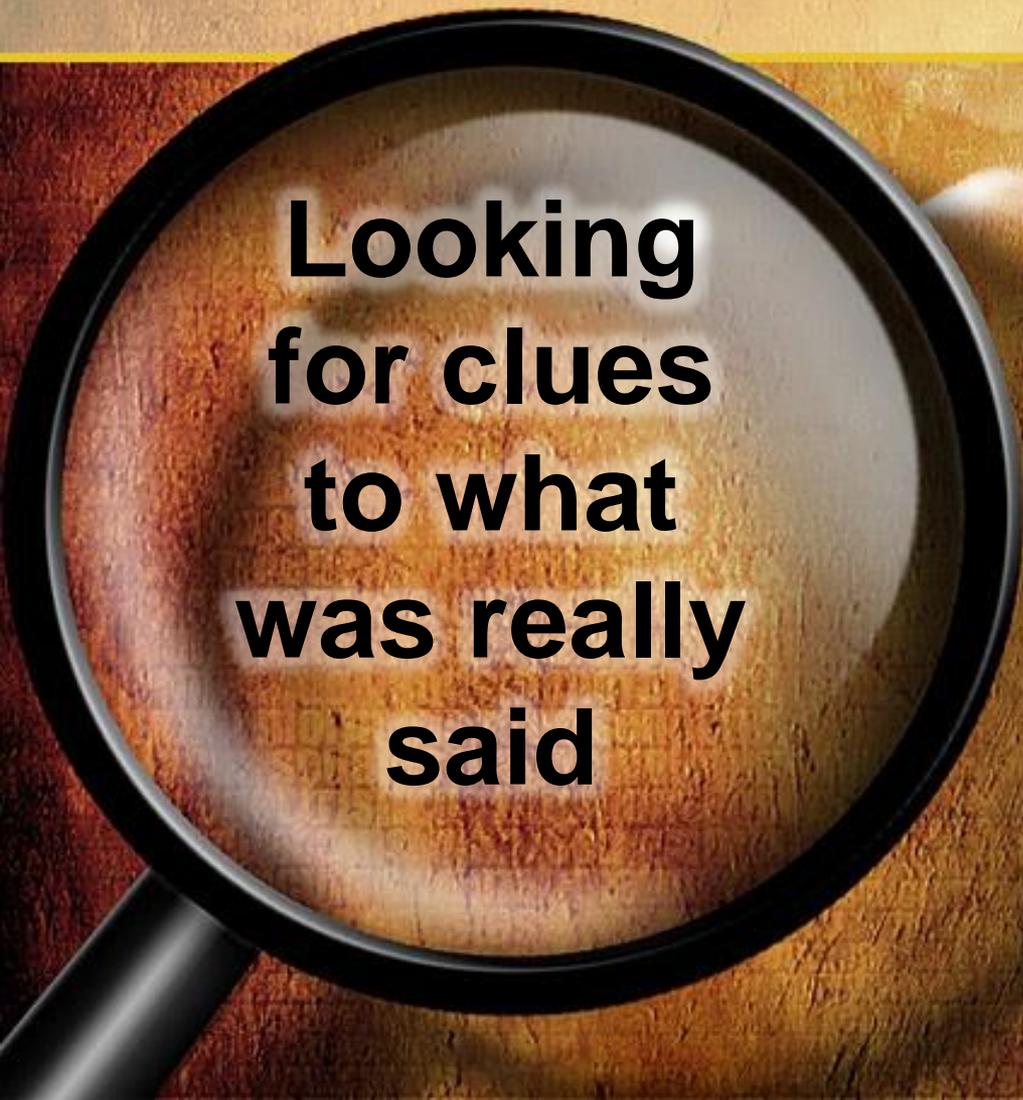


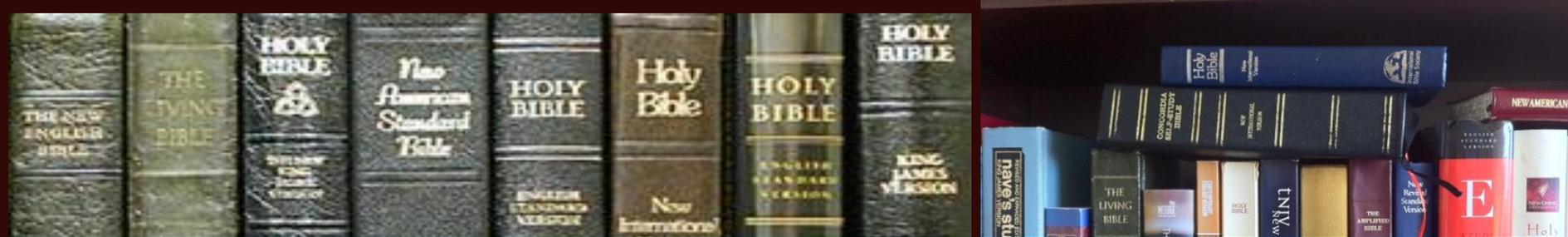
# Shama The NT Manuscripts

Part 2 Questionable Company and a  
Glimmer of Hope



**Looking  
for clues  
to what  
was really  
said**





But shama!

Every version has their own past of corruption and contemptible company.

CAUTION

CAUTION





## History of the Nestle-Aland Edition



Eberhard Nestle

In **1898 Eberhard Nestle** published the **first edition of his Novum Testamentum Graece**. Based on a **simple yet ingenious idea** it disseminated the insights of the textual criticism of that time through a hand edition designed for university and school studies and for church purposes. Nestle took the three leading scholarly editions of the Greek New Testament at that time by Tischendorf, Westcott/Hort and Weymouth as a basis. (After 1901 he replaced the latter with Bernhard Weiß's 1894/1900 edition.) Where their textual decisions differed from each other Nestle chose for his own text the variant which was preferred by two of the editions included, while the variant of the third was put into

the apparatus.

The text-critical apparatus remained rudimentary in all the editions published by Eberhard Nestle. It was **Eberhard Nestle's son Erwin** who provided the **13th edition of 1927** with a **consistent critical apparatus** showing evidence from manuscripts, early translations and patristic citations. However, these notes did not derive from the primary sources, but only from editions.

This changed in the nineteen-fifties, when **Kurt Aland** started working for the edition by checking the apparatus entries against Greek manuscripts and editions of the Church Fathers. This phase came to a close in **1963** when the **25th edition of the Novum Testamentum Graece** appeared; later printings of this edition already carried the brand name "Nestle-Aland" on their covers.

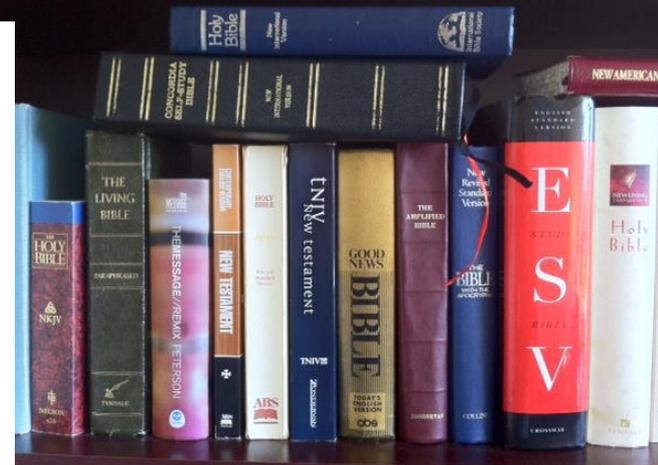


Kurt Aland

The **26th edition**, which appeared in **1979**, featured a **fundamentally new approach**. Until then the guiding principle had been to adopt the text supported by a majority of the critical editions referred to. Now **the text was established on the basis of source material that had been assembled and evaluated in the intervening period**. It included early papyri and other manuscript discoveries, so that the 26th edition represented the situation of textual criticism in the 20th century. Its text was identical with that of the 3rd edition of the **UBS Greek New Testament (GNT)** published in 1975, as a consequence of the parallel work done on both editions. Already in 1955 Kurt Aland was invited to participate in an editorial committee with Matthew Black, Bruce M. Metzger, Alan Wikgren, and at first Arthur Vööbus, later Carlo Martini (and, from 1982, Barbara Aland and Johannes Karavidopoulos) to produce a reliable hand edition of the Greek New Testament.

A Jesuit Catholic  
Cardinal

The text of the 26th edition of the Nestle-Aland was adopted for the **27th edition** also, while the apparatus underwent an extensive revision. The text remained the same, because the 27th edition was not "**deemed an appropriate occasion for introducing textual changes**". Since then the situation has changed, because the **Editio Critica Maior (ECM) of the Catholic Letters** is now available. Its text was established on the basis of all the relevant material from manuscripts and other sources. The ECM text was adopted for the present edition following approval by the editorial committee of the Nestle-Aland and the GNT.



UTION  
SIGN

## How reliable are the texts?

Here is where the story of the KJV and the TR comes into view. The KJV translators did not use a single Greek text for their translation, but multiple. Their primary textual sources were Beza's 1598 edition and Stephanus' 1550 edition. While these editions were very similar, they differed from one another. If the KJV translators used multiple Greek texts, and none of them was identical to the modern TR, then where did the modern TR come from?

The TR as we know it today is the work of Frederick Henry Ambrose Scrivener in 1881.<sup>48</sup> Scrivener was aware that the KJV translators had 7 different printed versions of the Greek NT at their disposal: the 5 editions of Erasmus, the 1550 Stephanus edition, and the 1598 Beza edition. Where these texts differed, the KJV translators had to make a choice as to which reading they would translate. In effect, they produced a new, eclectic Greek text, but never committed that text to writing. Which readings did they choose to translate? To identify the translators' textual choices Scrivener identified every place in which the seven Greek texts differed from one another, and then compared those textual options to the KJV. Whatever Greek reading most closely matched the KJV translation Scrivener included in his Greek text (he found that they relied most heavily on Beza's 1598 version.<sup>49</sup><sup>50</sup> When all was said and done, Scrivener had produced a new Greek text based on the KJV that reflected the translators' eclectic text—270 years after the KJV was translated. This means the modern TR an English-based Greek text, reverse-engineered from the KJV!

This is not good news for TR/KJV-only advocates who hold up the TR as the ideal/standard text and dismiss other Greek texts (such as the Nestle-Aland Greek text) on the basis that they are eclectic. The kettle is calling the pot black. Not only were the seven Greek texts used by the KJV translators eclectic texts, but the KJV translators themselves used an eclectic approach to determine which Greek words they would translate. There is not a single Greek manuscript or published Greek text prior to the creation of the KJV that contains the precise Greek words the KJV translators translated. Textual criticism and eclecticism is present at every level. It is unavoidable. The question is not whether textual criticism and eclecticism is a valid way of determining the original text of the NT, but how best to apply these methods to accomplish that goal.

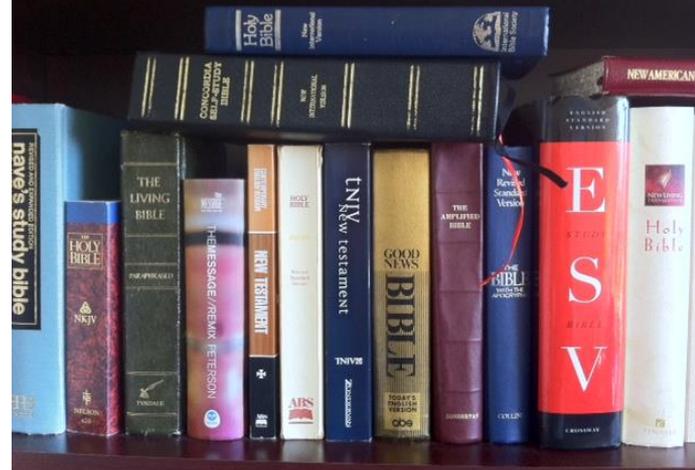
*The name “Textual Receptus” is a Latin phrase created as an advertising blurb by Daniel Heinsius in the Elzevir's (Bonaventure and his nephew Abraham 1633 printed edition of Beza's first edition Greek text.*

[onenesspentecostal.com/textusreceptus.htm](http://onenesspentecostal.com/textusreceptus.htm)

## The history of naturalistic textual criticism

The KJV is a translation of an edition of the Greek New Testament text called the Textus Receptus, first published by Desiderius Erasmus in 1516 and subsequently revised by a number of scholars. Most modern translations are based on an edition of the Nestle-Aland/United Bible Society (NA/UBS) text, published by the Deutsche Bibelgesellschaft (German Bible Society). In the past half-century, the NA/UBS text has become the more widely accepted standard Greek New Testament among textual scholars and Bible societies. Accordingly, many evangelical leaders now promote and prefer the NA/UBS text. The NA/UBS text is hailed as the more "scholarly" and "accepted" edition. However, it can be demonstrated that the "scholarship" is a product of liberal (rather than evangelical) theology and methodology, and that the wide "acceptation" is due to an official agreement between the United Bible Societies and the Roman Catholic Church.

kvtoday.com



"When Eberhard Nestle produced the first edition of the *Novum Testamentum Graece* in 1898, neither he nor the sponsoring Wurttemberg Bible Society could have imagined the full extent of what had been started. Although the Textus Receptus could still claim a wide range of defenders, the scholarship of the nineteenth century had conclusively demonstrated it to be the poorest form of the New Testament text." (Introduction to *Novum Testamentum Graece* - Nestle-Aland 26th Edition)

This introduction fails to describe what is meant by "the scholarship of the nineteenth century". The scholarship that is referred to here is not evangelical scholarship, but liberal scholarship. Unfortunately, many evangelical Christians fail to examine further as to what kind of scholarship is meant here and fail to see that theology and one's worldview heavily affect the decisions that go into textual criticism.

