13th century reported a thriving Jewish community with three synagogues and many scholars.

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

422 — ALEP. — Vue générale prise de la Citadelle.
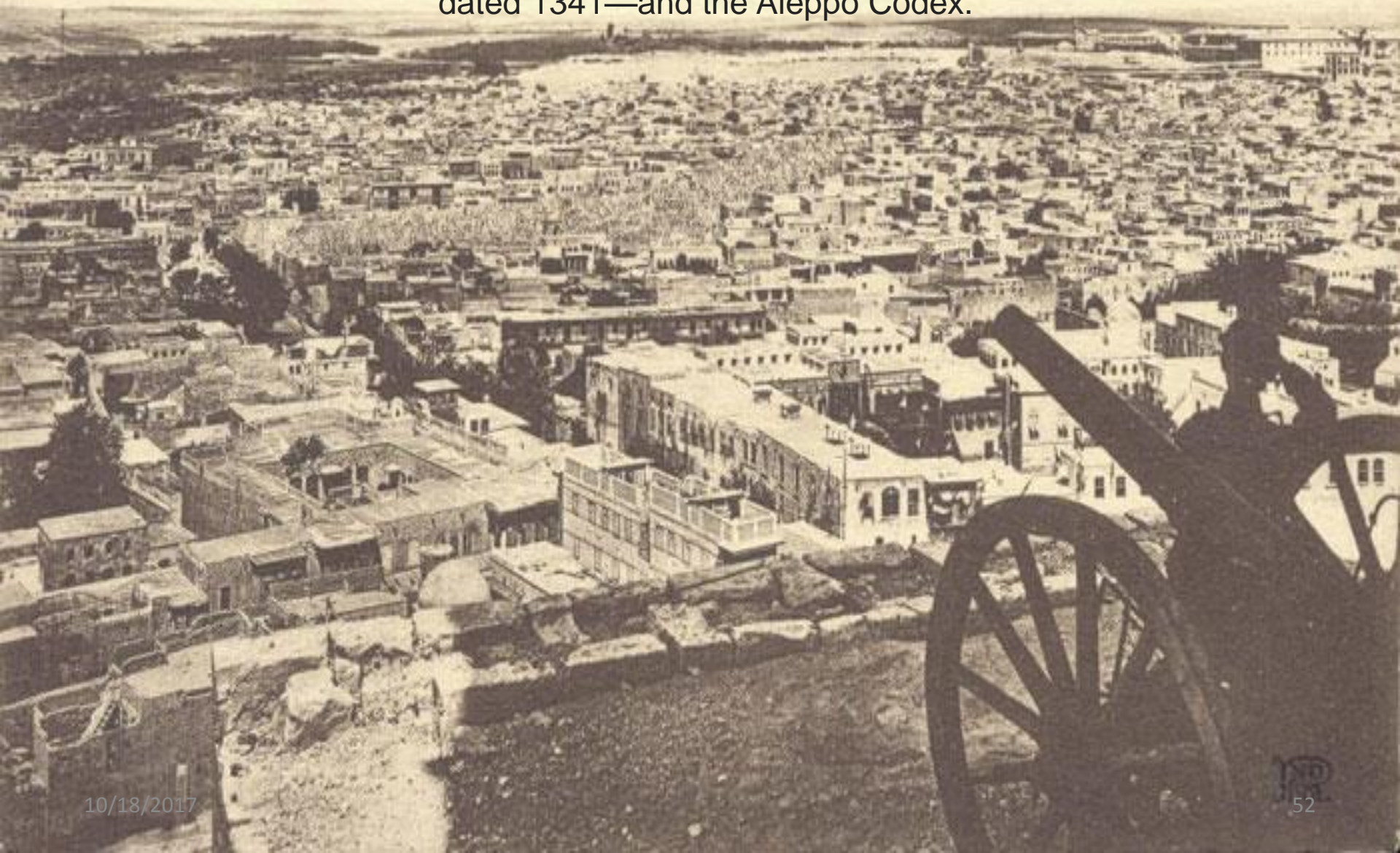
Alep — Grand' Rue du Jamilié

Though Aleppo was an important administrative center of the Ottoman empire, its economic and cultural position declined during the 19th century, along with the empire in general.
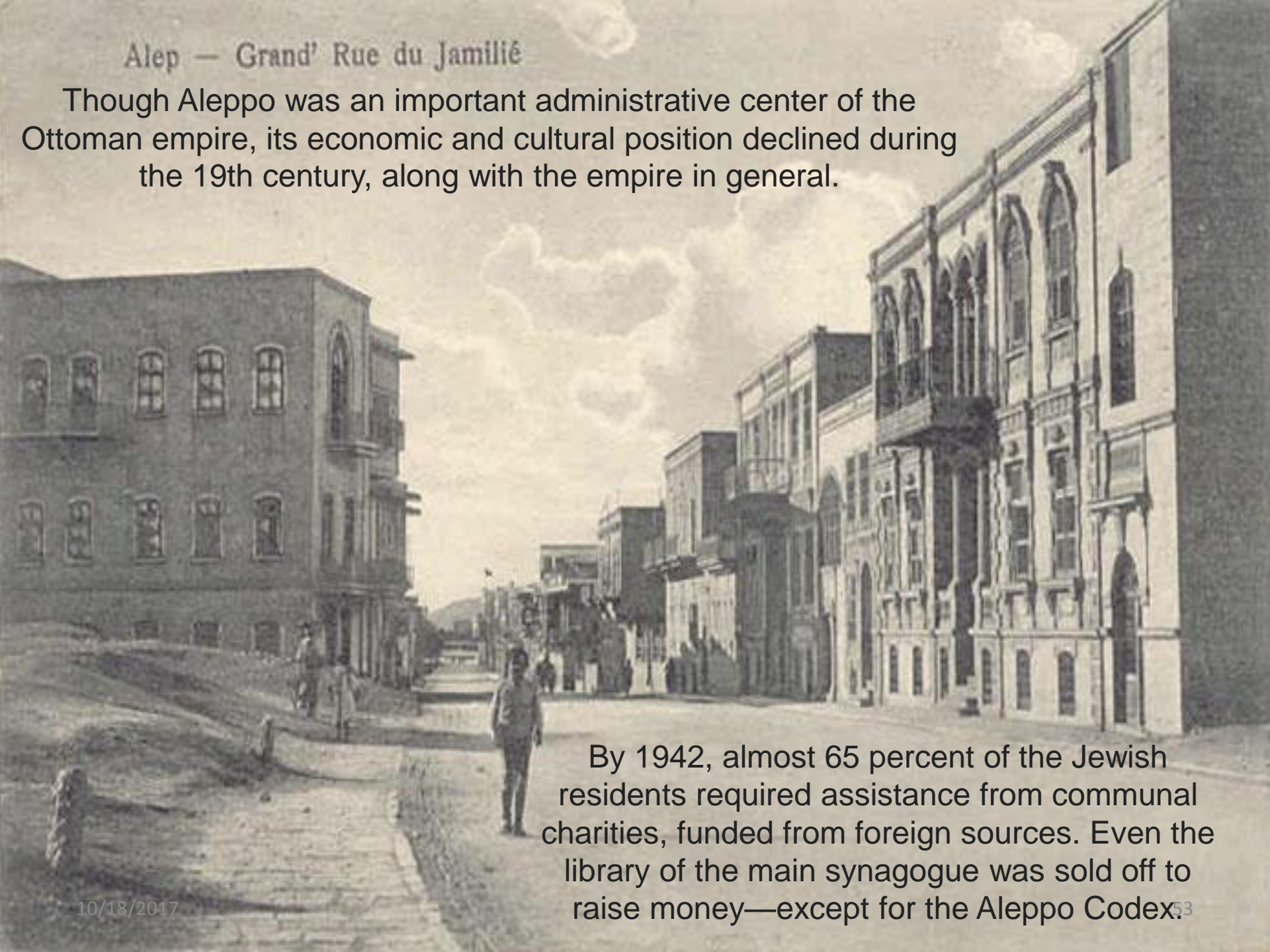
By 1942, almost 65 percent of the Jewish residents required assistance from communal charities, funded from foreign sources. Even the library of the main synagogue was sold off to raise money—except for the Aleppo Codex.

