

# Name YHUH To Claim Yahuah

## The Manuscripts

Part 11D

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

# Name Him To Claim Him-Part 11

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



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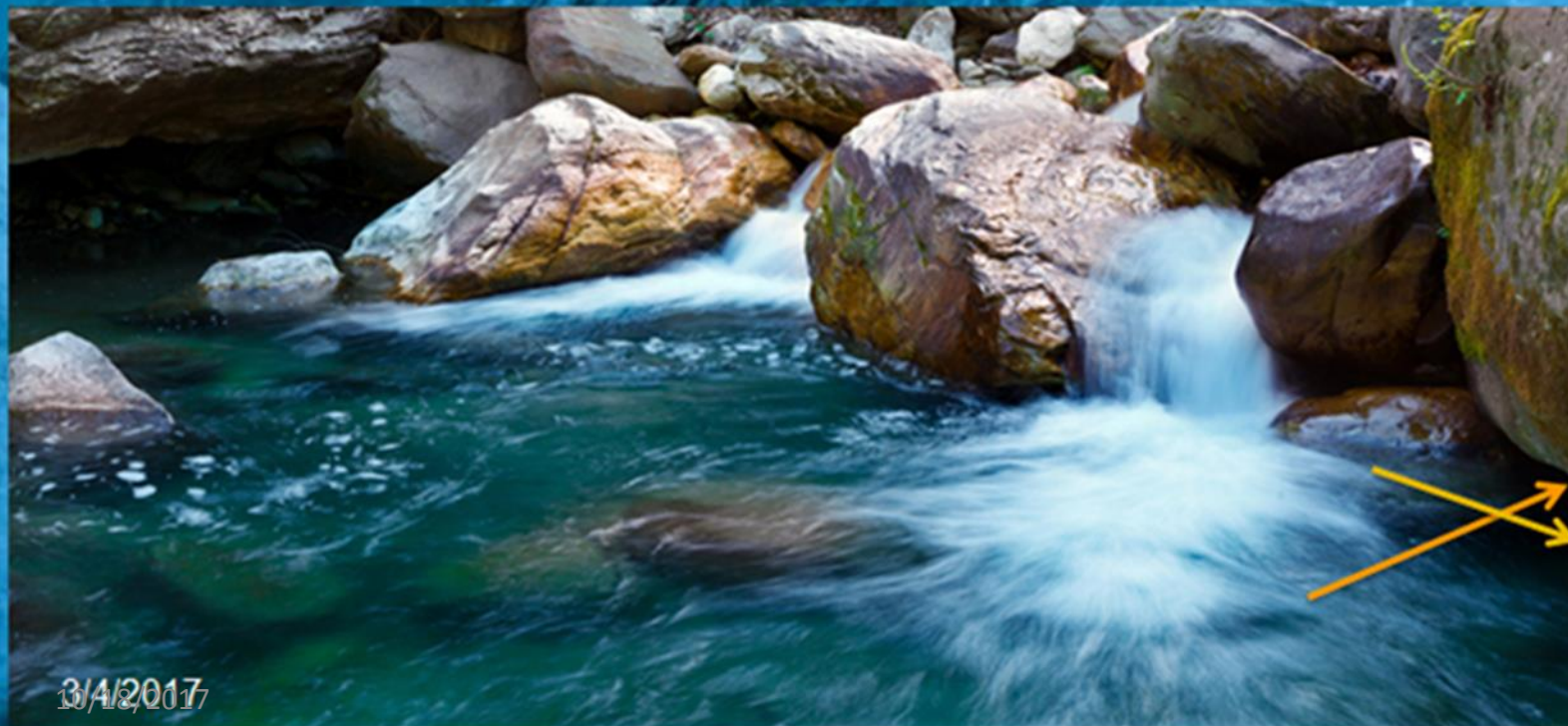
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10/18/2017



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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 11 D We will be on page 125 in the PDF and will conclude this part on manifests.

5

**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 following is a well thought out bit of research from a person who is digging deep into the history of things. Again, we need not always agree with 100% of what is being said, but keep in mind, if a compelling bit of evidence is provided that does not line up with our "belief" system, and our first instinct is to reject it, then we need to stop and ask ourselves why. We need to prove that evidence wrong by checking it out with an open mind. The Torah should always be the ruler and the standard by which we judge any issues we come across. If as we have seen from the Theosophical Society and Kabbalah, it is easy to prove they are opposite what the Torah teaches, then be confident. If though, we reject an idea out of hand because it makes us uncomfortable and it's not what we believe -even though it does align with Torah, then we must look to see if maybe we are still holding on to old ingrained teachings from our "church" days.