The Trinitarian Bible Society is much smaller and less influential than the United Bible Societies, which has the **backing of the Vatican**. The Introduction to the *Nestle-Aland: Novum Testamentum Graece*, 27th revised edition (2006) explicitly **confirms this close relationship between the UBS and the Vatican**: "The text shared by these two editions was adopted internationally by Bible Societies, **an following an agreement between the Vatican and the United Bible Societies it has served as the basis for new translations and for revisions made under their supervision. This marks a significant step with regard to interconfessional relationships.**" (p. 45)

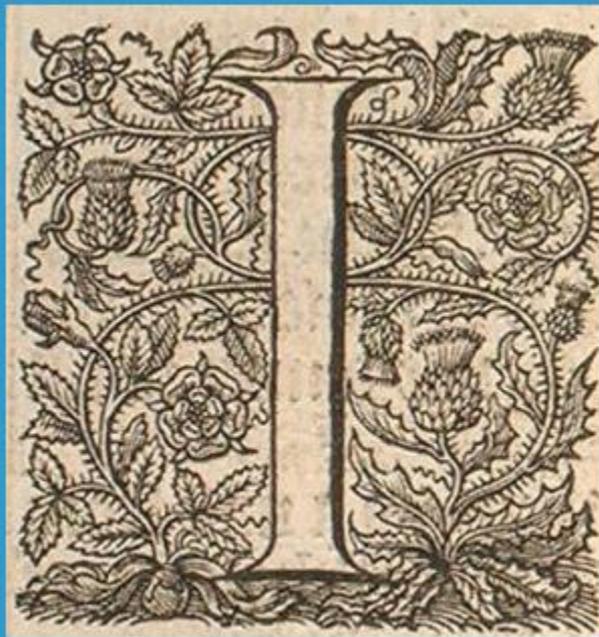
When Pope Francis was elected in 2013, the United Bible Societies praised the new Pope with open arms and affirmed the UBS's close collaboration with the Vatican. UBS General Secretary Michael Perreau stated:

"As a long-time friend of the Bible Societies Pope Francis knows that our *raison d'être* is the call to collaborate in the incarnation of our Christian faith.... We assure Pope Francis of our renewed availability to serve the Catholic Church in her endeavours to make the Word of God the centre of new evangelisation."  
([Webpage: United Bible Societies welcomes Pope Francis](#))

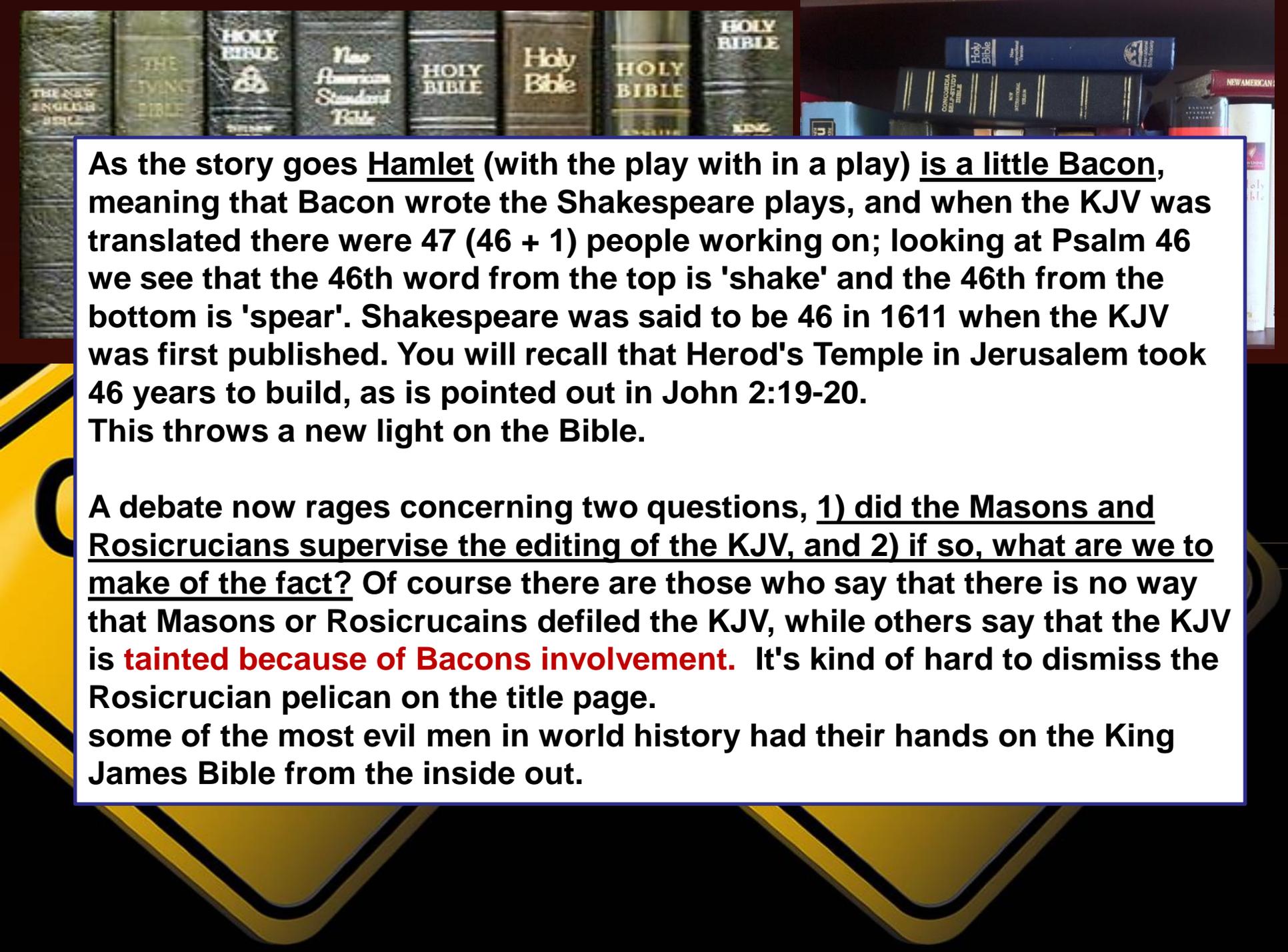
The reason the NA/UBS text is widely accepted **is because it is the standard text of the large and influential Roman Catholic Church.**

## King James I and Sir Francis Bacon

Any discussion of Masonic, Rosicrucian, Kabbalistic or Occult themes in relationship to the Bible will necessarily have to touch on the person of King James who ordered the work on the Bible to be done, as well as on Sir Francis Bacon who is said to have headed up the team that produce the Shakespeare writings and the KJV. As you will see, both men sought to leave their personal 'marks' on the new Bible.



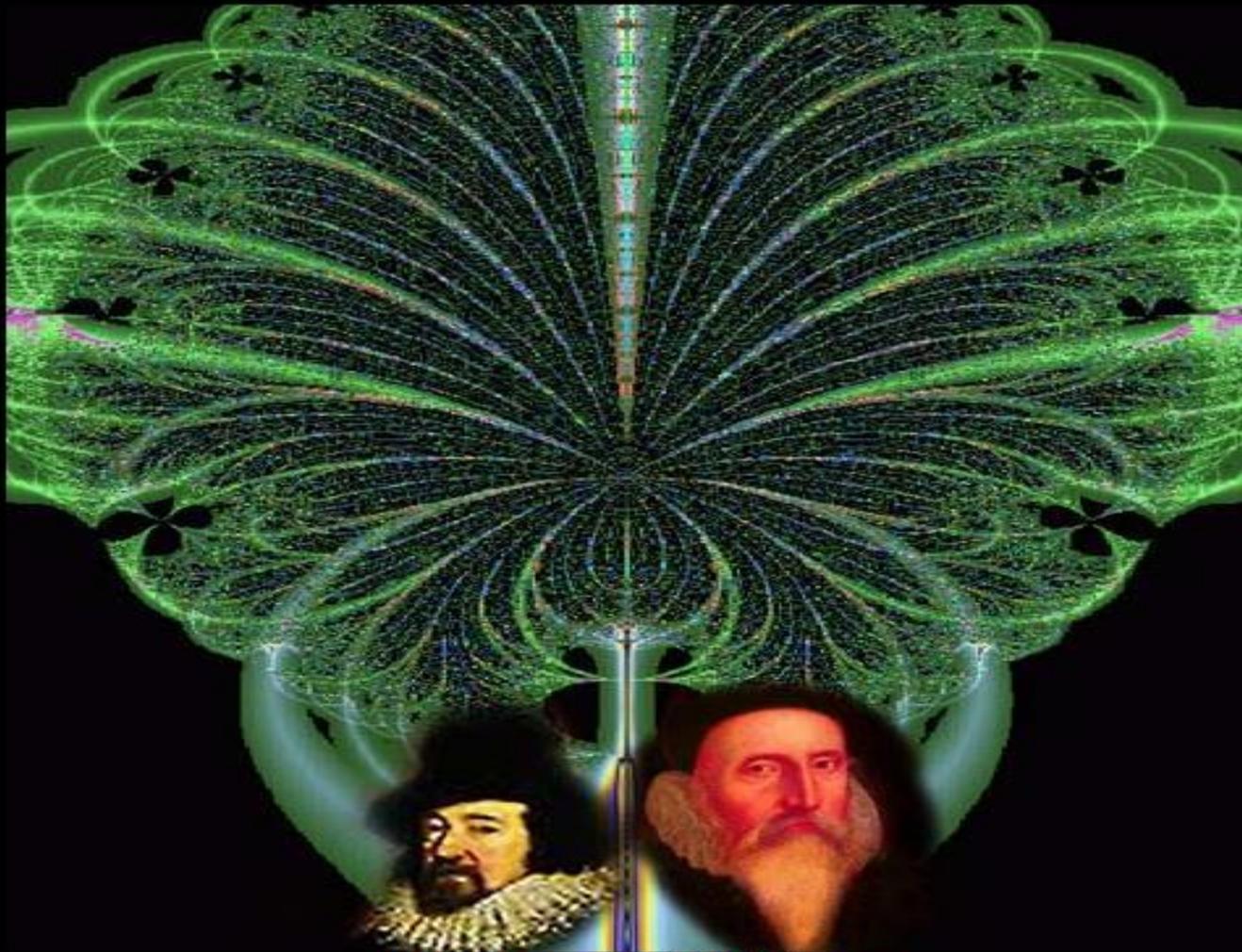
James used the Rose and Thistle as his personal insignia.



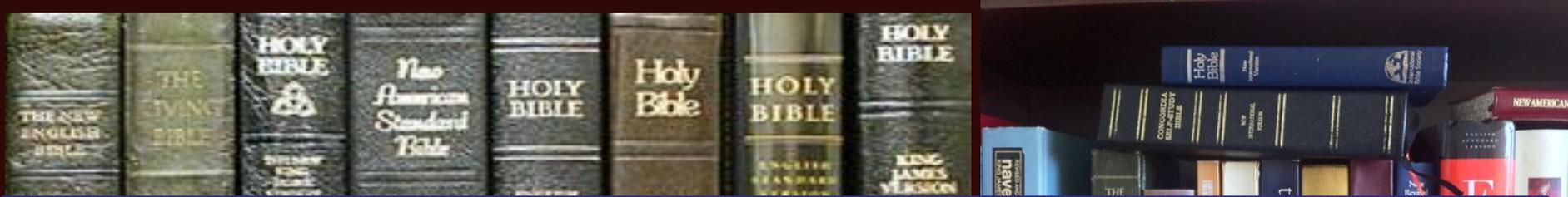
As the story goes Hamlet (with the play with in a play) is a little Bacon, meaning that Bacon wrote the Shakespeare plays, and when the KJV was translated there were 47 (46 + 1) people working on; looking at Psalm 46 we see that the 46th word from the top is 'shake' and the 46th from the bottom is 'spear'. Shakespeare was said to be 46 in 1611 when the KJV was first published. You will recall that Herod's Temple in Jerusalem took 46 years to build, as is pointed out in John 2:19-20. This throws a new light on the Bible.

A debate now rages concerning two questions, 1) did the Masons and Rosicrucians supervise the editing of the KJV, and 2) if so, what are we to make of the fact? Of course there are those who say that there is no way that Masons or Rosicrucians defiled the KJV, while others say that the KJV is **tainted because of Bacons involvement**. It's kind of hard to dismiss the Rosicrucian pelican on the title page. some of the most evil men in world history had their hands on the King James Bible from the inside out.

# Sir Francis Bacon and John Dee : the Original 007



Fractal courtesy of [D.W. Cooper](#)



John Dee(1527-1608) was a fascinating (evil) genius, considered a **magus**, philosopher and **alchemist** who captured the attention of the royal courts and best minds throughout Europe.

Dr. Dee's learning was far and wide, a brilliant mathematician, whose study ranged from geo-cartography and calculus which was vital in navigating the New World for explorers, **to astrology, alchemy, the Cabala, cypher writing, religion**, architecture, and science.

In short, **Dee's metaphysics were a 'red' cross of the Hermetic tradition with a strong dose of mathematics**. His library at the riverside village of Mortlake was considered the finest private collection in Europe **containing thousands of bound books** and handwritten manuscripts devoted to philosophy, science and esoterica. In comparison the **University of Cambridge** at the time had a **mere 451 total books** and manuscripts in their possession.

The Earl of Leicester's father, the Duke of Northumberland, employed Dee as a tutor to his children so that they would have a sound scientific upbringing. Leicester introduced **Dee to Elizabeth as she was to become the new Queen** and it wasn't long before Dee advanced to become the **court astrologer**.