According to Meir Turner of Hebraica/Judaica, a New York City rare-book dealer, representatives of the Zionist shadow government in British Mandate Palestine tried to acquire the Codex. But the Aleppine Jewish community maintained a mistakenly optimistic belief that it could protect its ultimate treasure. Then came the pogroms, and the news that the Aleppo Codex had been lost to the flames.
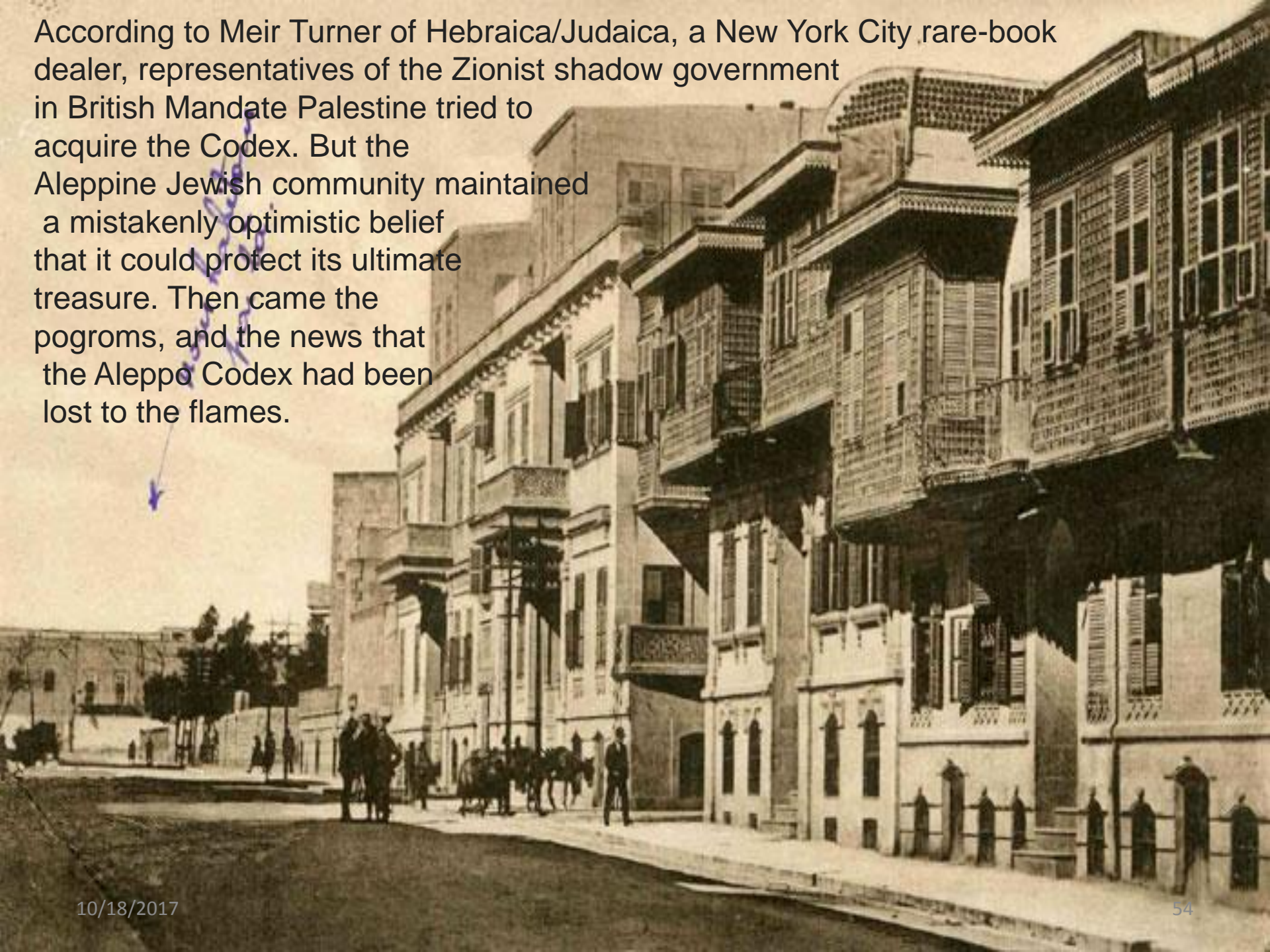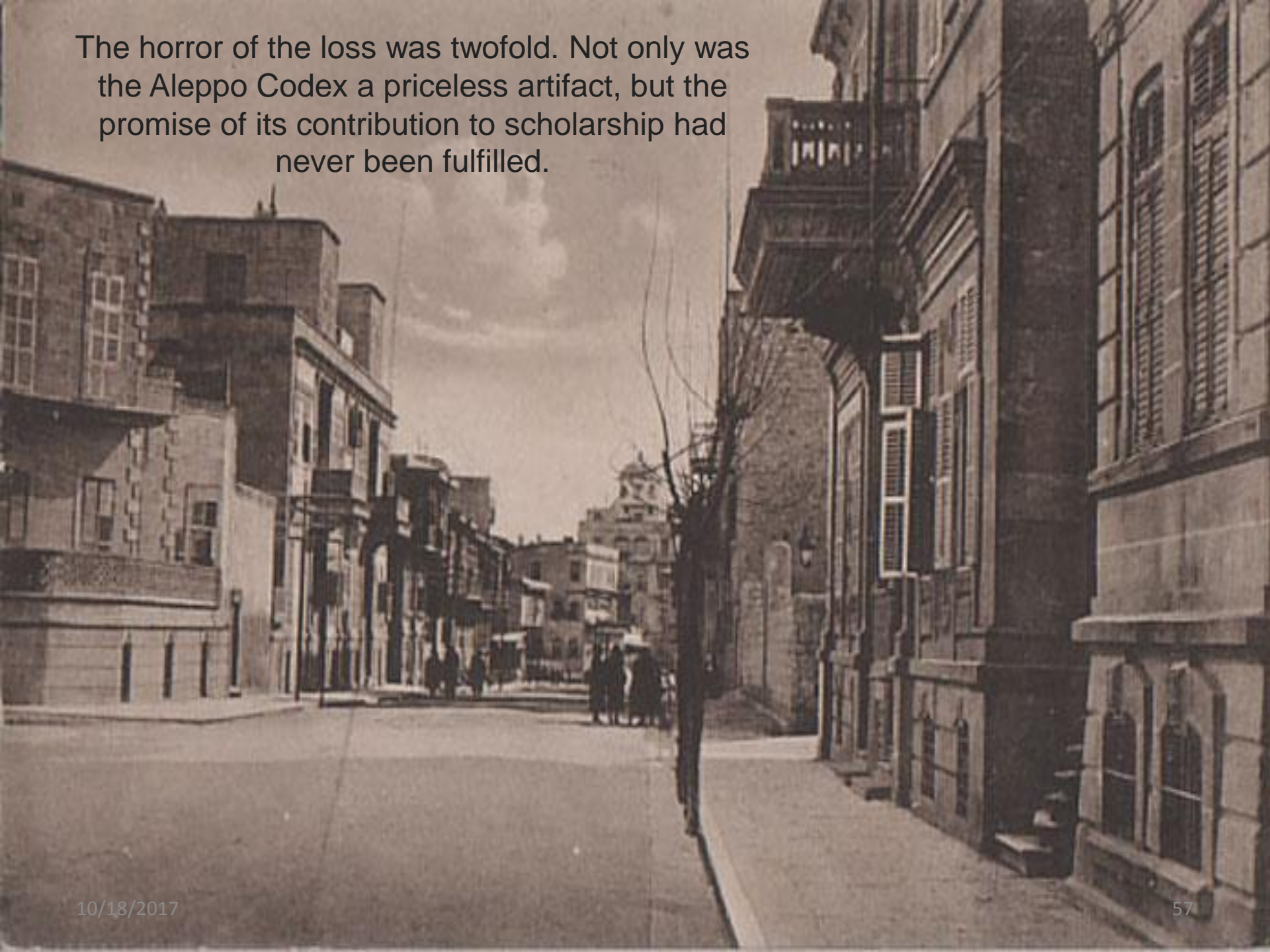
ALEP — Grande manifestation des Bédouins à l'occasion de la proclamation de l'Autonomie d'Alep, le 9. 9. 20.
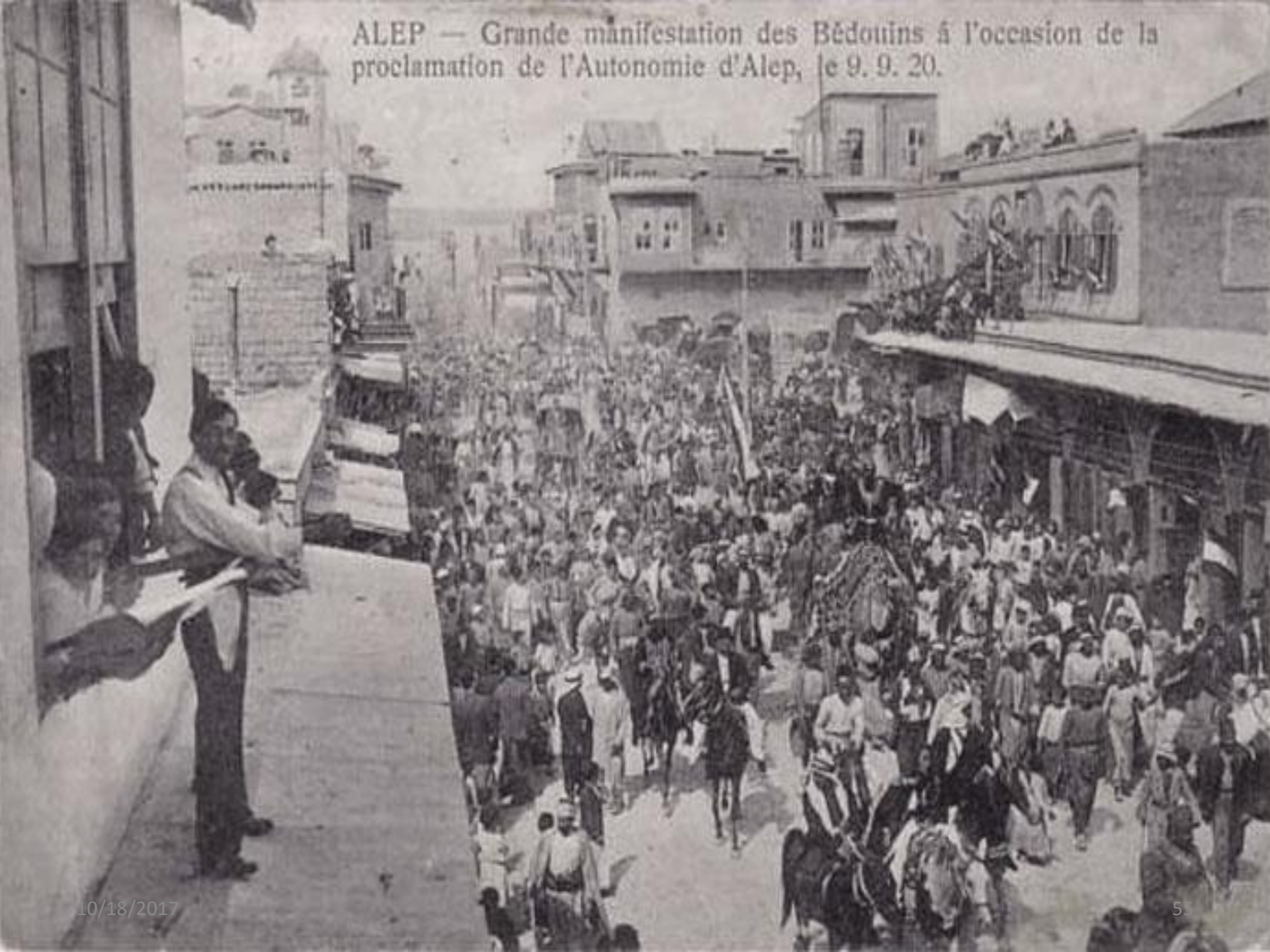
ALEP (Syrie). - Club des Officiers et la Rue de Naoura