Remember this is the same reaction that Christians have to "the Name", The Sabbath, the Feasts and The Torah! It goes against what they have been taught. Dig deeper until we find, by the Torah if we may have some issues to clear up, or if we are standing on solid truth. There are no sacred cows! We must check everything out. Nothing gets a free pass. Yahuah Himself begs us to SHAMAR! Observe, research, understand! He wants us to question everything. Only someone who is afraid of being exposed does not want to be questioned! That is shatan! Accept by belief vs Trust, faith vs fact. That is not what Yahuah teaches. He says beware! Check things out! They are not as they seem. If a wolf is in sheep's clothing, does it look like wolf or sheep? Of course it looks like the real deal or it would not confuse us.

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

At first Rabbula supported the Antiochian school of theology, but later he began to admire Cyril of Alexandria, who was the leading proponent of anti-Nestorian teachings. Once he was made bishop of Edessa, he set about to reform the Church. He adamantly objected against pagan and Jewish influences. Rabbula also repressed Gnostic sects.

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

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



# New Testament

New Testament Versus Beriyth Chadashshah

<http://www.lebtahor.com/EarlyChristDev/newtestamentversusberiythchadashshah.htm>

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

Yahuchanan [John], the student of Yahusha`, was reported to have taken up residence at Ephesus and eventually died and was buried there around 100 CE.

Two/three men learned from Yahuchanan: **Polycarp, Ignatius and some accounts state Papias**, while other accounts state that Papias learned from Polycarp, who learned from Yahuchanan. These men are some of the earlier church fathers. **Polycarp taught Justin and Irenaeus, and of course, Papias**, by some accounts.

**Polycarp observed Shabbat, the feasts and fast.** He even went to Rome and argued with the Bishop of Rome, about Pesach [Passover] instead of Easter. I don't know what all else he did, but he seems to have been strong in his understanding of Torah, from what he passed down to **Irenaeus**. **Justin**, on the other hand seems very **anti-Jewish**. Once Irenaeus went to Rome, he stopped observing Shabbat and Pesach and started observing Sunday and Easter. During this time, Marcion, around 140 CE, was going beserk with his false teachings. What seems certain, is within the second generation from Yahuchanan, major changes started occurring among those that had been Goy [Gentiles] and called themselves believers.

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

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

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

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

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

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

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

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

The term "Beriyth Chadashshah" is from a quote in YirmeYahu [Jeremiah] 31:31- 34 , " 'look, the days come,' says YHWH, 'that I will cut a restored beriyth with the beyth yisrael and with the beyth yahudah, not according to the beriyth that I cut with their fathers in the day I took them by the hand to bring them out of the land of mitsrayim, which beriyth of mine they broke, although I was a baal [master] to them,' says YHWH. 'but this will be the beriyth that I will cut with the beyth yisrael, after those days,' declares YHWH, 'I will put my Torah in their inward parts, and I will write it on their hearts; and I will be to them for ETERNAL, and they will be My people. and they will no longer each man teach his neighbor, and each man his brother, saying, "know YHWH." for they will all know Me, from the least of them even to the greatest of them,' declares YHWH. 'for I will forgive their iniquity, and I will remember their sins no more.'

For several reasons, I do not feel that this is a term to apply to the "New Testament". One, the conditions of this foretelling have not happened. Men do not all know YHWH and still have to be taught by one another. Second, it is the cutting of the beriyth that is restored, not a changing or restoring of the Torah of YHWH. The Torah of YHWH is themiymah [perfect] - Thehillah [Psalm] 19:8(7). Malakiy [Malachi] 2:4-7 speaks of a covenant with Lewiy [Levi] that is applicable of Yahusha, as a kohen [priest] before YHWH. "and you will know that I have sent this command to you, to be My beriyth with lewiyy,' says YHWH tsebaoth. 'My beriyth with him was life and shalom, and I gave them to him for reverence; and he revered Me, and he is put in awe before My name. The true Torah was in his mouth, and iniquity was not found in his lips. in shalom and in uprightness he walked with Me, and he turned many from iniquity. for the lips of the kohen should guard knowledge, and they should seek Torah from his mouth; for he is the malak of YHWH tsebaoth.' "