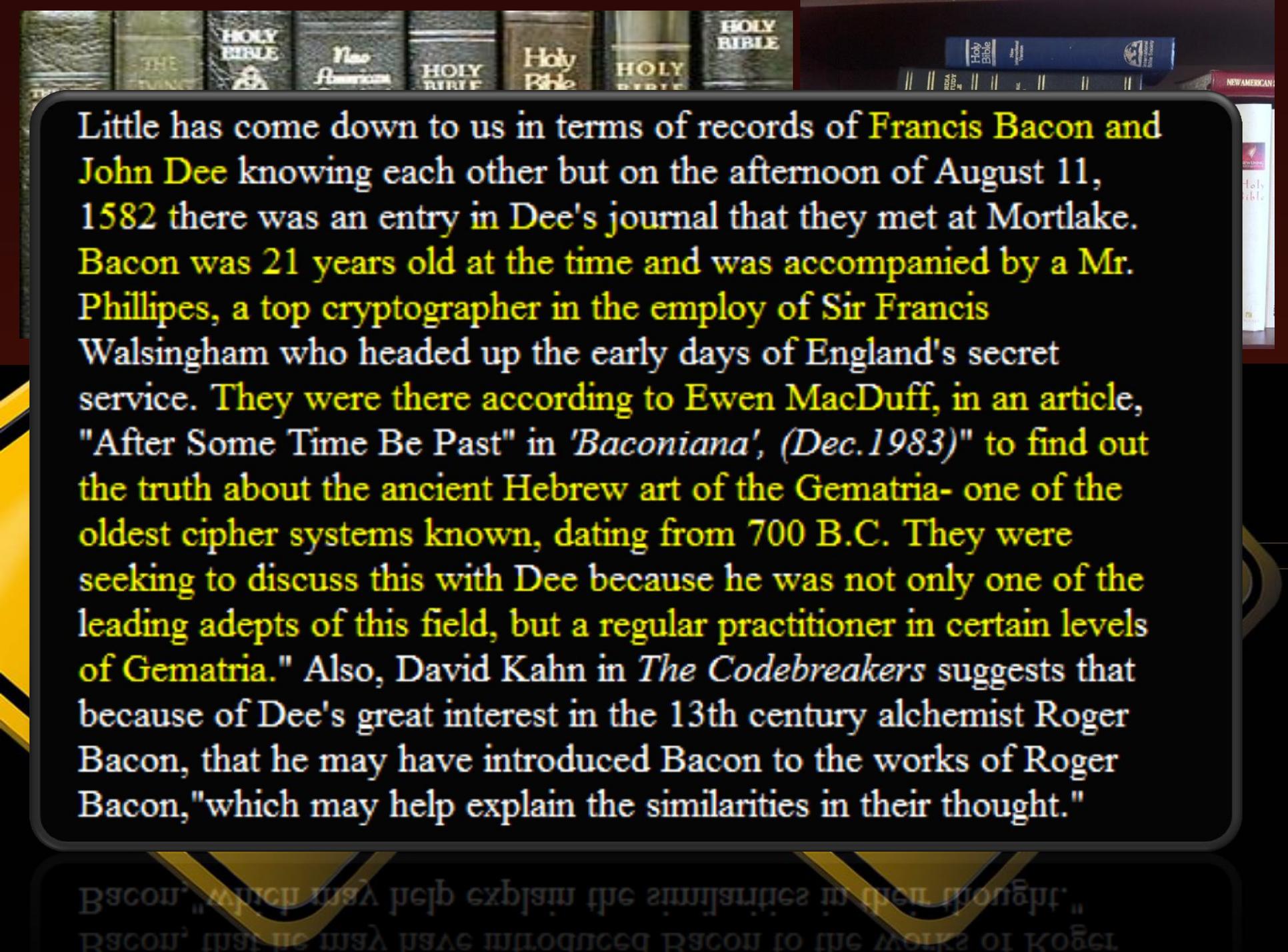
Elizabeth was very much interested in the occult. Dee was responsible for choosing the most auspicious date for Elizabeth's coronation which was on January 15th, 1559. The Queen was so impressed by Dee that she eventually travelled with her court to Mortlake, for the purpose of seeing his great library.

Dee has been defamed through the centuries as a necromancer, but it's the opinion of many writers that his angelic-cabalistic- alchemical work, his Philosophers Stone, the "[Monad Hieroglyphica](#)"(1564) may have been a cover for covert operations carried on in the name of her majesty. The 007 was the insignia number that Elizabeth was to use for private communiques between her Court and Dee.



Dee signed his letters with two circles symbolising his own two eyes and indicating that he was the secret eyes of the Queen. The two circles are guarded by what may be considered a square root sign or an elongated seven. For Dee, seven was a sacred cabbalistic and lucky number. (Richard Deacon)

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The background of the image shows a bookshelf filled with various editions of the Bible. Visible titles include 'THE KING JAMES BIBLE', 'HOLY BIBLE', 'New American Bible', 'Holy Bible', and 'HOLY BIBLE'. There are also some blue and red book covers visible on the right side of the shelf.

Little has come down to us in terms of records of **Francis Bacon and John Dee** knowing each other but on the afternoon of August 11, 1582 there was an entry in Dee's journal that they met at Mortlake. Bacon was 21 years old at the time and was accompanied by a Mr. Phillippes, a top cryptographer in the employ of Sir Francis Walsingham who headed up the early days of England's secret service. They were there according to Ewen MacDuff, in an article, "After Some Time Be Past" in *'Baconiana'*, (Dec.1983)" to find out the truth about the ancient Hebrew art of the Gematria- one of the oldest cipher systems known, dating from 700 B.C. They were seeking to discuss this with Dee because he was not only one of the leading adepts of this field, but a regular practitioner in certain levels of Gematria." Also, David Kahn in *The Codebreakers* suggests that because of Dee's great interest in the 13th century alchemist Roger Bacon, that he may have introduced Bacon to the works of Roger Bacon, "which may help explain the similarities in their thought."

Bacon, "which may help explain the similarities in their thought."

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"Francis Bacon considered mathematics to be a branch of metaphysics, capable of giving insights into the highest 'Forms' or archetypes--the laws and intelligences of the universe. Consequently, like Dr. John Dee, his early tutor, he was fascinated by mathematical cypher in both its numeric and geometric forms, and with its magical use. Bacon gives both mathematics and analogy which he considers a science and calls "grammatical philosophy," a high place in his Great Instauration; which, when used together help to unlock the doors to that which Bacon has deliberately concealed-- including certain mysteries hidden in the Shakespeare plays. It should be noted that in 1624 the cypher book, *Cryptomenytices* was published and Dawkins points to this as "providing the cipher keys to open the 'crypt' of Rosicrucian wisdom hidden in both the philosophical and the poetical works of art of this great Master."

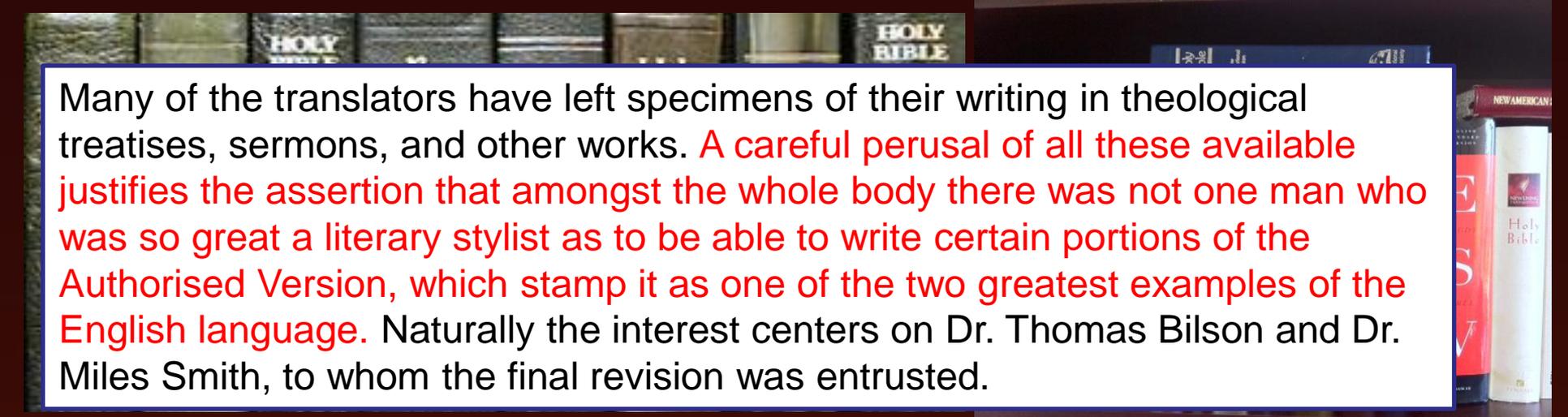
Manly P. Hall had a book, *Orders of Universal Reformation* in which a woodcut from 1655 by Jacob Cats, shows an emblem of an ancient man bearing likeness to John Dee, passing the lamp of tradition over an open grave to a young man with an extravagantly large rose on his shoe buckle. In Bacon's sixth book of the *Advancement of Learning* he defines his method as, *Traditionem Lampadis*, the delivery of the lamp.



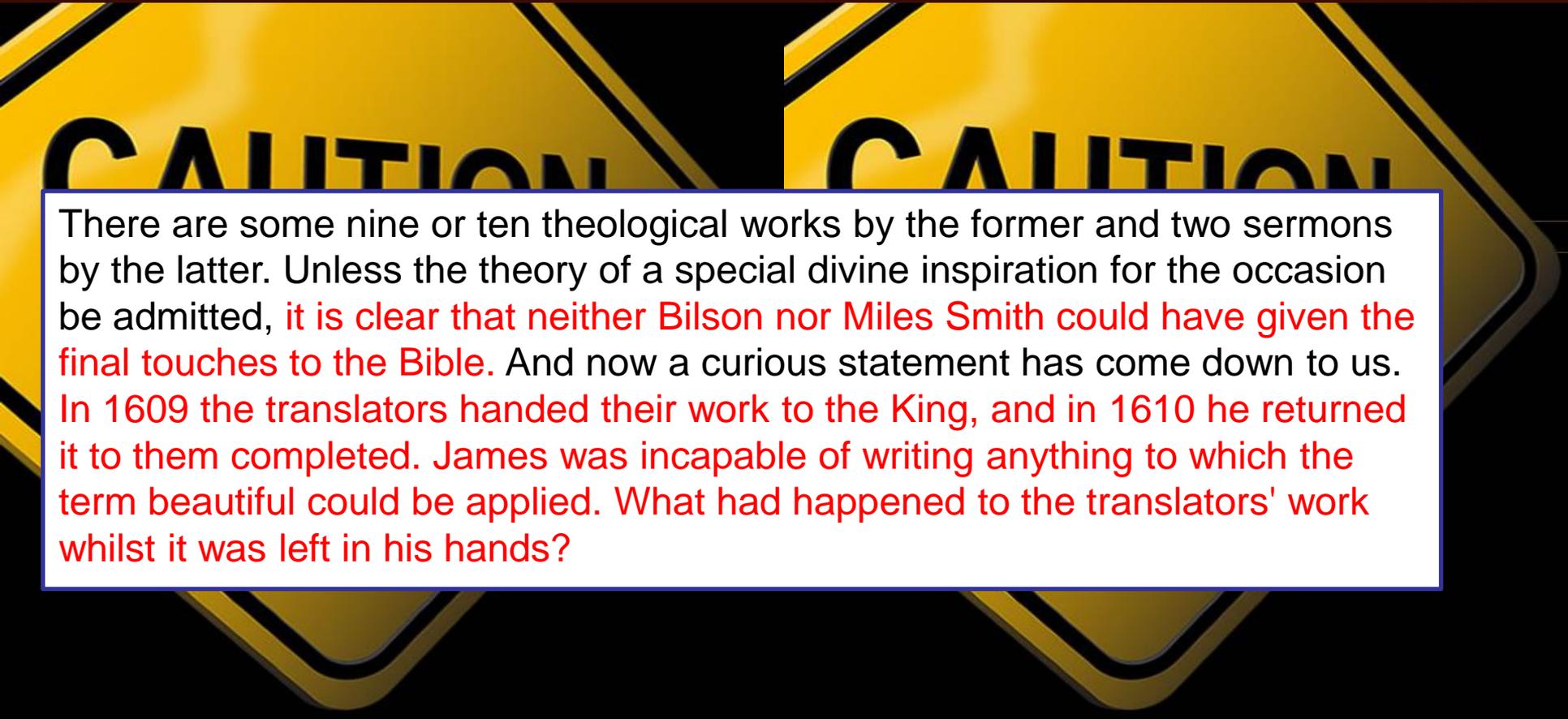
Is it not strange that there is no mention of any connection of Francis Bacon with the KJV? There was a conference held at Hampton Court Palace before King James on January, 1603, between the Episcopalians and Puritans. John Rainoldes urged the necessity of providing for his people a uniform translation of the Bible. Rainoldes was the leader of the Puritans, a person of prodigious reading and doctrine, and the very treasury of erudition. Dr. Hall, Bishop of Norwich, reports that "he alone was a well furnished library, full of all faculties, of all studies, of all learning--the memory and reading of that man were near a miracle." **The King approved the suggestion and commissioned for that purpose fifty-four of the most learned men in the universities and other places. There was a "careful selection of revisers made by some unknown but very competent authority."** The translators were divided into six bands of nine each, and the work of translation was apportioned out to them.

A set of rules was drawn up for their guidance, which has happily come down to modern times--almost the only record that remains of this great undertaking. These concise rules have a homogeneity, breadth and vigor which point to Bacon as their author. Each reviser was to translate the whole of the original allocated to his company; then they were to compare their translations together, and, as soon as a company had completed its part, it was to communicate the result to the other companies, that nothing might pass without the general consent. If any company, upon the review of the translation so sent, differed on any point, they were to note their objection and state their reasons for disagreement. If the differences could not be adjusted, there was a committee of arbitration which met weekly, consisting of a representative from each company, to whom the matter in dispute was referred. If any point was found to be very obscure, letters were to be addressed, by authority, to learned persons throughout the land inviting their judgment. The work was commenced in 1604.