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

ALEP (Syrie) - Hôtel et Cercle des officiers français et vue de l'Horloge

Alep — Place Bab-el-Faraje
rue Naora

16. - ALEP (Syrie). - La Grande Place Bab-el-Faraj, vue prise de l'Horloge

10/18/2017

ALEP - QUARTIER MACHARKA

Alep. le

Pont du Kouéik

ALEP — Jardin Public Sébil — Public Garden Sébil
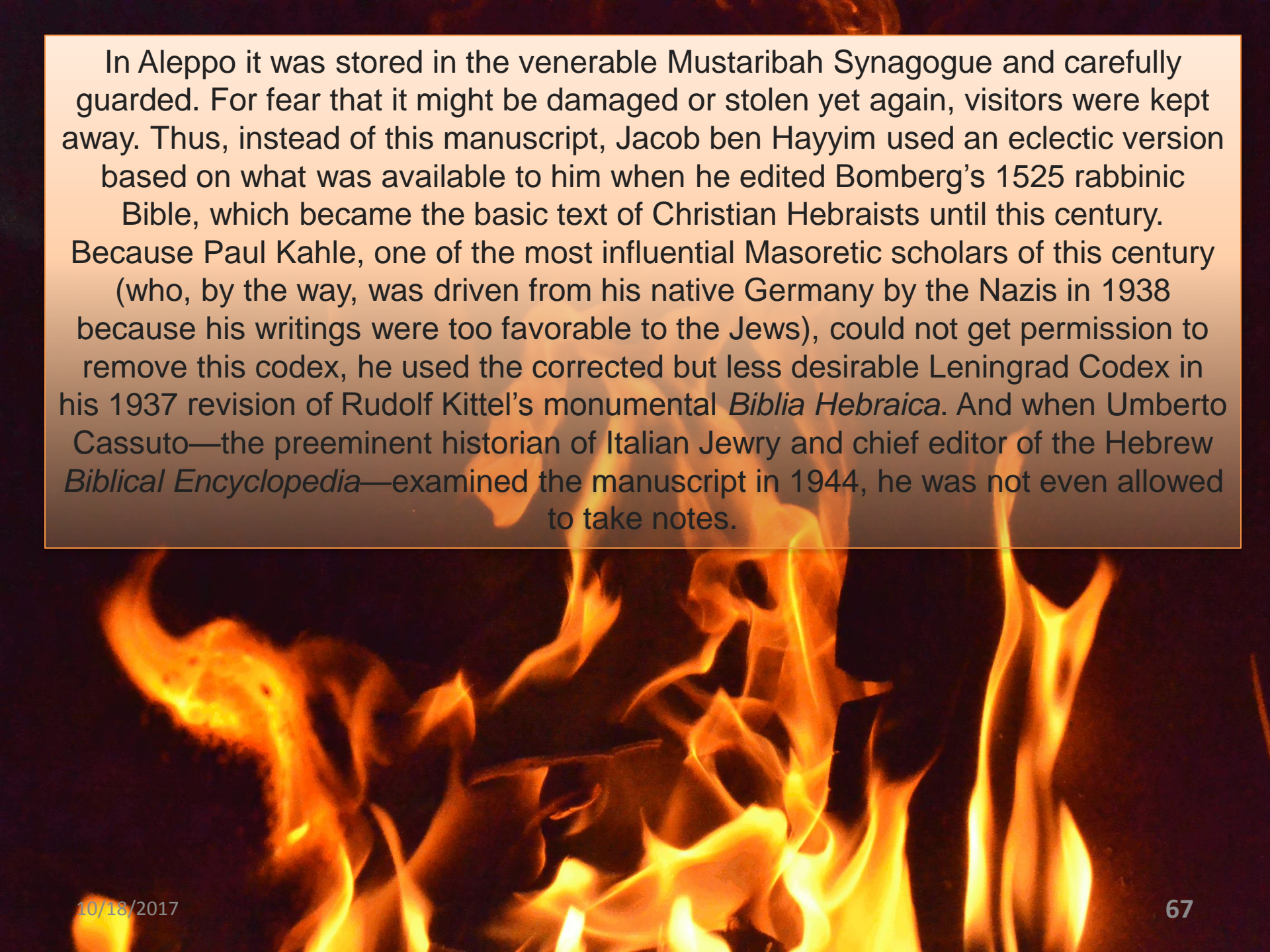
ALEP (Syrie) — Grand' rue nouvelle