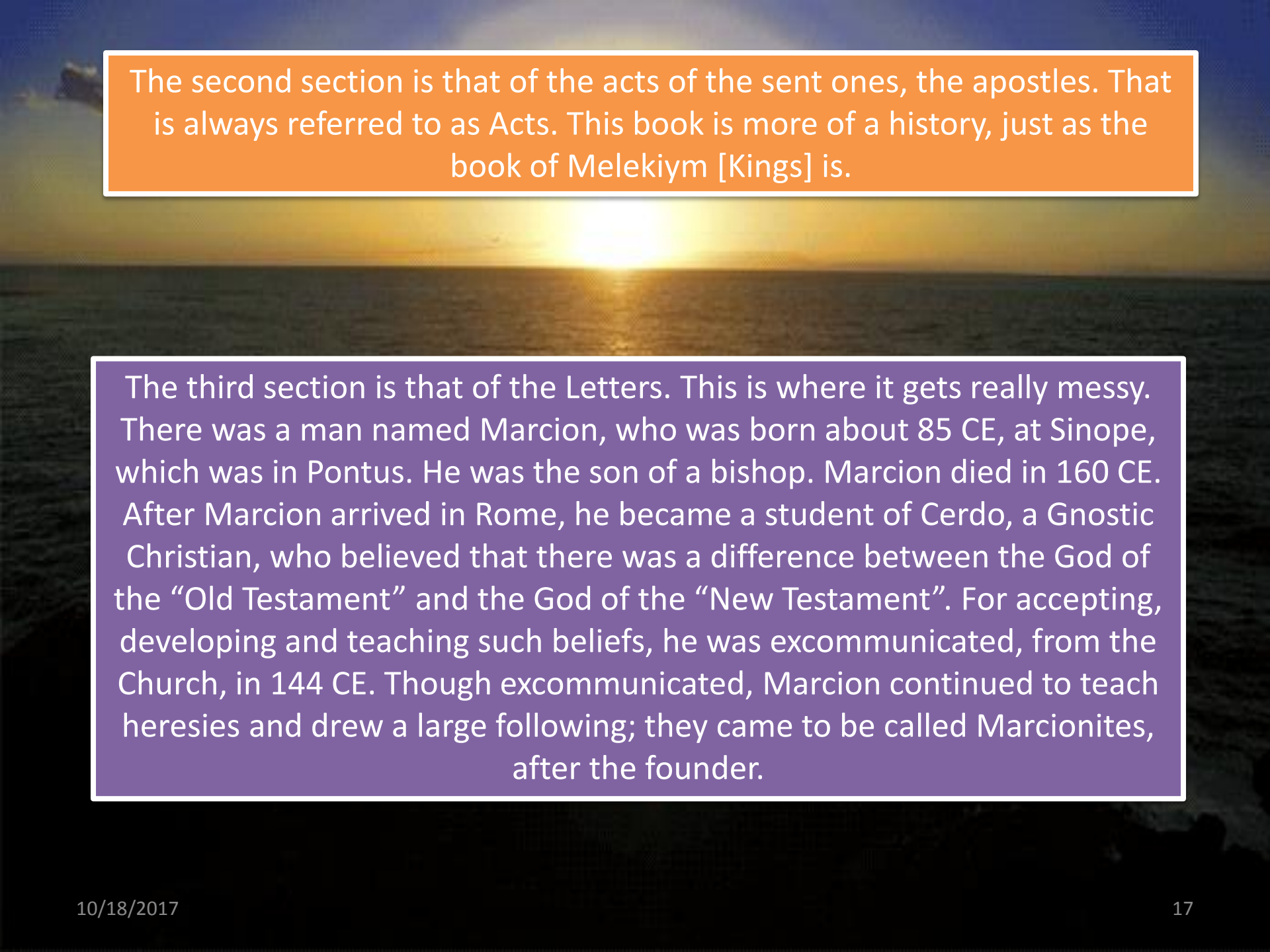
Yahusha` ben YHWH was that malak [messenger] of YHWH that spoke True Torah.

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

MaththiYahu [Matthew] 19, we see a conversation between Yahusha` and the Farushiym [Pharisees]. Testing him..... they asked, 'did mosheh command that a man give his wife a certificate of divorce and send her away?' yahusha` replied, 'mosheh permitted you to divorce your wives **because your hearts were hard. but it was not this way in the beginning.** I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.' "

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



A background image of a sunset over the ocean. The sun is low on the horizon, creating a bright orange and yellow glow that reflects on the water. The sky is a mix of orange, yellow, and blue. The overall scene is peaceful and serene.

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

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

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

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

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

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

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

*We agree with this point of view regarding marriage, but if you look at the 144,000 as perhaps the male children slain by Herod instead of Yahusha when he was baby and maybe also Moshe, then the argument of its being disregarded due to the marriage aspect of this verse disappears as does the Gnostic connotation. Although one does have to be diligent.*

The "New Testament" is comprised of over 28,000 copies and fragments of copies, in Greek, no two of which are identical. There are two types of Greek texts, **the Majority Text and the Received Text.**

**The Majority Text** is a construction that does not match exactly to any known manuscript. It was created by comparing all the known manuscripts, one with another and taking from them the readings that are more numerous - the majority. **Majority does not necessarily mean correct**, especially in light of Marcion and his publishing agenda. The two Greek texts that claim to be the Majority readings are Hodges & Farstad, 1982 and Pierpont & Robinson 1991.

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

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

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

That is why we say you must have a variety of translations available and look up the words. To be perfectly honest, if it is salvational, it will be in the Tanak, and it should line up. If it is not salvational, we do not need to drive ourselves nuts over any other issue. We are trying to get home. Anything else we can understand is gravy as they say. It is not just "knowing" the path it is learning to walk the path. That should take up most of our time and getting cleansed. The rest of it can just be a distraction we do not have time for. If it is important Yahuah will let us know when we are ready to receive it.