Only forty-seven out of the fifty-four names are known. When the companies had completed their work, one complete copy was made at Oxford, one at Cambridge, and one at Westminster. Those were sent to London. Then two members were selected from each company to form a committee to review and polish the whole. The members met daily at Stationers' Hall and occupied nine months in their task. Then a final revision was entrusted to Dr. Thomas Bilson and Dr. Miles Smith, and in 1609 their labors were completed and the result was handed to the King.



Many of the translators have left specimens of their writing in theological treatises, sermons, and other works. A careful perusal of all these available justifies the assertion that amongst the whole body there was not one man who was so great a literary stylist as to be able to write certain portions of the Authorised Version, which stamp it as one of the two greatest examples of the English language. Naturally the interest centers on Dr. Thomas Bilson and Dr. Miles Smith, to whom the final revision was entrusted.



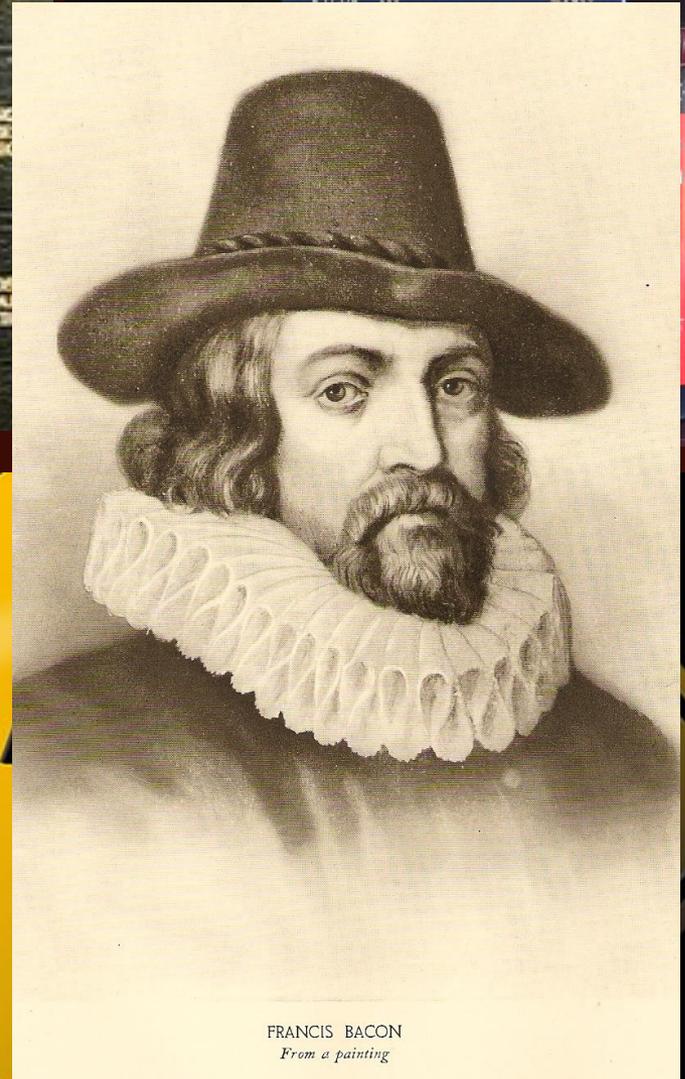
There are some nine or ten theological works by the former and two sermons by the latter. Unless the theory of a special divine inspiration for the occasion be admitted, it is clear that neither Bilson nor Miles Smith could have given the final touches to the Bible. And now a curious statement has come down to us. In 1609 the translators handed their work to the King, and in 1610 he returned it to them completed. James was incapable of writing anything to which the term beautiful could be applied. What had happened to the translators' work whilst it was left in his hands?

James had an officer of state at that time of whom a contemporary biographer wrote that "he had the contrivance of all King James his Designs, until the match with Spain."

It will eventually be proved that the whole scheme of the **Authorized Version of the Bible** was Francis Bacon's. He was an ardent student not only of the Bible, but of the early manuscripts. St. Augustine, St. Jerome, and writers of theological works, were studied by him with industry. He has left his annotations in many copies of the Bible and in scores of theological works. The translation must have been a work in which he took the deepest interest and which he would follow from stage to stage. When the last stage came there was only one writer of the period who was capable of turning the phrases with that matchless style which is the great charm of the Shakespeare plays. Whoever that stylist was, it was to him that James handed over the manuscripts which he received from the translators. That man then made havoc of much of the translation, but he produced a result which, on its literary merits, is without an equal.



Although not one of the translators has left any literary work which would justify the belief that he was capable of writing the more beautiful portions of the Bible, fortunately Bacon has left an example which would rather add luster to than decrease the high standard of the Bible if it were incorporated in it. As to the truth of this statement the reader must judge from the following prayer, which was written after his fall, and which was described by Addison as resembling the devotion of an angel rather than a man:



Yes ! A fallen angel!

Remember, O Lord, how Thy servant hath walked before Thee; remember what I have first sought, and what been principal in mine intentions. I have loved Thy assemblies; I have mourned for the divisions of Thy Church; I have delighted in the brightness of Thy sanctuary.

This vine, which Thy right hand hath planted in this nation, I have ever prayed unto Thee that it might have the first and the latter rain, and that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of heart. **I have, though in a despised weed, procured the good of all men.**

If any have been mine enemies, I thought not of them, neither hath the sun almost set upon my displeasure; but I have been as a dove, free from superfluity of maliciousness.

**Thy creatures have been my books,** but Thy scriptures much more. I have sought Thee in the courts, fields, and gardens, but I have found  
Thee **in Thy temples.**

Thousands have been my sins and ten thousand my transgressions, but Thy sanctifications have remained with me, and my heart, through Thy grace, hath been an unquenched coal upon Thine altar.

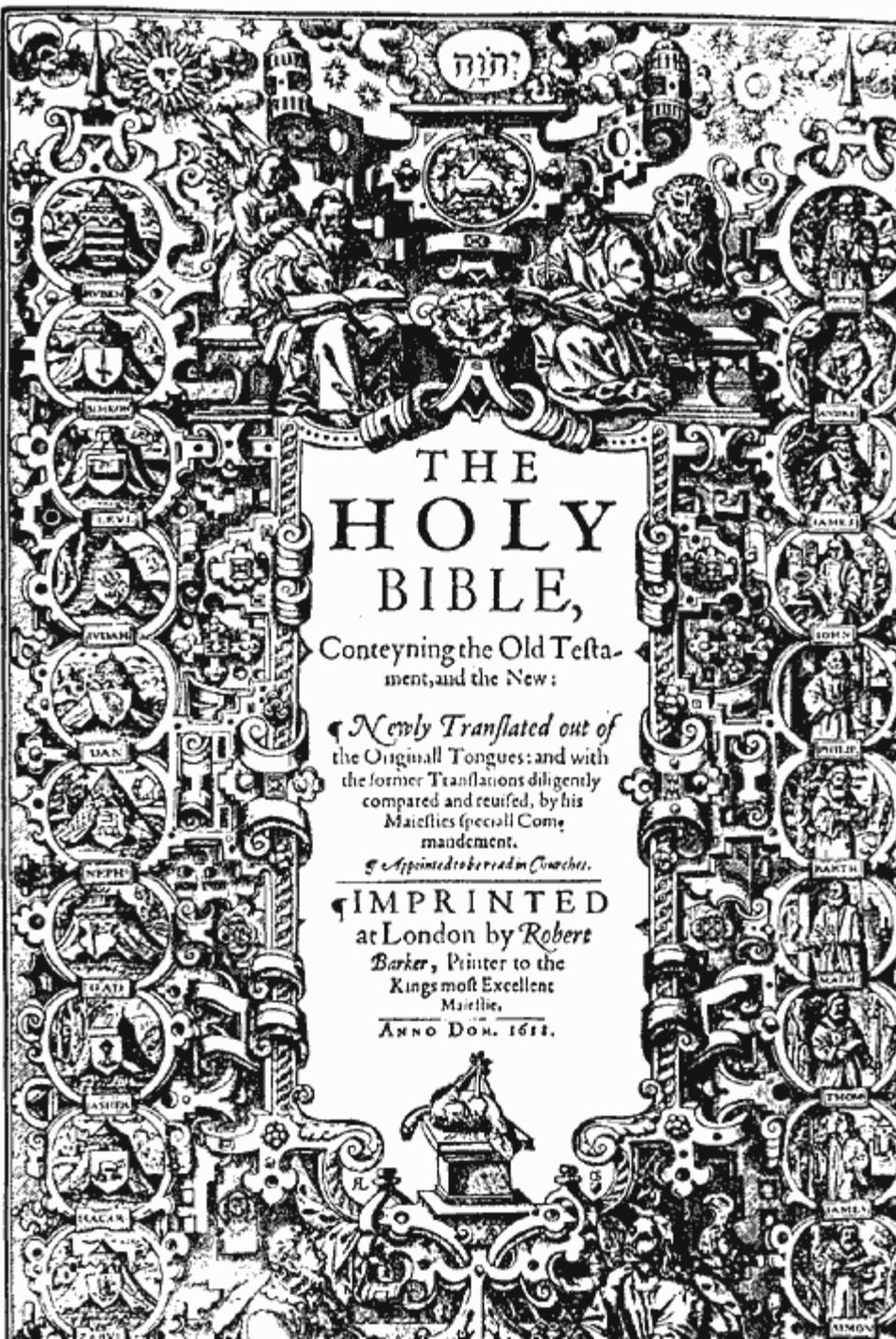
O Lord, my strength, I have since my youth met with Thee in all my ways, by Thy fatherly compassions, by Thy comfortable chastisements, and by Thy most visible providence. As Thy favors have increased upon me, so have Thy corrections, so that Thou hast been ever near me, O Lord; and ever, as Thy worldly blessings were exalted, so secret darts from Thee have pierced me, and when I have ascended before men, I have descended in humiliation before Thee.

And now, when I thought most of peace and honor, Thy hand is heavy upon me, and hath humbled me according to Thy former lovingkindness, keeping me still in Thy fatherly school, not as a bastard but as a child. Just are Thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to Thy mercies; for what are the sands of the sea to the sea? Earth, heavens, and all these are nothing to Thy mercies.

Besides my innumerable sins, I confess before Thee that I am debtor to Thee for the gracious talent of Thy gifts and graces, which I have neither put into a napkin, nor put it (as I ought) to exchangers, where it might have made most profit, but misspent it in things for which I was least fit so that I may truly say my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, **for my Savior's sake**, and receive me into Thy bosom or guide me in Thy ways.

The 1611 King James Bible is ornamented with Bacon's symbols and a special copy of the record edition, also dated 1611. **These symbols are Rosicrucianly marked to call the attention of the initiated to them and to tell them that the 1611 Bible is without possibility of doubt, one of Bacon's books.....When Bacon was born, English as a literary language did not exist, but once he died he had succeeded in making the English language the noblest vehicle of thought ever possessed by mankind.** This he accomplished merely by his Bible and his Shakespeare." --**Edwin D. Lawrence** author of *Bacon is Shakespeare* and *The Shakespeare Myth* from a lecture October 9, 1912

...The Bible which all of us read and admire from a literary point of view because of **it's peculiar and beautiful English was written in that form by Bacon who invented and perfected that style of English expression.** The first editions of this Bible were printed under the same guidance and in the same manner as were the Shakespeare plays, and the ornaments for the various pages were drawn in pen and ink and on wood by artists engaged by Bacon who worked under his supervision. **Everyone of the ornaments concealed some Rosicrucian emblem and occasionally a Masonic emblem or some initials that would reveal Bacon's name or the name of the Rosicrucians.** Such ornaments were put not only in the Christian Bible that Bacon had rewritten but in the Shakespeare plays, and in some of Bacon's own books, and a few other books that were typically Rosicrucian in spirit.-- **Dr. H Spencer Lewis** Imperator of the Rosicrucian Order during the 1920-30's, from the *Rosicrucian Digest*, April 1930



THE  
HOLY  
BIBLE,

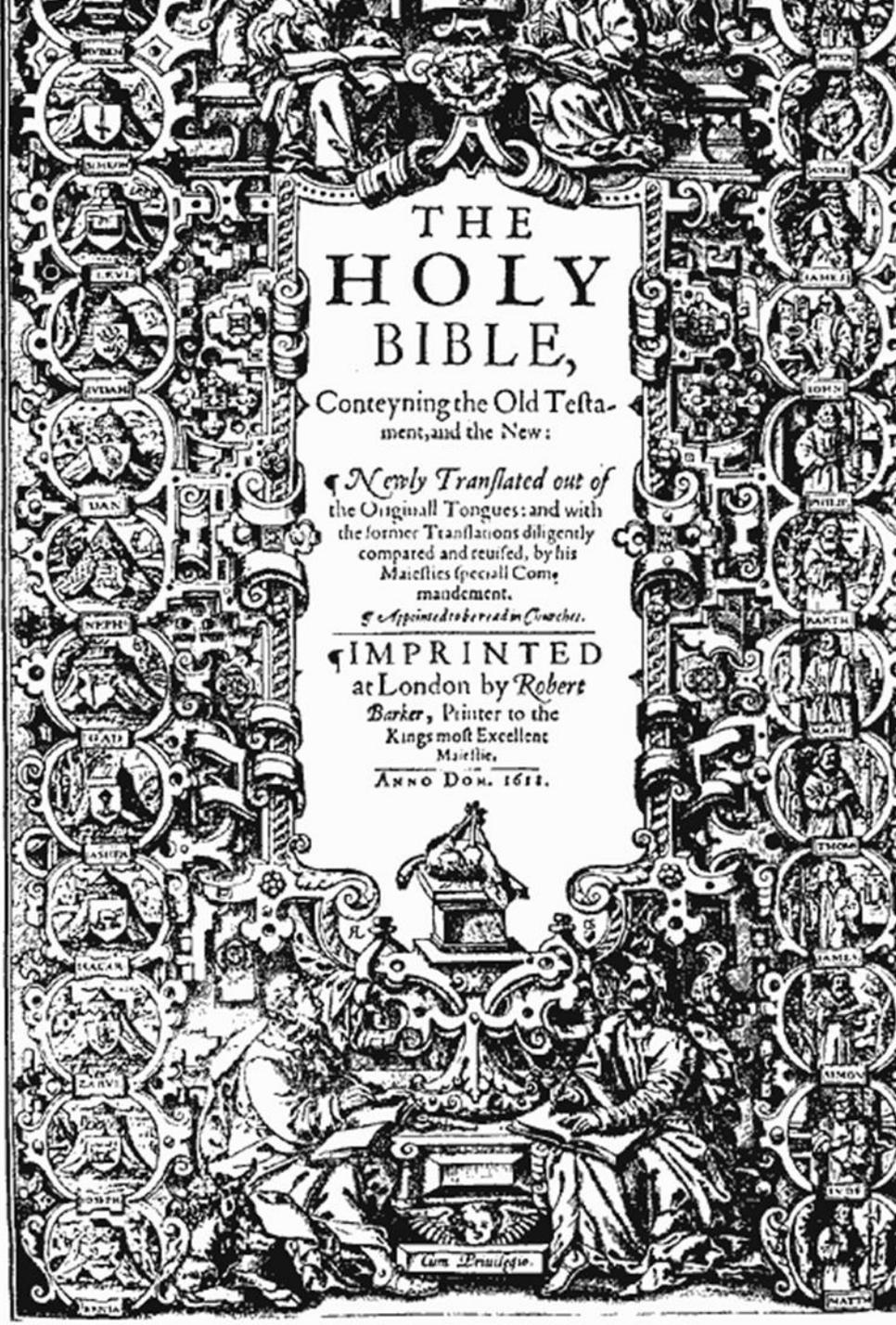
Conteyning the Old Testa-  
ment, and the New:

*Newly Translated out of  
the Originall Tongues; and with  
the former Translations diligently  
compared and reuised, by his  
Maiesties speciall Com-  
mandement.*

*Appointed to be read in Churches.*

IMPRINTED  
at London by *Robert  
Barker*, Printer to the  
Kings most Excellent  
Maestie.