قهوة و بار آجيبسان
CAFE & BAR EGYPTIEN

ALEP — Caserne Militaire

In Aleppo it was stored in the venerable Mustaribah Synagogue and carefully guarded. For fear that it might be damaged or stolen yet again, visitors were kept away. Thus, instead of this manuscript, Jacob ben Hayyim used an eclectic version based on what was available to him when he edited Bomberg's 1525 rabbinic Bible, which became the basic text of Christian Hebraists until this century. Because Paul Kahle, one of the most influential Masoretic scholars of this century (who, by the way, was driven from his native Germany by the Nazis in 1938 because his writings were too favorable to the Jews), could not get permission to remove this codex, he used the corrected but less desirable Leningrad Codex in his 1937 revision of Rudolf Kittel's monumental *Biblia Hebraica*. And when Umberto Cassuto—the preeminent historian of Italian Jewry and chief editor of the Hebrew *Biblical Encyclopedia*—examined the manuscript in 1944, he was not even allowed to take notes.
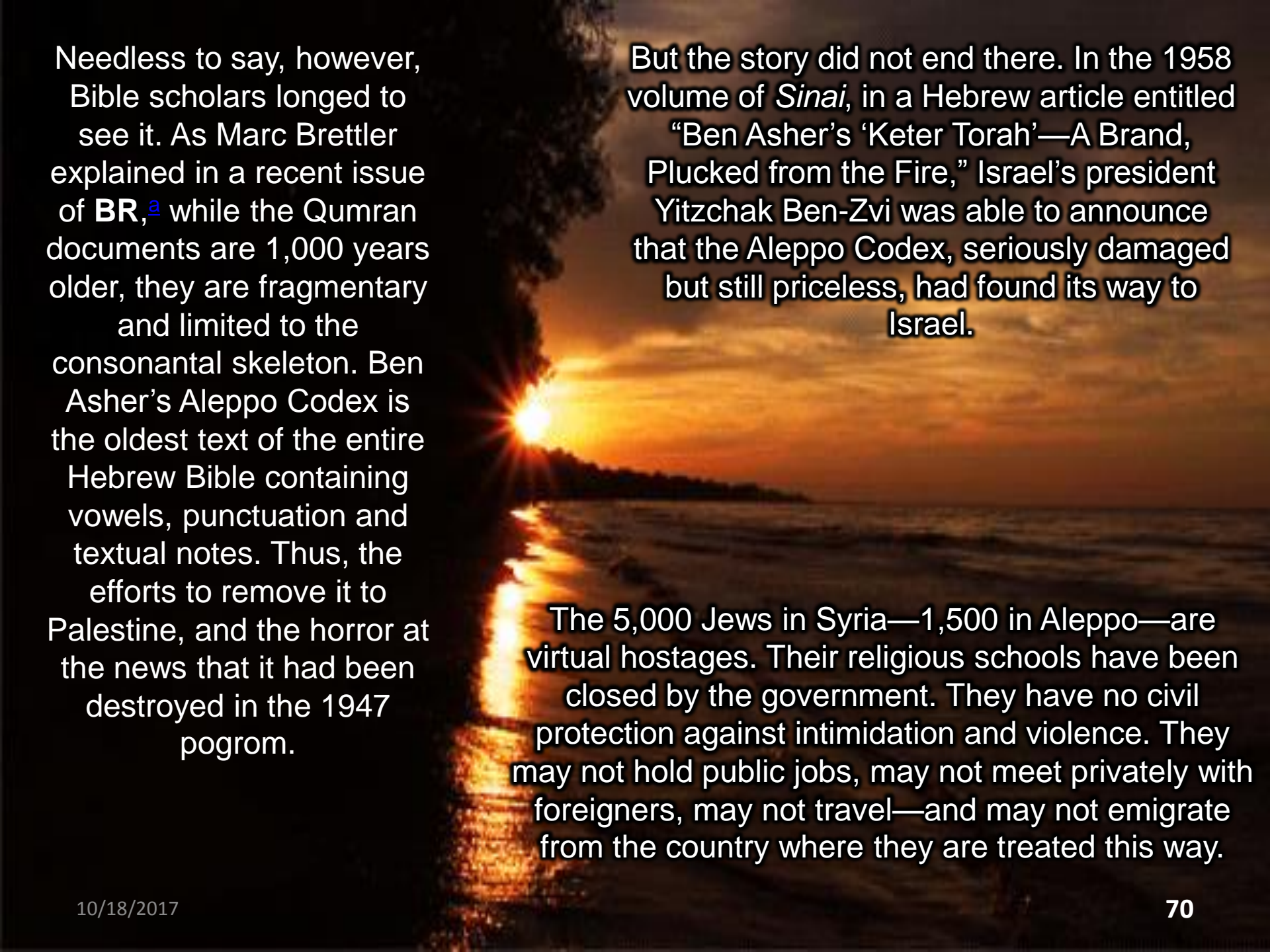
No. 12 - ALEP - Intérieur du Grand Synagogue