We also agree that the NT is not Scripture. It's eyewitness accounts, letters and The Revealing Prophecy. Only when Yahuah speaks is it Scripture. The rest is instructions- in our opinion.

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

## The Goddess Byblos

Sunday, August 21, 2011

The Goddess Byblos, Goddess of Libraries, Writing and Hemp



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



Photo Credit : Werner Forman/ Art Resources, NY

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

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

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

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

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





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

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



She is the Goddess of all forms of writing and notation, including record keeping, accounting, and census taking as well as being 'she who is foremost in the house of books': the patroness of temple libraries and other collections of texts. The goddess is known from as early as the 2nd Dynasty when she is attested assisting King Khasekhemwy in the ritual 'stretching the cord' ceremony, as Seshat was also the **'mistress of builders'** and it was she who established the ground plan on the founding or expansion of every sacred structure.



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



Could this be what Yahuah Calls "Strange Fire"?

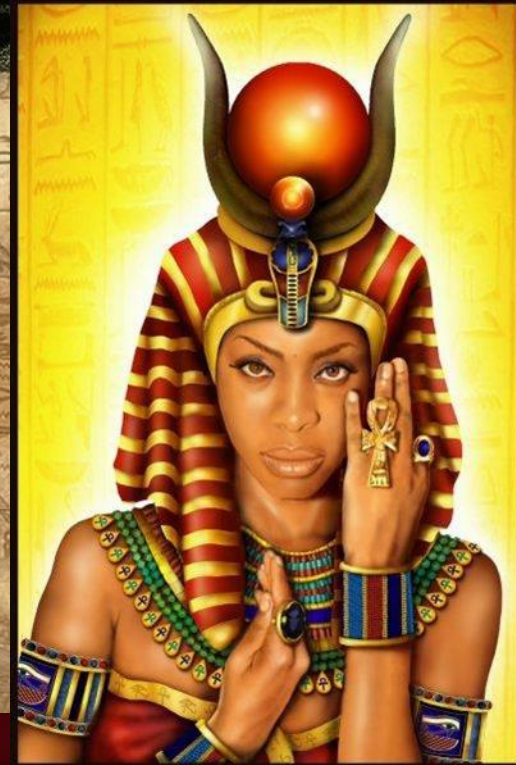
The intoxicating properties of cannabis were known among Europeans.

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

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

## The Lady of Byblos

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



A Byblos Library later turned into a church.



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



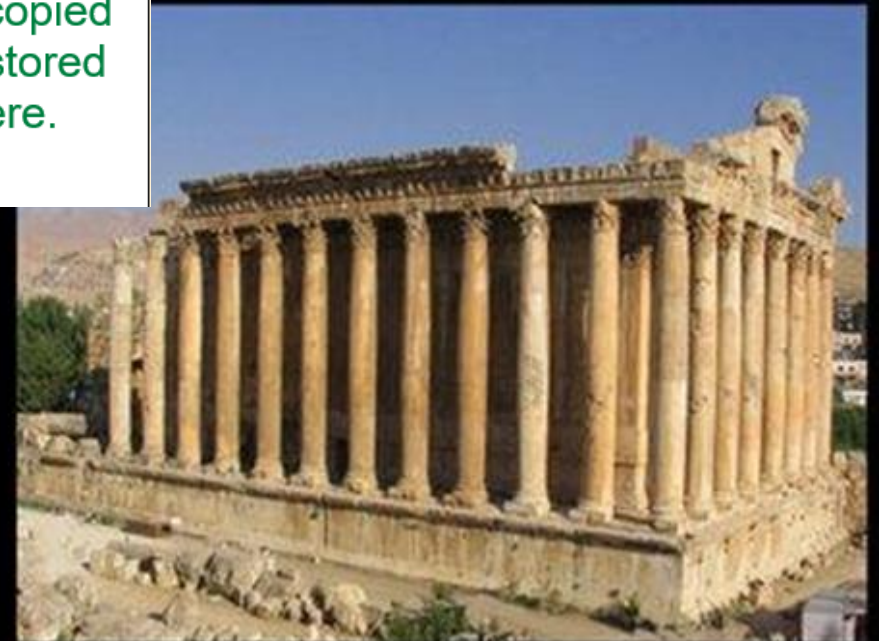
At the time in ancient past Byblos was the information center of the world.

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

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



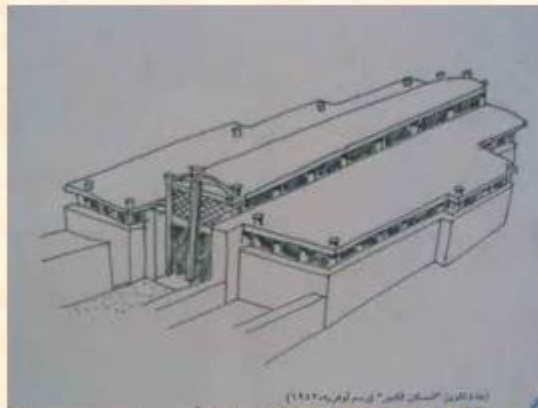
All  
information  
in the world  
was copied  
and stored  
there.