ANNO DOM. 1611.



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“The first edition of the King James Bible, which was edited by Francis Bacon and prepared under Masonic supervision, bears more Mason's marks than the Cathedral of Strasburg”. -**Manly P. Hall**, from a lecture *Rosicrucian and Masonic Origins* 1929

Bacon edited the Authorized Version of the Bible printed in 1611. **Dr. Lancelot Andrewes, Bishop of Winchester, one of the chief translators, was Bacon's close friend. The MSS are missing.** That Bacon revised the manuscripts before publication is certain. **Neither Bilston nor Miles, to whom the MSS were entrusted for final revision, could have given the world such a literary masterpiece. We have their writings. They are mediocre, barren of style, lacking the creative touch.** - **Alfred Dodd**, *Francis Bacon's Life-Story* 1986

The revised translation of the Bible was undertaken as a national work. It was carried out under the personal supervision of the King, but every record of the proceedings has disappeared. The British Museum does not contain a manuscript connected with the proceedings of the translators. In the Record Office have been preserved the original documents referring to important proceedings of that period. The parliamentary, judicial, and municipal records are, on the whole, in a complete condition, **but ask for any records connected with the Authorized Version of the Bible and the reply is: "We have none."** And yet it is reasonable to suppose that manuscripts and documents of such importance would be preserved. **Where are they to be found?**

Sir Francis Bacon (1561 –1626) was a man of many talents, a lawyer, linguist and composer. He mastered every subject he undertook; mathematics, geometry, music, poetry, painting, astronomy, classical drama and poetry, philosophy, history, theology and architecture. He was a man of many aims and purposes, **the father of modern science, remodeler of modern law, patron of modern democracy, and possibly the reviver of Freemasonry.** His life and works are extensively documented, and his intellectual accomplishments widely recognized, particularly in academic circles. **At the age of sixteen, he was sent to Paris 'direct from the Queens Hand' and there studied Egyptian, Arabian, Indian and Greek philosophy with particular attention given to the Ancient Mysteries and their Ritual Rites. He personally recorded that, while in Paris, he created a secret cipher system that could be inserted into a document without arousing suspicion.** While living in Europe, **Francis Bacon was initiated into the mysterious Order of the Knights Templar and learned a very special secret.** Before he returned to London, he travelled to France, Italy, Germany and Spain and at the age of twenty completely devoted himself to the study of law. **From his understanding of the secret information he had learned during his initiation into the Knights Templar, he conceived the idea of reactivating various Secret Societies and in 1580 founded the secret Rosicrosse Literary Society in Gray's Inn.** Later in the same year, he founded the **Lodge of Free and Accepted or Speculative Masons, also at Gray's Inn.**

### BIBLE DESCENT CHART

#### TRADITIONAL TEXT LINE

5210 Manuscripts. †

#### ANTIOCH

APOSTLES

ORIGINAL  
N.T. Manuscripts.  
30-90 A.D.

SYRIAN  
Manuscripts. (PESHITTA).  
100-200 A.D.

OLD LATIN & SYRIAC OF  
ORIGINALS. 100-200 A.D.

PAPYRI Manuscripts.  
(85%=TRAD.TEXT) †  
150-400 A.D.

UNCIAL & CURSIVE  
Manuscripts.  
(99%=TRAD.TEXT) †  
150-1500 A.D.

LATIN BIBLES  
(WALDENSIANS ETC.)  
1100 A.D.-1300 A.D.

ERASMUS GREEK N.T.  
1522 A.D.

MARTIN LUTHER BIBLE  
1522 A.D.-1534 A.D.  
(GERMAN)

#### PROVIDENTIAL PRESERVATION OF THE TEXT OF THE NEW TESTAMENT

CORRUPTION OF THE SCRIPTURES  
(Gnosticism, Arianism, pagan philosophy)



BIBLE OF:  
WALDENSIAN:  
(ITALIC)  
DONATISTS;  
GAULS;  
CELTS.  
120-1400 A.D.

\*  
*Morning Star*  
of  
the Reformation  
JOHN WYCLIFFE  
BIBLE  
(ENGLISH)  
1388 A.D.

REFORMATION  
1517 A.D.

ANABAPTISTS  
1626 A.D.

#### ALEXANDRIAN TEXT LINE

45 Manuscripts. †

#### ALEXANDRIA

PAPYRUS  
Manuscripts.  
(P66,P75,ETC.)  
200 A.D.

CLEMENT  
150-215 A.D.

ORIGEN  
184-254 A.D.

EUSEBIUS  
260-340 A.D.

VATICANUS  
Manuscripts.  
331 A.D.

SINAITICUS  
Manuscripts.  
331 A.D.

JEROME  
382 A.D.

ALEXANDRINUS  
Manuscript.  
450 A.D.

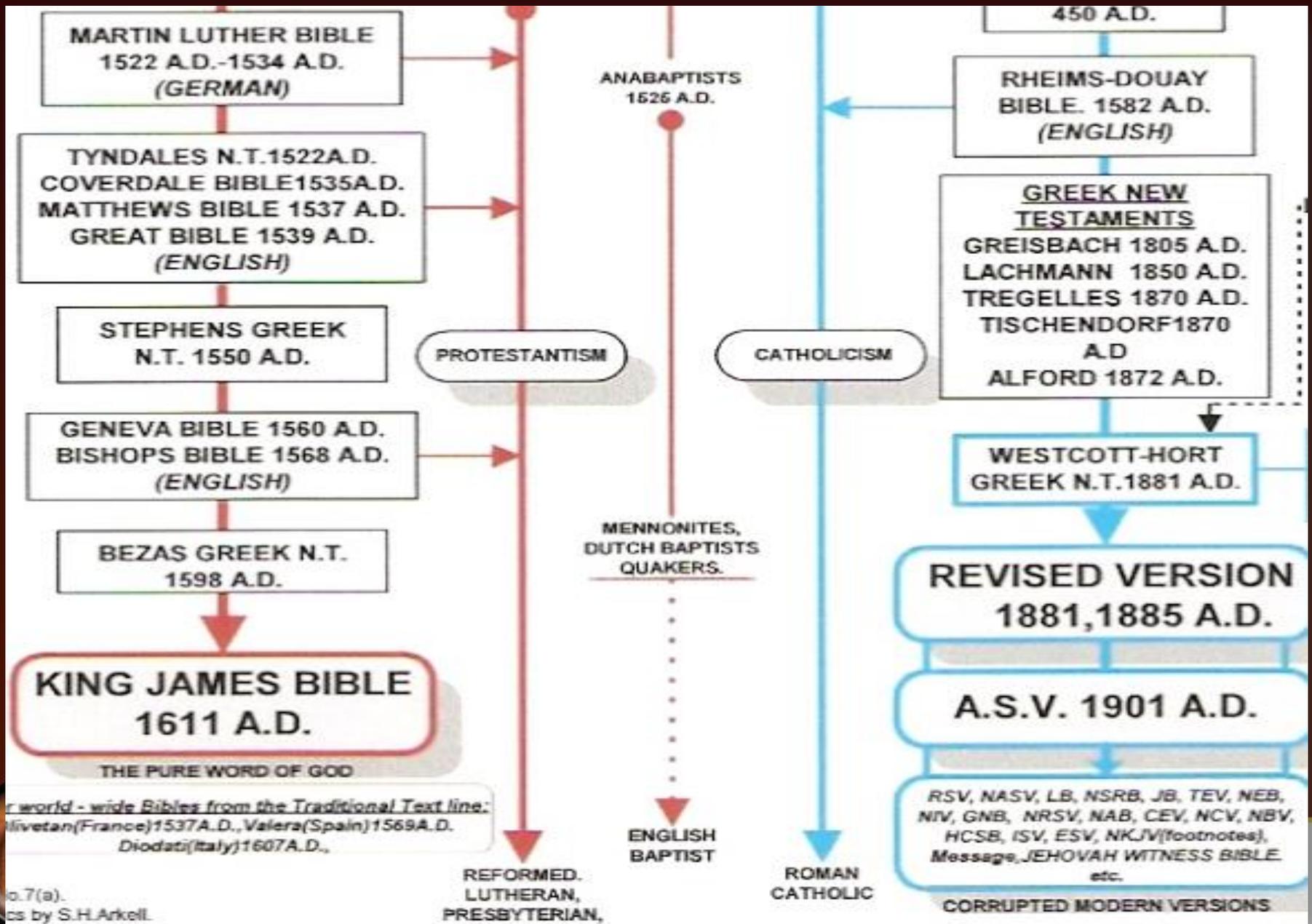
RHEIMS-DOUAY  
BIBLE. 1582 A.D.  
(ENGLISH)

CONSTANTINE  
312 A.D.

LATIN  
VULGATE  
382 A.D.



From KVJ Only type website



# Shift from Majority to Alexandrian By Westcott and Hort

## Timeline for the Replacement of the Received Text with the Egyptian Text

**1851** : Hort declares the Received Text to be Vile and Villainous at age 23 though he read very little of it.

**1853** : Jan.-Mar. - Westcott and Hort agree upon a plan of a revision of the text of the Greek Testament.

- Apr. 19th - Hort: "He (Westcott) and I are going to edit a Greek text of the New Testament some two or three years hence, if possible." (Life, Vol.I, p.250).

- June - Commercial publisher, Mr. Daniel Macmillan suggests to Hort that he should take part in an "interesting and comprehensive New Testament Scheme." Hort was to edit the text in conjunction with Mr. Westcott; the latter was to be responsible for a commentary, and Lightfoot was to contribute a N.T. Grammar and Lexicon. (Life, Vol.I, pp.240,241). When complete the sell 2 million copies in just a few days.

- Nov. 4th - Hort: "I went down and spent a Sunday with Westcott...We came to a distinct and positive understanding about our Gk. Test. and the details thereof. **We still do not wish it to be talked about**, but are going to work at once" (Life, Vol.I, p.264).

**1857**: Feb. 23rd - Hort to Westcott: "I hope to go on with the New Testament text more unremittingly" (Life, Vol.I, p.355).

First efforts to secure revision of the Authorised Version by five Church of England clergymen fails.

**1858**: Oct. 21st - Hort: "The principle literary work of these years was the revision of the Greek Text of the New Testament. All spare hours were devoted to it." (Life, Vol.I, p.399).

**1861**: Apr. 12th - Hort to Westcott: "Also - but this may be cowardice - I have a sort of craving that our text should be cast upon the world before we deal with matters likely to brand us with suspicion. I mean, a text, issued by men already known for what will undoubtedly be treated as dangerous heresy, will have great difficulties in finding its way to regions which it might otherwise hope to reach, and whence it would not be easily banished by subsequent alarms." (Life, Vol.I, p.445).

**1862**: Apr. 30th, May 1st - Hort: "It seems to be clearly and broadly directed to maintaining that the English clergy are not compelled to maintain the absolute infallibility of the Bible. And, whatever the truth may be, this **seems just the liberty required at the present moment**, if any living belief is to survive in the land." (Life, Vol.I, p.454).

# Shift from Majority to Alexandrian By Westcott and Hort

**1870:** Westcott and Hort print tentative edition of their Greek N.T. for private distribution only. (This they later circulated under pledge of secrecy within the company of N.T. revisers, of which they were members).

Feb. 10th - Southern Convocation of Church of England resolves that it is desirable to make slight revisions of the Authorized Version. Northern Convocation declines to cooperate.

-May - Committee of 18 elected to produce a Revised Version.

The 7 members of the N.T. Committee invite 18 others, making 25.

-May 29th - Westcott to Hort: "though I think that Convocation is not competent to initiate such a measure, yet I feel that as 'we three' are together it would be wrong not to 'make the best of it' as Lightfoot says. Indeed, there is a very fair prospect of good work, though neither with this body nor with any body likely to be formed now could a complete textual revision be possible. There is some hope that alternative readings might find a place in the margin." (Life, Vol.I, p.390).