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

PILLAGE AND PLUNDER. Since the fifth century C.E., the Great Synagogue served as the primary place of Jewish worship in Aleppo. It housed the Aleppo Codex for nearly 600 years. This French postcard shows the synagogue's open-air courtyard where prayer services took place when the weather was warm. Torah scrolls were housed in arched arks on the far side of the courtyard; one is seen in the left background of the postcard through the large white archway. In the postcard's center stands a *bema* or *teivah*, a raised platform used for reading Torah scrolls.
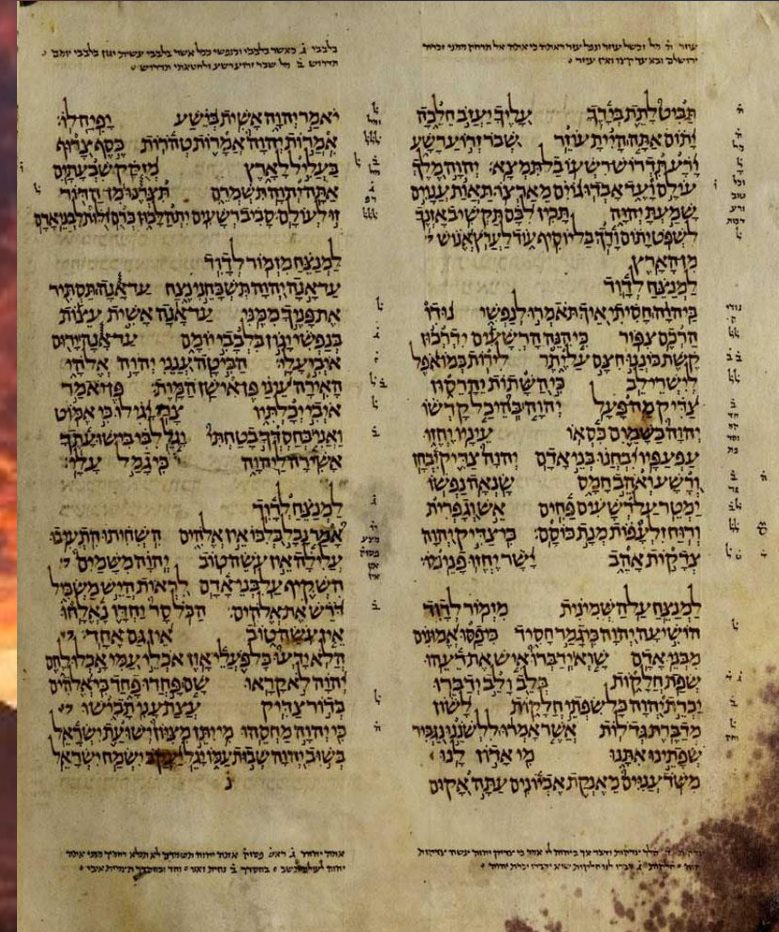
The Great Synagogue of Aleppo was badly damaged during the 1947 riots. This image shows what the synagogue looked like shortly after these anti-Semitic attacks. Not only did the rioters burn 40 Torah scrolls and other sacred items, but they also seized the Aleppo Codex—breaking into the locked iron chest that housed it. Since there were no Jewish witnesses of this attack, no one knows for certain what the mob did with the Aleppo Codex, but when the Jews returned to the synagogue after the riots, they found the codex on the ground with pages ripped from it.

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

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

The 5,000 Jews in Syria—1,500 in Aleppo—are virtual hostages. Their religious schools have been closed by the government. They have no civil protection against intimidation and violence. They may not hold public jobs, may not meet privately with foreigners, may not travel—and may not emigrate from the country where they are treated this way.

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

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

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

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

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

Another report comes second-hand from someone who was present "at the time of the fire." According to this report (by Eliya Arkanji, not otherwise identified), "The pages that were torn from the codex could not be buried in the cemetery [as would be required of any holy document], for lack of time; instead they were placed in Beit El-Zeit, in the inner court, alongside the *liwan*." *Liwan* in Arabic refers to the raised part of a hall, where the guests sit. Is there any chance that this *liwan* can still be identified? And what happened to the codex between its post-riot rescue in 1947 and 1957, when it was smuggled out of Syria? Where was it secreted? Were some leaves or fragments stolen? Were some in the possession of rioters?

Were portions of the codex burnt in the riot? Except for one page, the extant pages that Faham brought to Israel are complete and show no evidence of fire damage.

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

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

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

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

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

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

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

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

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

A similar scenario occurred with Sam Sabbagh, an Aleppo-born Jewish man who lived in New York. In 1988 information surfaced that he had a fragment of the Aleppo Codex. He carried it in his wallet in a clear plastic sheath. For him, it was a protective amulet; he agreed to send only a copy of it to Israel. In December 2007, however, after his death, his family relinquished this fragment of the Aleppo Codex and sent it to Israel.

There were actually four fragments. The laboratories of the Israel Museum removed them from the sheath to which they were stuck and carefully straightened the four pieces which formed a single fragment that included a description of the plague of frogs on one side (Exodus 8:3–12), and the plague of wild beasts on the other (Exodus 8:16–26).

What other pages or parts of pages are still out there, whether in the hands of Jews or Syrians, we cannot know.

It is now 60 years since rioters savaged the "Crown of Aleppo." But the search for the remaining pages continues.
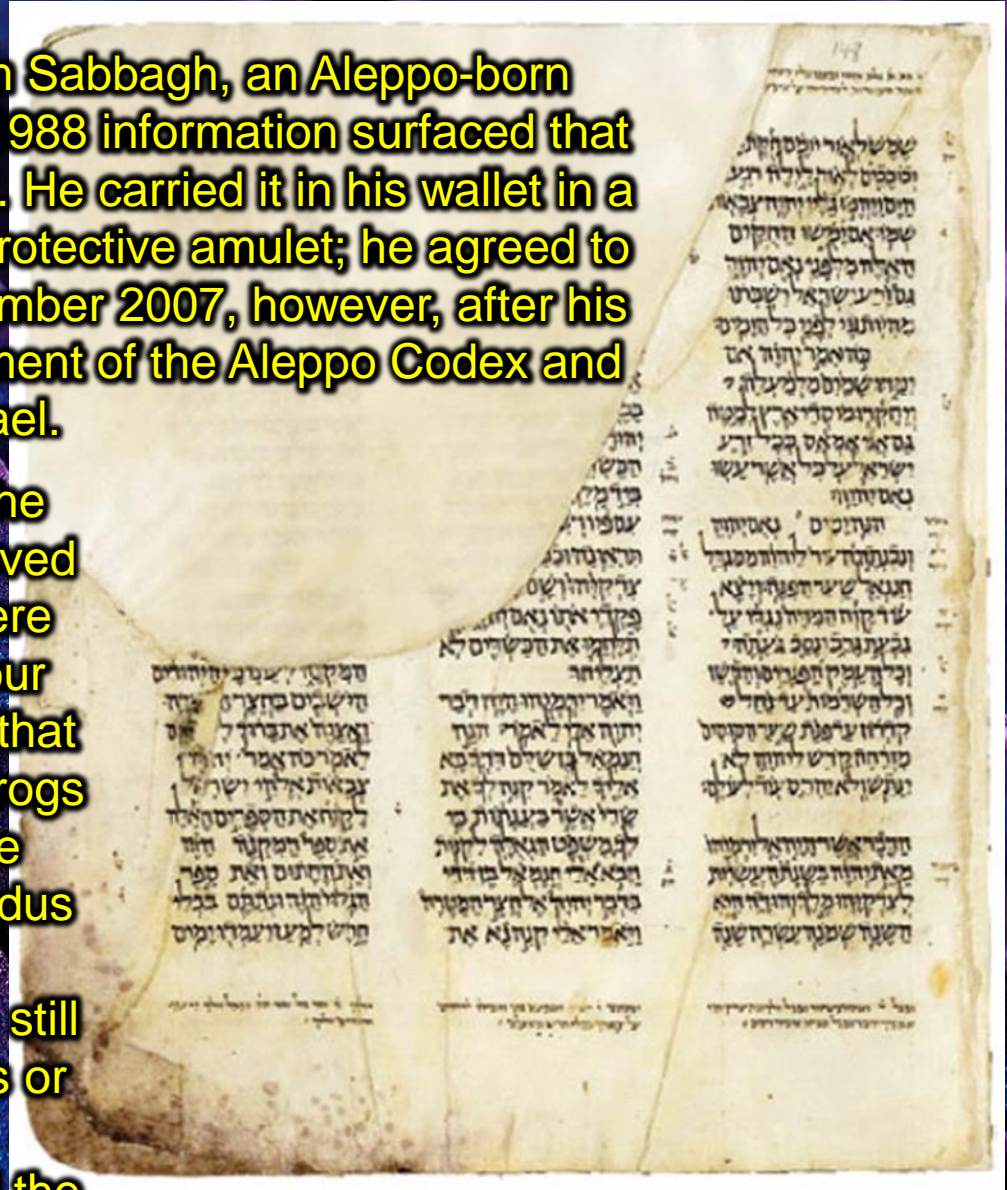
Codex Unbound