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

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



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

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

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

The British  
Museum



## Bronze figure of Ba'alat Gebal

Roman, first century AD From the coastal Levant

### The 'Goddess of Byblos'

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

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

D. Collon, *Ancient Near Eastern*

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

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



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

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

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

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





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

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

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

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

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

### *Nomina Sacra*

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

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

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

••298••

English meaning	Greek word	Nominative (subject)	Genitive (possessive)
God	θεός	θς	θυ
Lord	κύριος	κς	κν
Jesus	Ἰησοῦς	ις	ιυ
Christ	χριστός	χς	χυ
Son <sup>3</sup>	υἱός	υς	υυ
Spirit	πνεῦμα	πνα	πνς
David	Δαυείδ	δαδ	
cross	σταυρός	σς	στυ
Mary	μήτηρ <sup>4</sup>	μηρ	μρς

Father	πατήρ	πηρ	πρς
Israel	Ἰσραήλ	ιηλ	
Savior	σωτήρ	σηρ	σρς
Man <sup>3</sup>	ἄνθρωπος	ανος	ανου
Jerusalem	Ἱερουσαλήμ	ιλημ	
Heaven <sup>3</sup>	οὐρανός	ουνος	ουνου



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

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

### Manuscripts dated between 50 and 300 CE

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

### List of Greek *Nomina Sacra*

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

**New Testament Greek manuscripts containing *Nomina Sacra* (100 AD - 300 AD) are listed in the PDF - there is quite a lot.**

## Other Nomina Sacra

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

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

We left a lot in the PDF for you to explore at your leisure and interest.

**Excerpt From Craig Winn's Questioning Paul Chapter 1. Again we do not agree with everything he says but is a good gleaning source.**

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

[http://questioningpaul.com/Questioning\\_Paul-Galatians-01-Chrestus-Useful\\_Implement\\_Paul](http://questioningpaul.com/Questioning_Paul-Galatians-01-Chrestus-Useful_Implement_Paul)

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

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

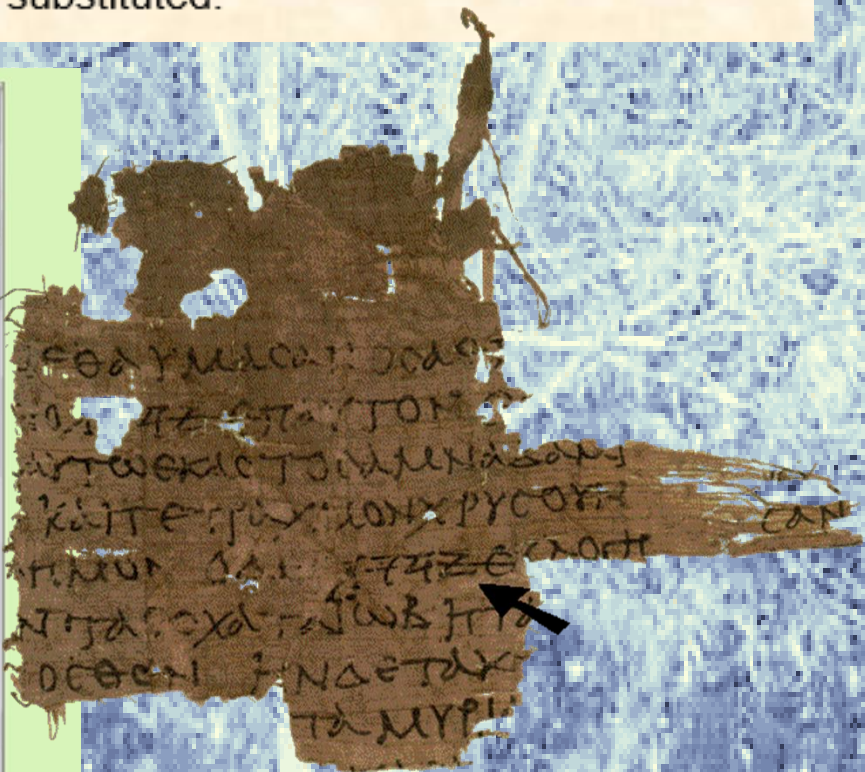
This obvious conclusion has been reaffirmed recently by the publication of early Septuagint manuscripts. In them we find a transition from writing Yahuah's name in paleo-Hebrew in the midst of the Greek text throughout the first and second centuries, to using the symbolism of Kappa Sigma to represent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