-June 4th - Westcott to Lightfoot: "Ought we not to have a conference before the first meeting for Revision? There are many points on which it is important that we should agreed. The rules though liberal are vague, and the interpretation of them will depend upon decided action at first." (Life, Vol.I, p.391).

-July 1st - Westcott to Hort: "The Revision on the whole surprised me by prospects of hope. I suggested to Ellicott a plan of tabulating and circulating emendations before our meeting, which may prove valuable." (Life, Vol.I, pp.392,393).

-July 7th - Hort: "Dr. Westcott and myself have for above seventeen years been preparing a Greek text of the New -Testament. It has been in the press for some years, and we hope to have it out early next year." (Life, Vol.II, p.137).

-Aug. ? - Hort to Lightfoot: "It is, I think, difficult to measure the weight of acceptance won beforehand for the Revision by the single fact of our welcoming a Unitarian, if only the Company perseveres in its present serious and faithful spirit." (Life, Vol.II, p.140). (Dr. G. Vance Smith, a Unitarian scholar, was a member of the Revision Committee. At Westcott's suggestion, a celebration of Holy Communion was held on June 22nd before the first meeting of the N.T. Revision Company. Dr. Smith communicated but said afterwards that he did not join in reciting the Nicene Creed and did not compromise his principles as a Unitarian. The storm of public indignation which followed almost wrecked the Revision at the outset. At length however Dr. Smith remained on the Committee).

Year? - Hort wrote to Williams: "The errors and prejudices, which we agree in wishing to remove, can surely be more wholesomely and also more effectually reached by individual efforts of an indirect kind than by combined open assault. **At present very many orthodox but rational men are being unawares acted on by influences which will assuredly bear good fruit in due time,** (Occult Assistance?) if the process is allowed to go on quietly; and I cannot help fearing that a premature crisis would frighten back many into the merest traditionalism" (Hort, *Life of Hort*, I:400).

**1881:** Bishop Ellicott submits the Revised Version to the Southern Convocation.

-May 12th - Westcott and Hort's "The New Testament in the Original Greek" Vol. I published (Text and short Introduction).

-May 17th - the Revised Version is published in England, selling two million copies within four days. It fails however to gain lasting popular appeal.

-Sept. 4th - Westcott and Hort's "The New Testament in the Original Greek" Vol.II published (Introduction and Appendix).

The only voice defending the Textus Receptus was Dr Scrivener, probably the foremost scholar of the day in the manuscripts of the Greek New Testament and the history of the Text. But he was systematically outvoted by the Cambridge trio and out-done by Hort's powerful debating skill. When the revision was completed, they had altered the Greek Text in 5337 places, thus violating the original rule that had been set for the committee of not altering the Greek Text unless absolutely necessary to do so.

# Shift from Majority to Alexandrian By Westcott and Hort

[bibleready.org/Westcott\\_and\\_Hort.html](http://bibleready.org/Westcott_and_Hort.html)

I conclude with this summary by Barbara Aho:

## The New Testament Scheme

The progenitor of the Society for Psychical Research and the Fabian Society was the Cambridge University Ghost Society, founded in 1851. In 1853, two years after founding said Ghost Society, F.J.A. Hort and B. F. Westcott agreed, upon the suggestion of publisher Daniel Macmillan, to take part in "an interesting and comprehensive 'New Testament Scheme,'" that is, to undertake a joint revision of the Greek New Testament. (72) The project was withheld from public knowledge during the twenty years required by Westcott and Hort to complete the New Greek Text and during the subsequent ten years during which an English Revision Committee revised the 1611 Authorized Version. However, during this period of nearly thirty years, Drs. Westcott and Hort maintained their involvement in the Spiritualist pursuits of their various secret societies and political cabals: the Hermes Club, Ghost Society, Company of Apostles, and Eranus. The following entry appears in April, 1853 in *The Life and Letters of Fenton John Anthony Hort*:

"One result of our talk I may as well tell you. He (Westcott) and I are going to edit a Greek text of the New Testament some two or three years hence, if possible. Lachmann and Tischendorf will supply rich materials, but not nearly enough; and we hope to do a good deal with Oriental versions. Our object is to supply clergymen generally, schools, etc., with a portable Greek text which shall not be disfigured with Byzantine corruptions." (Italics in original) (73)

The elimination of "Byzantine corruptions" would be the substitution of minority (1%) Alexandrian manuscripts for the **Textus Receptus**, the Received Text which had been recognized for nearly two millennia of church history and which agrees with the majority (99%) of manuscripts extant. (74) Karl Lachmann (1793-1851) was professor of Classical and German Philology in Berlin, and also a German rationalist and textual critic who produced modern editions of the New Testament in Germany in 1842 and 1850. David Cloud expounds:

"(Lachmann) began to apply to the New Testament Greek text the same rules that he had used in editing texts of the Greek classics, which had been radically altered over the years... Lachmann had set up a series of several presuppositions and rules which he used for arriving at the original text of the Greek classics... He now began with these same presuppositions and rules to correct the New Testament which he also presupposed was hopelessly corrupted." (75)

## Shift from Majority to Alexandrian By Westcott and Hort

Lachmann furnished the critical authority for Drs. Westcott and Hort in their formulation of a method of Textual Criticism, known as the Westcott and Hort Textual Theory. They hypothesized that that the original New Testament text had survived in near perfect condition in two manuscripts other than the Received Greek Text, which theory according to translators of the **New King James Bible**, "has since been discredited for lack of historical evidence." (76) In **The Revision Revised**, the brilliant textual scholar Dean John William Burgon refuted the claims of the Westcott-Hort Theory as:

"...the latest outcome of that violent recoil from the Traditional Greek Text, -- that strange impatience of its authority, or rather denial that it possesses any authority at all, -- which began with Lachmann just 50 years ago (viz. In 1831), and has prevailed ever since; its most conspicuous promoters being Tregelles (1857-72) and Tischendorf (1865-72) . . . Drs. Westcott and Hort have in fact outstripped their predecessors in this singular race. Their absolute contempt for the Traditional Text, -- their superstitious veneration for a few ancient documents; (which documents however they freely confess *are not more ancient* than the 'Traditional Text' which they despise;) -- knows no bounds." (77)

Dr. Hort had, in fact, repudiated the authority of Scripture, writing to a Rev. Rowland Williams in 1858, "*There are, I fear still more serious differences between us on the subject of authority and especially the authority of the Bible.*" (78) To B.F. Westcott he wrote in 1860, "*But I am not able to go as far as you in asserting the infallibility of a canonical writing.*" (79) In response to this admission of a heretical position, Westcott wrote:

"For I too 'must disclaim settling for infallibility.' In the front of my convictions all I hold is the more I learn, the more I am convinced that fresh doubts come from my own ignorance, and that at present I find the presumption in favor of the absolute truth -- I reject the word infallibility -- of Holy Scripture overwhelming." (80)

Constantin Tischendorf (1815-74) was a German textual editor whom Dr. Frederick Scrivener of the English Revision Committee ranked "the first Bible critic in Europe." Tischendorf traveled extensively in search of ancient documents and was responsible for finding the two manuscripts most relied upon in the Westcott-Hort Greek Text, the *Codex Sinaiticus* and *Codex Vaticanus*. Tischendorf discovered (c. A.D. 1844) the *Vaticanus B* manuscript in the Vatican Library and *Sinaiticus A* in a waste basket in a Catholic Convent at the base of Mt. Sinai. (81) In **The Revision Revised**, Dean Burgon described for his English readers the corrupt character of the manuscripts primarily used by Westcott and Hort, not to revise the **Textus Receptus**, but to create an altogether *new* Greek Text.

## Shift from Majority to Alexandrian By Westcott and Hort

"It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS, besides, but even *from one another*. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. That *in different degrees* they all five exhibit a fabricated text. . . We venture to assure [the reader] without a particle of hesitation, that Aleph, B, D, are *three of the most scandalously corrupt copies extant*: -- exhibit *the most shamefully mutilated* texts which are anywhere to be met with: -- have become, by whatever process (for their history is wholly unknown), the depositories of the largest amount of *fabricated readings, ancient blunders, and intentional perversions of Truth*, -- which are discoverable in any known copies of the Word of God." (82)

The manuscripts in question were found to derive from an underground of occult scripture within Christendom that has been passed through successive generations since the apostolic era. As the occult Traditions have sought to infiltrate and transform the secular establishment, the Church has historically been attended by an Alexandrian Tradition, which seeks to smuggle Gnostic doctrines into the Sacred Canon via the "revision" or "correction" of Scripture. Bible scholar, Dr. Herman Hoskier parallels the folly of Israel returning to Egypt to the Anglican scribes searching for inspired writings in the ancient house of bondage:

"Nearly all revision appears to center in Egypt, and to suppose all the other documents wrong when opposed to these Egyptian documents is unsound and unscientific . . . those who accept the Westcott and Hort text are basing their accusations of untruth as to the Gospellists upon an Egyptian revision current 200 to 450 A.D. and abandoned between 500 to 1881, merely revived in our day and stamped as genuine." (83)

73. *Ibid.*, p. 250.

74. D.A. Waite, Th.D., Ph.D., *Defending the King James Bible*, The Bible For Today Press, 1992, pp. 54, 57.

75. David Cloud, *Way of Life Encyclopedia*, 1219 North Harns Road, Oak Harbor, WA 98277.

76. *New King James Version*, Preface, "The New Testament Text," Thomas Nelson Publishers, 1982.

77. John William Burgon, B. D., *The Revision Revised*, Dean Burgon Society Press, 1883, pp. 241-42, 270.

78. Arthur Hort, Vol. I., p. 400.

79. *Ibid.*, p. 422.

80. Arthur Westcott, *op. cit.*, Vol. I, p. 207.

81. John William Burgon, p. 319.

82. *Ibid.*, pp. 11, 12, 16.

83. David Otis Fuller, pp. 141-43.

## Shift from Majority to Alexandrian By Westcott and Hort

In light of the preceding, it seems particularly fitting that the founder of Jehovah's Witnesses, in his haste to accept the Westcott and Hort bible revisions, be buried under an Egyptian pyramid.

Watchtower Founder C. T. Russell Memorial Stone



*Side note: The name "Textual Receptus" is a Latin phrase created as an advertising blurb by Daniel Heinsius in the Elzevir's (Bonaventure and his nephew Abraham 1633 printed edition of Beza's first edition Greek text.*



# THE FINISHED PRODUCT FROM EITHER SIDE LOOKS BEYOND TAINTED

## The New Versions

Based on fewer manuscripts found in trash cans and don't agree over 7000 times put together by occultists Westcott and Hort and the RCC and rely heavily on the Latin.

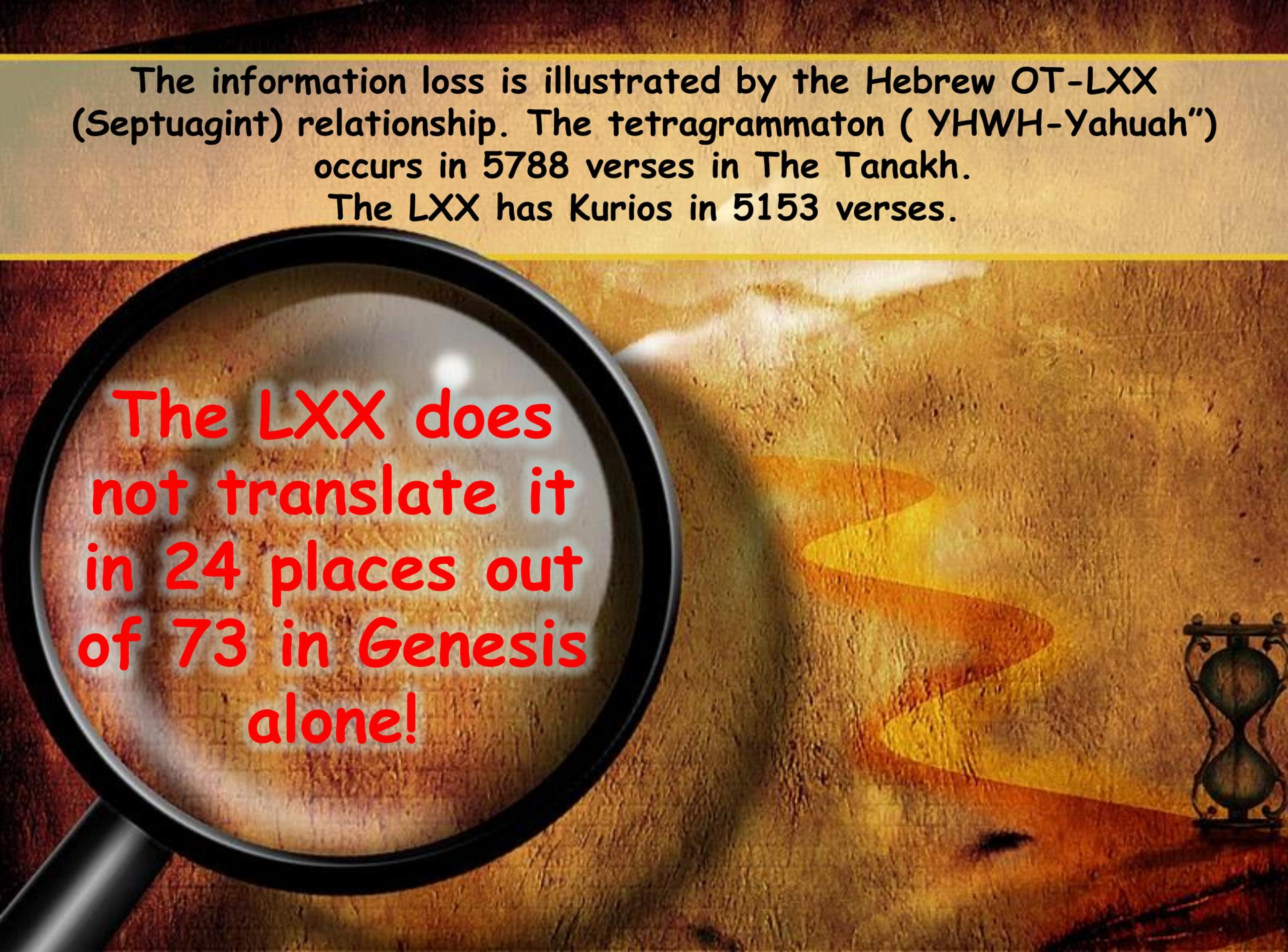
## The KJV

Based on more texts with but the English was composed by Francis Bacon, an occultist freemason who was more than likely inspired by John Dee, another Occultist, to encode the book when he created "Queens English". The Textus Receptus of the KJV is not the same as the original. Its based on Greek Mss and Greek Mss translated from the Latin. But there is not final KJV manuscript to check for accurateness.