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

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

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

Visit the site at www.aleppocodex.org.

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

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

In 2012 investigative journalist Matti Friedman wrote a best-selling book about the Crown[1] that created an international splash. I met with Friedman several times as he was writing his book. My impression is that he did a first-rate, in-depth investigation. He explored the possibility that the Crown had not lost its missing pages in Syria (or in Turkey) but after it had arrived in Israel. In 2014 he wrote a post bringing his investigation up-to-date. At about this time, another Israeli reporter, Yifat Erlich, also filed an investigative report.
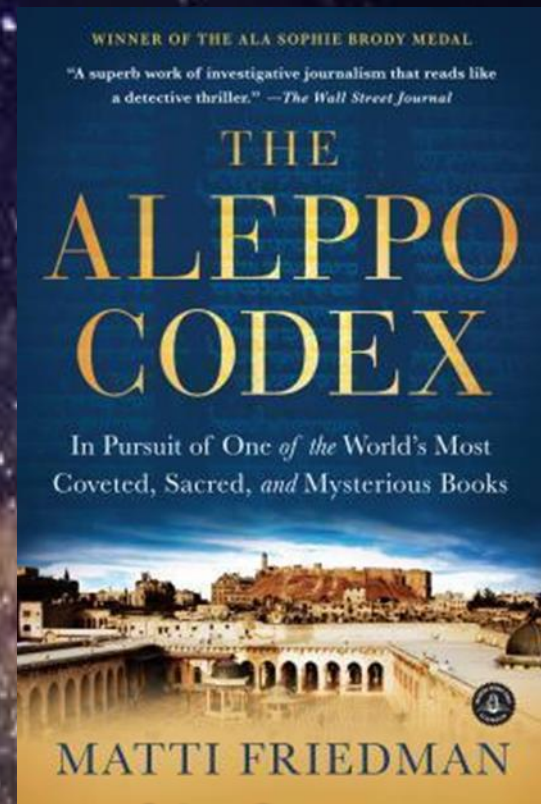
Is it possible that a substantial number of the missing pages of the Crown are floating around somewhere in Israel? It's very unlikely. As Friedman (and Erlich) concede, they have "turned up no smoking gun." Hard evidence is missing. The contention is that if the Pentateuch and other pages were already missing before the document landed in Israel, this would surely have been noticed and commented on in the decade between the riots and the time it arrived in Israel; inasmuch as it does not appear to have been noticed, the missing pages of the Crown must have been stolen in Israel.