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

**Alfred Rahlf's**  
 Septuagint researcher at Göttingen  
 German Bible Society  
 № 802, 803, 805, 848, 942, and 943

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

ΕΥΣΟΜΕΘΑ ΜΕΕΥΑ  
 ΗΚΟΛΑΜΕΝ ΕΙΣ ΤΟΣ ΙΙΣΕ  
 ΗΜΑ ΛΟΓΟΥ ΖΗΤΗΣΕΙΣ  
 ΚΑΙ ΔΑΜΑΣΚΟΥ ΚΑΤΙ ΤΑ  
 ΟΤΙ ΤΩ ΤΗ ΤΗ ΟΦΘΑ  
 ΘΡΩΠΩΝ ΚΑΙ ΠΑΣΩΝ  
 ΙΣΡΑΗΛ ΚΑΙ ΓΕΕΜΑΘ  
 ΤΗΝ ΤΥΡΟΣ ΚΑΙ ΣΕΙ.  
 ΦΡΟΝΗΣΕΝ ΦΟΔΩ  
 ΜΗΣΕΝ ΤΗ ΦΟΔΩ  
 ΚΑΙ ΕΒΟΥΝΙΣΕΝ ΑΡ  
 ΧΥΝ ΚΑΙ ΧΡΥΣΙΟΙ  
 ΕΦΟΔΩΝ ΙΔΟΥ ΤΗ  
 ΜΗΣ ΤΑΥΤΗΝ ΚΑΤ  
 ΘΑΛΑΣΣΑΝ ΔΥΚΑΜΙ  
 ΔΥΤΗΡΑΙ ΤΕΡΑΙ





Moving on, the placeholders Iota Epsilon (IH), Iota Epsilon Nu (IHN), Iota Sigma (IΣ), Iota Epsilon Sigma (IHΣ), Iota Upsilon (IΥ), and Iota Nu (IN) were used to convey Yahusha's name every time it is found in the Eyewitness Accounts. And that means that there is absolutely no basis whatsoever for the 17<sup>th</sup>-century corruption written as "Jesus." Beyond the fact that there is no "J" sound or letter in the Hebrew, Greek, Aramaic, or Latin languages, "Jesus" isn't an accurate transliteration of lesou, lesous, or lesoun—which were conceived as a result of Greek gender and grammar rules.

**But most importantly, none of these names was ever written in the Greek text—not once, not ever.** It is therefore inappropriate to transliterate something (to reproduce the pronunciation in the alphabet of a different language) which isn't present in the text. So the name "Jesus" is a colossal fraud purposely promoted by religious leaders desirous of separating Yahusha from Yahuah, and the Torah from the Healing and Beneficial Message.

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
 Hear Yisra'el, Yahuæh is our Almighty, Yahwæh Alone

- |     |   |                     |  |                            |  |                                     |    |                         |     |
|-----|---|---------------------|--|----------------------------|--|-------------------------------------|----|-------------------------|-----|
| (1) | $\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$<br>$\overline{\text{KW}}, \overline{\text{KE}}$ | stand for<br>Hebrew | $\text{אֱלֹהִים}$<br>who was, who is<br>who is to come | יהוה Yahwæh<br>יהוה Yahuæh | or   | $\text{אֲדֹנָי}$<br>Adonai<br>L-ord | or | $\text{אֲדוֹן}$<br>Adon | Sir |
| (2) | $\overline{\text{IY}}, \overline{\text{IC}}, \overline{\text{IN}}$  | stand for<br>Hebrew | יהושוע יהושע<br>Yehoshua                               | ישוע<br>Yæshua<br>Yeshua   | Yah Saves  |                                     |    |                         |     |
| (3) | $\overline{\text{ΘC}}, \overline{\text{ΘN}},$<br>$\overline{\text{ΘW}}, \overline{\text{ΘY}}$                       | stand for<br>Hebrew | אֱלֹהִים Elohim<br>אל El                               | Almighty<br>Mighty One     | All the nomina sacra markings in the Early Greek Papyri show that the person is part of the One Elohim, and that the names and titles should be respectfully said in Hebrew. |                                     |    |                         |     |
| (4) | $\overline{\text{XW}}, \overline{\text{XN}}$<br>$\overline{\text{XC}}, \overline{\text{XY}}$                        | stand for<br>Hebrew | מְשִׁיחַ<br>Mashiakh                                   | Anointed                   |  |                                     |    |                         |     |
| (5) | $\overline{\text{ΠTP}}, \overline{\text{ΠTC}}$  | stand for<br>Hebrew | אב Av<br>אבא Abba,                                     | Father<br>Papa             | האֱלֹהִים אָבִינוּ<br>The Almighty our Father  |                                     |    |                         |     |
| (6) | $\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{YW}}, \overline{\text{YN}}$                            | stand for<br>Hebrew | בֶּן Bæn<br>בֵּן Ben                                   | Son                        | בֶּן-אֱלֹהִים<br>Almighty Son  |                                     |    |                         |     |
| (7) | $\overline{\text{ΠNA}}, \overline{\text{ΠNC}}, \overline{\text{ΠNI}}$   | stand for<br>Hebrew | רוּחַ Ruakh  | Spirit                     | רוּחַ אֱלֹהִים<br>Almighty Spirit  |                                     |    |                         |     |