This is why we need to look it up ourselves!

The information loss is illustrated by the Hebrew OT-LXX (Septuagint) relationship. The tetragrammaton (YHWH-Yahuah") occurs in 5788 verses in The Tanakh. The LXX has Kurios in 5153 verses.

A magnifying glass with a black handle and frame is positioned on the left side of the image. The lens is focused on a scroll of parchment. On the scroll, a glowing yellow path winds through the text. In the bottom right corner of the scroll, there is a small, ornate hourglass. The background of the scroll is a textured, aged parchment color.

**The LXX does  
not translate it  
in 24 places out  
of 73 in Genesis  
alone!**

THERE IS ONE AVENUE OF HOPE FOR THE EYEWITNESS ACCOUNTS



HOPE: AVENUE



While Aramaic is not preferred over Hebrew I would prefer it over Greek and Latin all day long.

Why? Because it is in the family of Hebrew so we can more easily see the actual words that the Hebrew Eyewitnesses were writing. We know they were not conversing in Greek.

We know Matthyahu was originally written in Hebrew. The fact that he would not have been an anomaly is disturbing because not one of these manuscripts have surfaced.

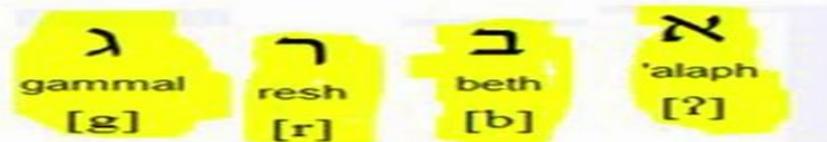
We also think the RCC didn't concentrate as much in revising the Aramaic as they did the Greek and Latin texts. They wanted to be as far way from Hebrew as possible.

Having said this, once again there are issues. Don't get your hopes up for a perfect Aramaic translation to save the day. Does not exist either. But I don't think we can ignore them even though they can be later manuscripts. If they help keep us in an Hebraic train of thought then they are profitable. Greek thought is very different than Hebrew.



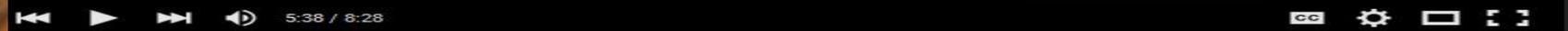
One example where the Aramaic is far superior than the Greek.  
 Simon the Leper vs Simon the Jar maker- The Greek translator got it wrong  
 because they are both spelled the same but pronounced different.

**Mat 26:1** And it came to pass, when Yahusha had finished all these sayings, he said unto his disciples,  
**Mat 26:2** Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.  
**Mat 26:3** Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,  
**Mat 26:4** And consulted that they might take Yahusha by subtilty, and kill him.  
**Mat 26:5** But they said, Not on the feast day, lest there be an uproar among the people.  
**Mat 26:6** Now when Yahusha was in Bethany, in the house of Simon the leper,  
**Mat 26:7** There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat,



GRBA-PRONOUNCED GAR-BAH FOR LEPER

GRBA- PRONOUNCED GAR-AH-BAH FOR POTTER OR JARMAKER



The Color of Yah - #1 Simon the Leper?



69 views

## A WORD ABOUT THE ARAMAIC

Aramaic is the ancient language of the Semitic family group, which includes the **Assyrians, Babylonians, Chaldeans, Arameans, Hebrews, and Arabs**. In fact, a large part of the modern Hebrew and Arabic languages is borrowed from Aramaic, including the **Alphabet**. The modern Hebrew (square) script is called "Ashuri", "Ashuri" is the Hebrew name for Assyrian, the name being used to signify the ancestor of the Assyrians, **Ashur the son of Shem, the son of Noah** (Genesis 10:22). **Aramaic is quoted in the very first book, Berisheth (Genesis) in Chapter 31:47**. In fact, many portions of the Old Testament are penned originally in Aramaic, including Daniel chapter 2:4 thru chapter 7.

Gen 31:43 And Laban answered and said to Ya'acob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that you see is mine: and what can I do this day to these my daughters, or to their children which they have born?*

Gen 31:44 Now therefore you come, let us make a covenant, I and you; and let it be for a witness between me and you.

Gen 31:45 And Ya'acob took a stone, and set it up *for* a pillar.

Gen 31:46 And Ya'acob said to his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

Gen 31:47 And Laban called it **Yagarsahadutha**:<sup>H3026</sup> but Ya'acob called it **Galeed**.<sup>H1567</sup>

Gen 31:48 And Laban said, This heap *is* a witness between me and you this day. Therefore was the name of it called **Galeed**:<sup>H1567</sup>

# A WORD ABOUT THE ARAMAIC

TOOLS Gen 31:47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.

INTERLINEAR BIBLES CROSS-REFS COMMENTARIES DICTIONARIES MISC

SHOW CANTILLATION MARKS  Masoretic Text  SHOW VOWEL POINTS

31:47 ויקרא-לו לבן יגר שהדותא ויעקב קרא לו גלעד:

Reverse Interlinear

English (KJV) [?]	Strong's	Root Form (Hebrew)	Parsing
And Laban	H3837	לָבָן <i>Laban</i>	
called	H7121	קָרָא <i>qara'</i>	PARSE
it	H3026	יָגַר שְׁהָדוּתָא <i>Yēgar Sahaduwthā' (Aramaic)</i>	
but Jacob	H3290	יַעֲקֹב <i>Ya'aqob</i>	
called	H7121	קָרָא <i>qara'</i>	PARSE
it Galeed.	H1567	גַּלְעָד <i>Gal'ed</i>	

Lexicon :: Strong's H3026 - Yēgar Sahaduwthā' (Aramaic) Aa

יָגַר שְׁהָדוּתָא

Transliteration  
Yēgar Sahaduwthā' (Aramaic)

Pronunciation  
yegar' sah-had-ū-thā' (Key)

Part of Speech  
proper locative noun

Root Word (Etymology)  
From a word derived from an unused root (meaning to gather) and a derivation of a root corresponding to שָׁהַד (H7717)

KJV Translation Count — Total: 1x

The KJV translates Strong's H3026 in the following manner: Jegarsahadutha (1x).

Outline of Biblical Usage

- I. Jegar-sahadutha = "witness heap"
  - A. the mound of stones raised as witness between Jacob and Laban, called by Jacob in Hebrew 'Galeed'

Strong's Definitions [?] (Strong's Definitions Legend)

יָגַר שְׁהָדוּתָא *Yēgar Sahādūwthā'*, yegar' sah-had-oo-thaw'; (Aramaic) from a word derived from an unused root (meaning to gather) and a derivation of a root corresponding to H7717; heap of the testimony; Jegar-Sahadutha, a cairn East of the Jordan:—Jegar-Sahadutha.

Gesenius' Hebrew-Chaldee Lexicon

יָגַר, m. Ch. a hill, a heap of stones. Gen. 31:47. (Syr. יָגַר id.)

(related entry)

שְׁהָדוּתָא f. a Chald. (and Syr.) word (used by Laban, an Aramean), in its emphat. state, witness, testimony, Gen. 31:47.

# A WORD ABOUT THE ARAMAIC

Lexicon :: Strong's H7717 - sahed Aa

**שָׁהַד**

<b>Transliteration</b> sahed	<b>Pronunciation</b> sä·häd' (Key)
<b>Part of Speech</b> masculine noun	<b>Root Word (Etymology)</b> From an unused root meaning to testify

**Dictionary Aids**  
TWOT Reference: 2238

**KJV Translation Count — Total: 1x**  
The KJV translates Strong's H7717 in the following manner: record (1x).

**Outline of Biblical Usage**  
/. witness

**Strong's Definitions [?]** (Strong's Definitions Legend)  
שָׁהַד sāhēd, saw-hade': from an unused root meaning to testify; a witness:—record.

**Gesenius' Hebrew-Chaldee Lexicon**  
שָׁהַד (with Kametz impure, like participles Peal in the Aramaean dialects) m. a witness, once found, Job 16:19. Whence—

**Word / Phrase / Strong's Search**

**Concordance Results Using KJV**  
Strong's Number **H7717** matches the Hebrew שָׁהַד (sahed), which occurs 1 times in 1 verses in the Hebrew concordance of the KJV

**TOOLS**  **Job 16:19** Also now, behold, my witness is in heaven, and my record **H7717** is on high.



# A WORD ABOUT THE ARAMAIC

Lexicon :: Strong's H1567 - Gal'ed Aa

גלעד

<b>Transliteration</b>	<b>Pronunciation</b>
Gal'ed	gal-äd' (Key)
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
proper locative noun	From גל (H1530) and עד (H5707)

**KJV Translation Count — Total: 2x**

The KJV translates Strong's H1567 in the following manner: Galeed (2x).

**Outline of Biblical Usage**

- I. Galeed = "witness heap"
- A. the pile of stones heaped up between Jacob and Laban to certify their covenant; located on Mt Gilead

**Strong's Definitions [?]** (Strong's Definitions Legend)

גלעד Gal'éd, gal-ade'; from H1530 and H5707; heap of testimony: Galeed, a memorial cairn East of the Jordan.—Galeed.

Lexicon :: Strong's H1530 - gal Aa

גל

<b>Transliteration</b>	<b>Pronunciation</b>
gal	gal (Key)
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
masculine noun	From גלגל (H1556)

**Dictionary Aids**

**TWOT Reference:** 353a

**KJV Translation Count — Total: 35x**

The KJV translates Strong's H1530 in the following manner: heap (18x), wave (14x), spring (1x), billow (1x), of (1x).

Lexicon :: Strong's H5707 - 'ed Aa

עד

<b>Transliteration</b>	<b>Pronunciation</b>
'ed	äd (Key)
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
masculine noun	Contracted from עד (H5749)

**Dictionary Aids**

**TWOT Reference:** 1576b

**KJV Translation Count — Total: 69x**

The KJV translates Strong's H5707 in the following manner: witness (69x).



## A WORD ABOUT THE ARAMAIC

Gesenius' Hebrew-Chaldee Lexicon

גִּלְעָד [Gilead], pr.n.—(1) of several men, as—  
(a) a son of Machir, grandson of Manasseh, Nu. 26:  
29, 30. Hence patronym. גִּלְעָדִי Jud. 11:1; 12:7.—  
(b) Jud. 11:1, 2.—(c) 1 Ch. 5:14.

(2) with the art. הַגִּלְעָד ("hard, stony region;"  
according to Gen. 31:41, i.q. הַגִּלְעָד "hill of witness"  
[which is of course the true etymology]), Gilead, a  
region of Palestine beyond Jordan. It properly de-  
signates the mountain district to the south of the  
river Jabbok (Gen. 31:21—48; Cant. 4:1), with a  
city of the same name (Hos. 6:8; comp. Jud. 12:7,  
LXX. which appears to be the same as גִּלְעָדִי  
(גִּלְעָדִי), where there are now two mountains (Jebel Jelad and  
Jelad), with the ruins of cities of the same names  
(see Burckhardt's Travels, Germ. edit. ii. page 599).  
It is hence applied to the whole mountain tracts be-  
tween Arnon and Bashan, inhabited by the tribes of  
Gad, Reuben, and the half tribe of Manasseh (now  
called *البلقاع* [*el-Belka*] and *جبل عجلون* [*Jebel-*  
*'Ajlun*]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5; 13:  
10, 11, 31; Am. 1:3, 13. It is therefore used for the  
tribes of Gad and Reuben, Ps. 60:9; 108:9; for the  
tribe of Gad, Jud. 5:17, comp. 5:16; although also,  
from the variety of usage in any thing of the kind, 1Sa.  
13:7, the land of Gad and Gilead are spoken of to-  
gether. It once comprehends even Bashan, and extends  
to the northern boundary of Palestine, Deu. 34:1.



## A WORD ABOUT THE ARAMAIC

**Mt. Karkom** was a Qodush mountain, with hundreds of archaeological sites and thousands of rock carvings on and around the mountain. The interest in this remote place in the Negev desert is due to a possible identification with Mount Sinai, where Moshe received the Ten Words.



Mt. Karkom



Along the trail that ascends to the top of the hill is a mysterious circle of stones. Along the peripheral of the circle are black stones, and inside the circle are bright yellowish stone.

This might have been either an altar, or a monument to some important event. The archeologists dug into the circle in order to explore it, then returned the pile back to its original state. They did not find bones, ruling out its use as a tomb. What they did find was a single small white cube! What did the cube mean to the builders of this pile of stones?.. Yet another puzzle to solve.

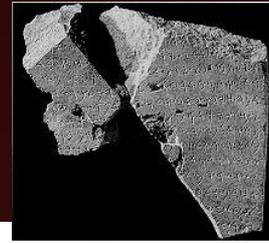


This pile of rocks was apparently a monument. The Bible described the erection of several monuments. For example, the case of the monument (Hebrew: Galeed) of Jacob and his uncle Laban (*Genesis 31, 44-48*):

“Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegarsahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;”.