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

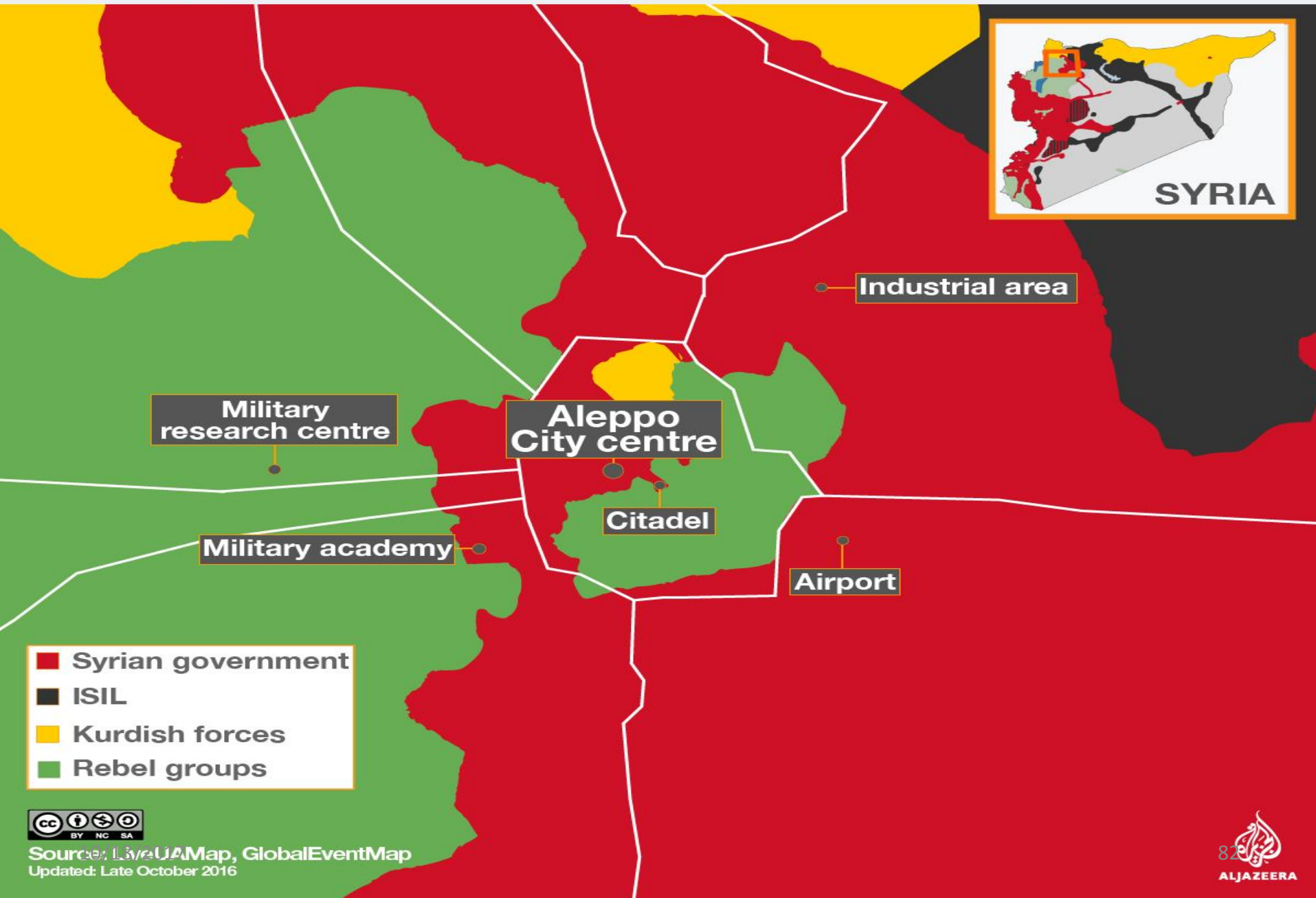
Ruins of the Synagogue, Aleppo, 1979

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

Aleppo Today

Aleppo: Who controls what

SYRIA

Industrial area

Military research centre

Aleppo City centre

Citadel

Military academy

Airport

Syrian government
ISIL
Kurdish forces
Rebel groups

Source: LiveUAMap, GlobalEventMap
Updated: Late October 2016

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Before

After

Aleppo's ancient Grand Umayyad mosque in the old city of Aleppo, Syria, on Oct. 6, 2010.

Dec. 15, 2013

The Old City of Aleppo and Aleppo's historic
citadel on Oct. 12, 2016

2017

Next time in Part 11D we will be looking at more of the "Christian" Texts.

We will pick up again in the PDF on Page 125 .

THE HEBREW ROOT

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.*

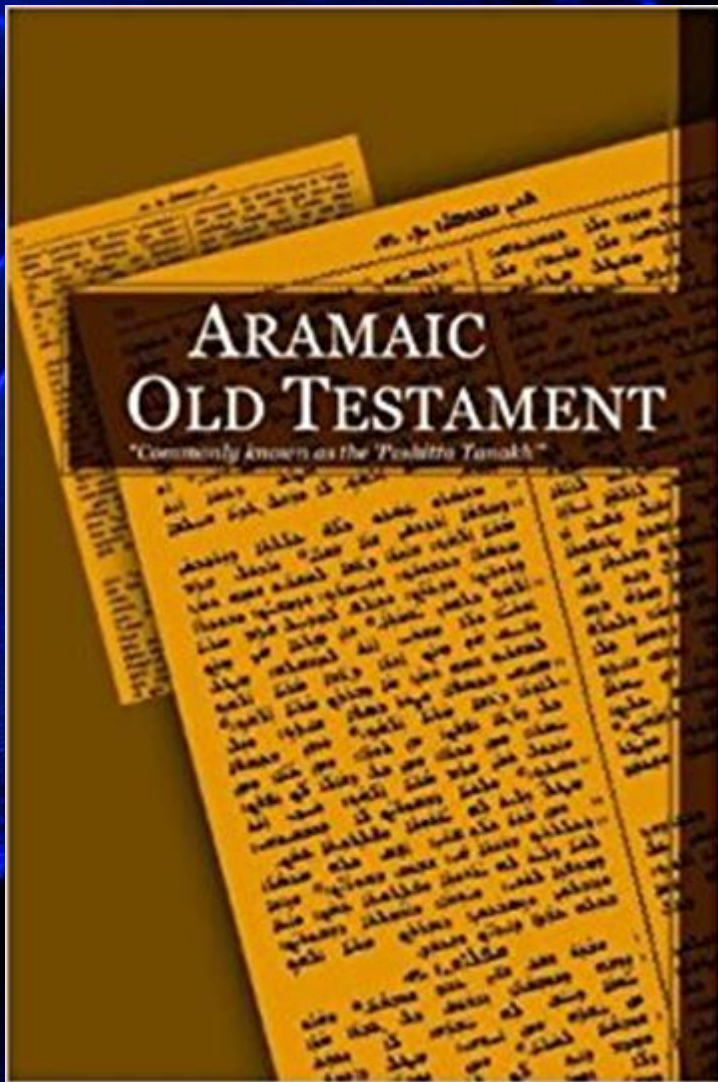## Some Competing Ideas Of The Timeline of Bible Translation History

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.

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 Testiment -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 Argentus), 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.

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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 Cloverdale, 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.
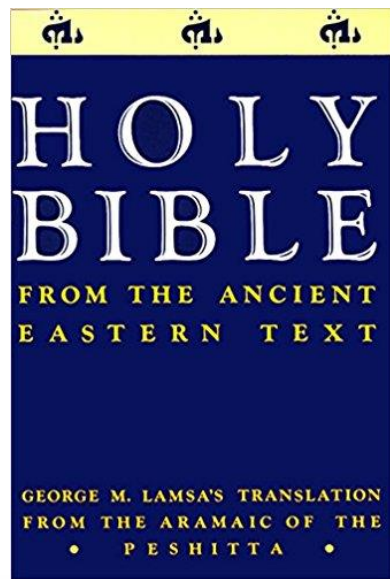
- **A.D. 1971** - The New American Standard Bible (NASB) is published.

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.

RESOURCES

HOLY BIBLE

FROM THE ANCIENT EASTERN TEXT

GEORGE M. LAMSA'S TRANSLATION FROM THE ARAMAIC OF THE · PESHITTA ·