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

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

**CHIHOWA: Choctaw**

**IÁHVE: Portuguese**

**IEHOUA: Mer**

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

**IEHOVAN: Saibai**

**IEOVA: Kuanua; Wedau**

**IHOVA: Aneityum**

**IHVH: French**

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

**JAHOWA: Batak-Toba**

**JAHUÈ: Chacobo**

**JAKWE: (Ki)Sukuma**

**JAHVE: Hungarian**

**JEHOBÁ: Kipsigis; Mentawai**

**JEHOFA: Tswana**

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

**JEHOVÁ: Spanish**

**JEHÔVA: Fang; Tsimihety**

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

**JEOVA: Kusaie (Kosraean)**

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

**JIOUA: Mortlock**

**JIOVA: Fijian**

**JIWHEYEWHE: Gu (Alada)**

**SIHOVA: Tongan**

**UYEHOVA: Zulu**

**YAHOWA: Thai**

**YAHVE: Ila**

**YAVE: Kongo**

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

**YEHÓA: Awabakal**

**YEHOFa: Southern Sotho**

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

**Yehovah: Bube; Mohawk; Nguna (Efate); Nguna (Tongoa)**

**Yehowa: Ga; Laotian; (Ki)Songe; Tshiluba**

**Yekova: Zande**

**YEOBA: Kuba (Inkongo)**

**YEOHOWA: Korean**

**YHWH: Hebrew**

**YOWO: Lomwe**

**Zahova: Chin (Haka-Lai)**

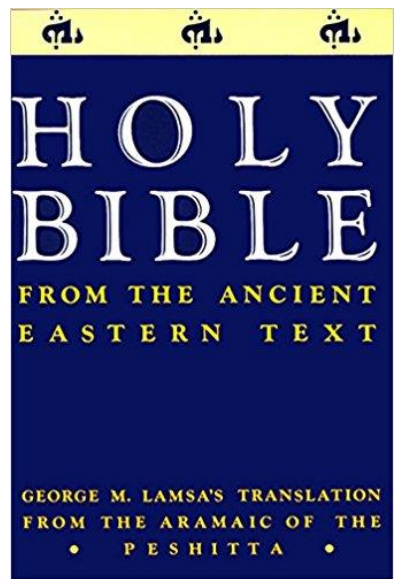


**We hope this has intrigued you to go out and do deeper searches of different Scriptures, really keep digging and answer every question that pops up. We hope that you can see the deception on every level and why it's important that you sort this out. Just as we have been saying over and over, the Clergy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

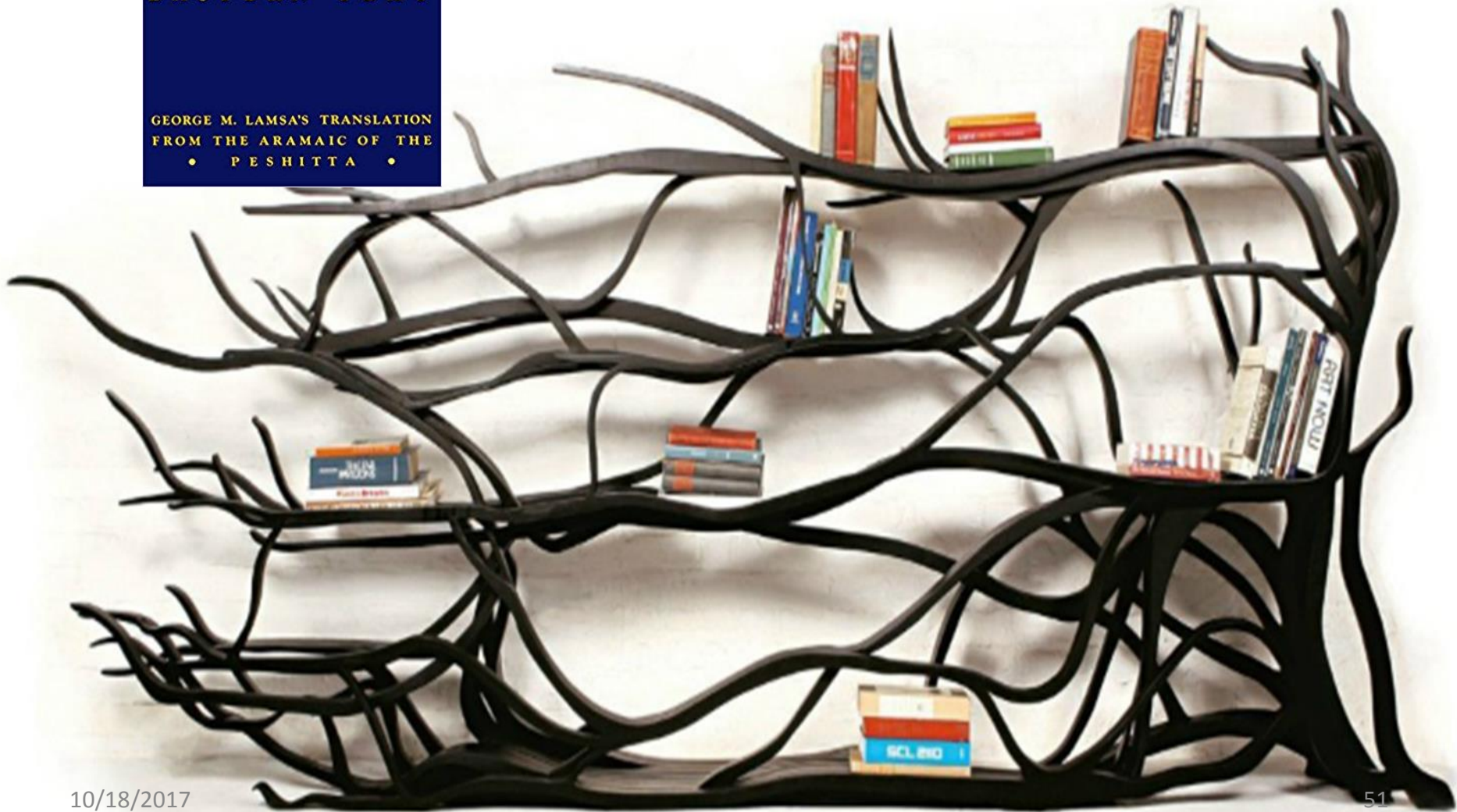
**Every question answered is another rock cemented in trust that we can stand on! Praise Yah!**



# THE HEBREW ROOT



## RESOURCES



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

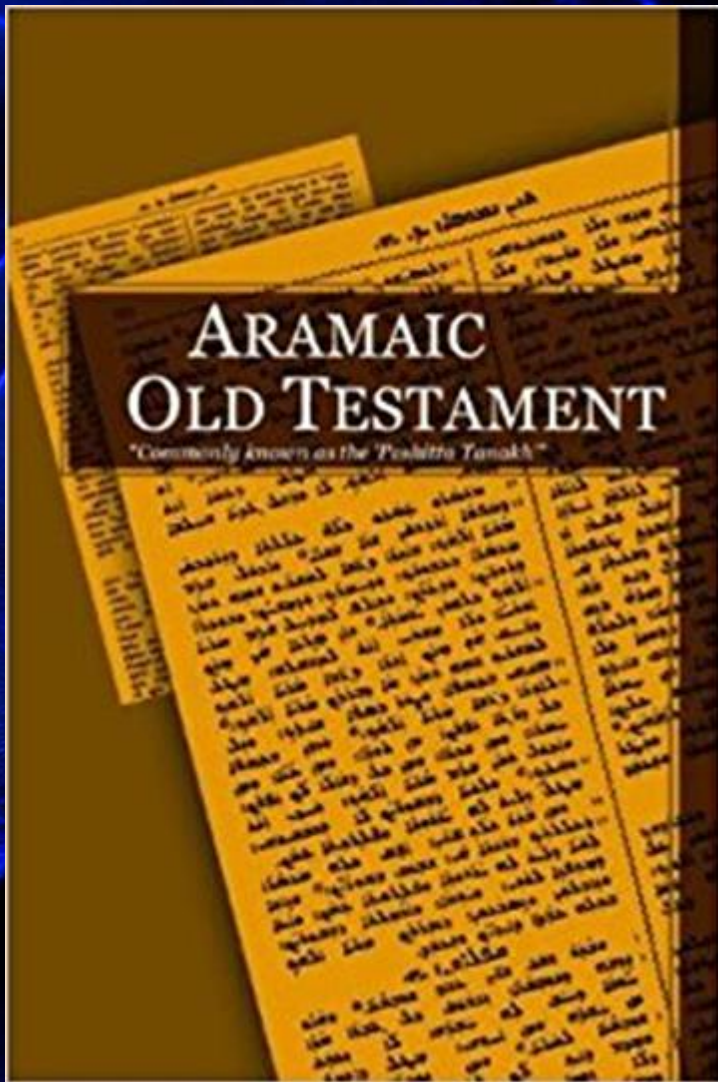
**Creation - B.C. 2000** - Originally, the earliest Scriptures are handed down from generation to generation orally. We know Adam and Enoch wrote before the flood but this view is not entertained in modern theology so they will lay it out as follows:

- **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]

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

Analysis Window

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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

Mat 19:4  
 אלה שבחך מלאך מאלך אמר  
 תן ללמך האלה לאשמא  
 הנשמה לבשר הנשמה  
 האלה2  
 אשמא האשמא אמר  
 אשמא3  
 הנשמה הנשמה לה האשמא  
 אשמא לה אמר האשמא  
 אשמא לה אמר האשמא  
 אשמא לה אמר האשמא  
 אשמא לה אמר האשמא

**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.**