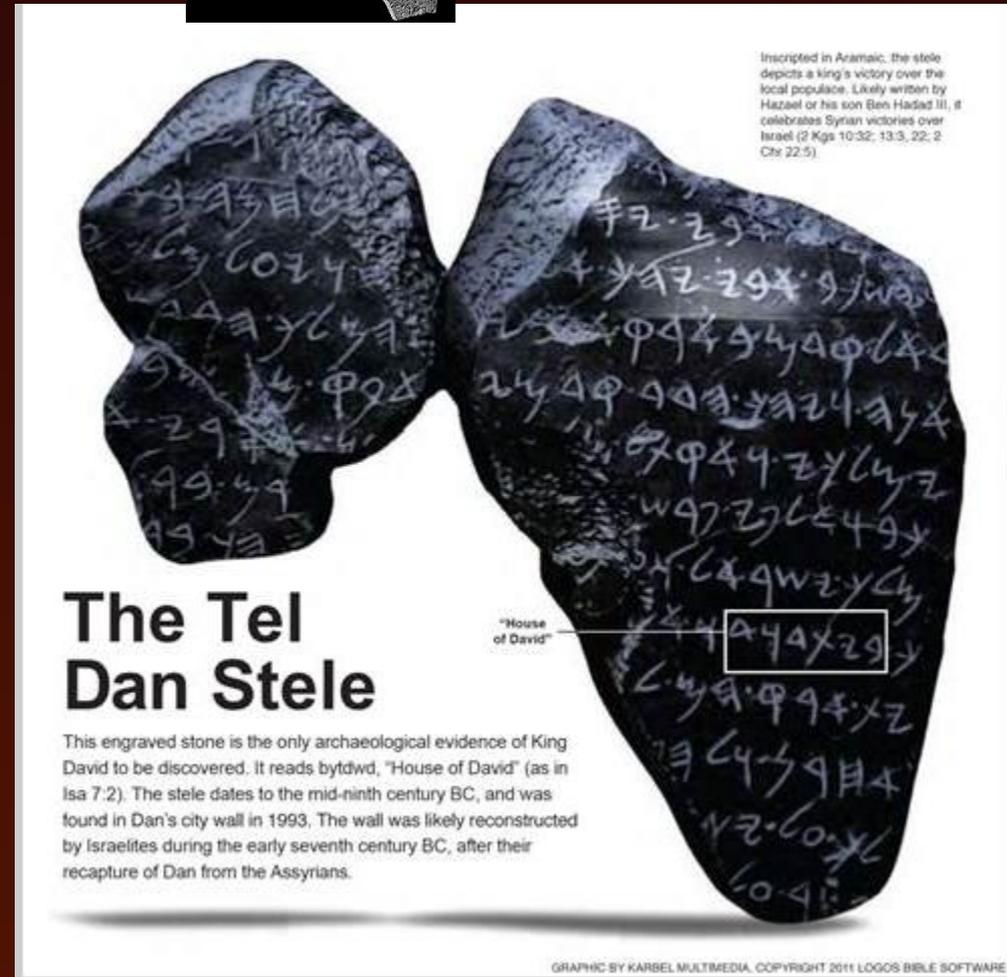
## A WORD ABOUT THE ARAMAIC

## A WORD ABOUT THE ARAMAIC



Tel Dan Inscription.

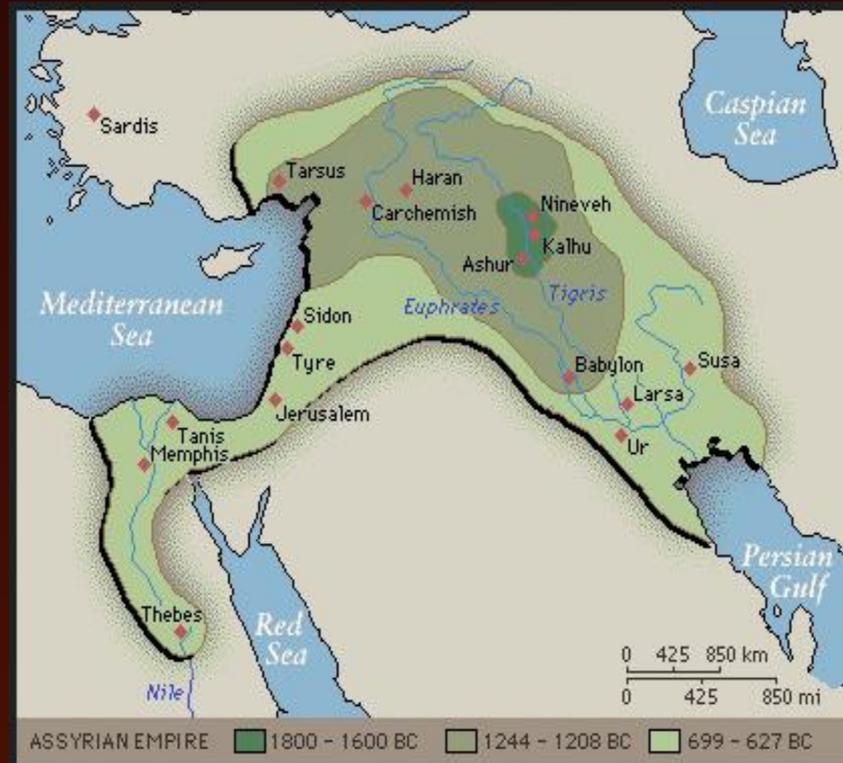
The first known inscriptions of Aramaic date to the late tenth or early **ninth century B.C.** In a phenomenal wave of expansion, Aramaic spread over Palestine and Syria and large tracts of Asia and Egypt, replacing many languages, including Akkadian and Hebrew. For about one thousand years it served as the official and written language of the Near East, officially beginning with the conquests of the Assyrian Empire, which had adopted Aramaic as its official language, replacing Akkadian.



*Medium: Basalt Stele. Approximate Date: 9th-8th century B.C. Place of Discovery: Tel Dan, Galilee, Israel. Current Location: Israel Museum, Jerusalem*

## A WORD ABOUT THE ARAMAIC

During the later Chaldean (Neo-Babylonian) and Persian conquests, **Aramaic had become the international medium of exchange.** Despite Hellenistic influences, especially in the cities, that followed the conquests of Alexander the Great of Macedonia, Aramaic remained the vernacular of the conquered peoples in the Holy Land, Syria, **Mesopotamia** and the adjacent countries. It ceded only to Arabic in the ninth century A.D., two full centuries after the Islamic conquests of Damascus in 633, and Jerusalem in 635. **Aramaic has never been totally supplanted by Arabic.**



**Aramaic had been adopted by the deported Israelites of Transjordan, exiled from Bashan and Gilead in 732 B.C. by Tiglath-Pileser III, the tribes of the Northern Kingdom by Sargon II who took Samaria in 721, and the two tribes of the Southern Kingdom of Judah who were taken into captivity to Babylon by Nebuchadnezzar in 587. Hence, the Israelites who returned from the Babylonian Captivity brought Aramaic back with them to the Home Land, and this continued to be their native tongue throughout the lifetime of Eshoo Mshikha.**

## A WORD ABOUT THE ARAMAIC

*The Aramaic Inscription of the Tomb of Abba was uncovered north of the Old City of Jerusalem. On the wall above the repository is an Aramaic inscription in ancient Hebrew letters (**very unusual in the Second Temple period**) which reads:*

*I, Abba, son of the priest  
Eleaz(ar), son of Aaron the high (priest),  
I, Abba, the oppressed  
and the persecuted (?),  
who was born in Yahrushalom,  
and went into exile into Babylonia  
and brought (back to Jerusalem)  
Mattathi(ah),  
son of Jud(ah), and buried him in a  
cave which I bought by deed*



## A WORD ABOUT THE ARAMAIC

During the Hellenistic period of the Seleucids, **Aramaic ceased to be a uniform language**, when various dialects began to form, due to regional influences of pronunciation and vocabulary. Some of these dialects became literary languages after the differences had increased. **The language, henceforth, divided into an Eastern branch, with a number of dialects, and a Western branch with its dialects, but all of which retained a great similarity.**



## A WORD ABOUT THE ARAMAIC



**OBVERSE:** Five stringed lyre surrounded by Aramaic inscription: SHNT AHT LGALT YSRAL (year one to the freedom of Israel).

**REVERSE:** Palm branch within wreath surrounded by Aramaic inscription: SHMOWN NSYA YSRAL (Shimon the prince of Israel), all within dotted circle.

*Aramaic Coins from Judea; A.D. 132-135  
A.D. From the period of the 2nd Revolt.*

## A WORD ABOUT THE ARAMAIC



An Aramaic letter from Simon bar Kochba to Yehonathan bar Be'aya, written during the Jewish revolt 132-135 CE.

Aramaic can be dated to five periods, dating from inscriptions that go back to the first millennium B.C.:

1. Old Aramaic, 925-700
2. Official or Imperial (Assyrian) Aramaic, 700-200  
(when the language was still uniform)
3. Middle Aramaic, 200 B.C. - 200 A.D.
4. Late Aramaic, 200-700
5. Modern Aramaic, 700 to our time

The Aramaic in which the Bible called "Assakhta Peshitta" is written, known as the Peshitta Text, is in the dialect of northwest Mesopotamia as it evolved and was highly perfected in **Orhai**, once a city-kingdom, later called **Edessa by the Greeks**, and now called Urfa in Turkey. **Harran, the city of Abraham's brother Nahor, lies 38 kilometers southeast of Orhai.** The large colony of Orhai Jews, and the Jewish colonies in Assyria in the kingdom of Adiabene whose royal house had converted to Judaism, possessed most of the Bible in this dialect, the Peshitta Tanak.

## A WORD ABOUT THE ARAMAIC

**Greeks had called Aramaic** by a word they coined, '**Syriac**', and this *artificial term* was used in the West, but not in the East, where it has always been known by its own name, '**Lishana Aramaya**' (the Aramaic Language). Modern Eastern Aramaic has sixteen dialects, spoken by Christians and Jews, and a widely spoken western dialect. Modern Western Aramaic is spoken in three small villages north of Damascus, but in a very mixed form with words borrowed from Arabic and Turkish.

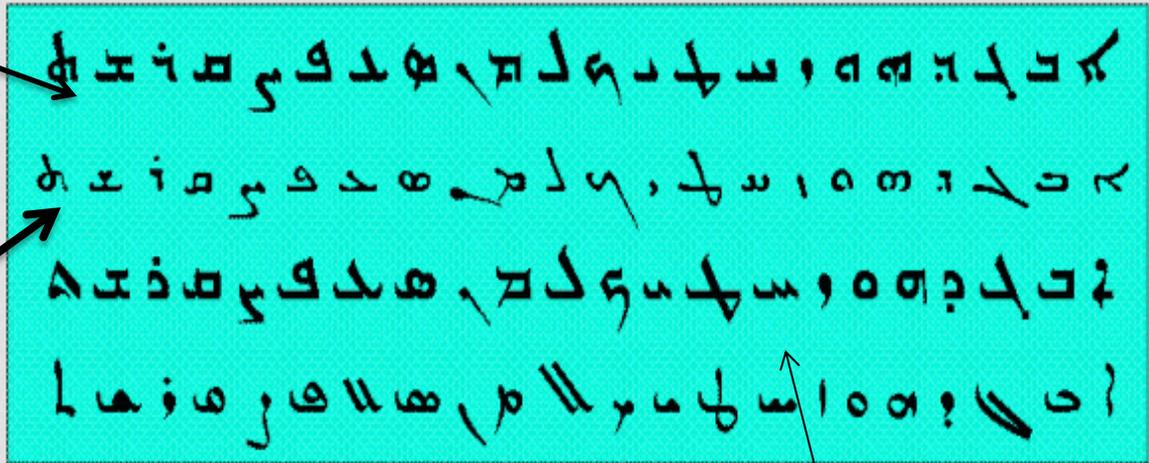


**Edessan coin depicting King Abgar Ukkama, the world's first Christian King.**

This Peshitta version of the Old Testament was taken over by all the Churches in the East, which used, and still use Aramaic, as far as India, and formerly in Turkestan and China. **The Peshitta Tenakh was completed during Apostolic times with the writings of the New Testament.**

## A WORD ABOUT THE ARAMAIC

### The Assyrian Alphabet



- Christian manuscripts in Eastern Aramaic are written in the ancient script called Eastern Estrangela (round, thick set) with no vowel markings.
- After the fifth century A.D., two different scripts developed. In the West, a script (of which half the letters no longer resemble the Estrangela), called 'Serto' (strophe) is used, with five capital Greek letters for vowels, written on their side, above or below the letters.
- In the Eastern script, called 'Madinkhaya' (Eastern) or 'Swadaya' (Contemporary), only five of the twenty-two letters have been slightly modified. To indicate the seven vowels there are various accents, with two different strokes to indicate the semi-vowels, resembling the Jewish systems of Tiberias or of Babylon.

- The last line is Modern Western Serto Script

## A VERY INTERESTING WORD ABOUT THE ARAMAIC

Modern Aramaic, in its various dialects, is spoken in modern-day Iraq, Iran, Syria, Israel, Lebanon, and the various Western countries to which the native speakers have emigrated, including Russia, Europe, Australia and the United States.

# The Aramaic New Testament

*Galilean Aramaic in the Context of Early Christianity*

## What is Galilean Aramaic?

**Early Galilean Aramaic**, the mother tongue of Yahusha, is a language that has all but fallen into obscurity. It is perhaps one of the least understood of the ancient Aramaic dialects and is very distinct.



## A WORD ABOUT THE ARAMAIC

**Galilean Aramaic** (increasingly referred to as **Jewish Palestinian Aramaic**) is a Western dialect of Aramaic. Its closest contemporary cousins were Samaritan Aramaic and Christian Palestinian Aramaic (CPA), all of which share similar features. While there are a number of modern Eastern Aramaic dialects, the *only* dialect of Western Aramaic that survives to this day is spoken in the three villages of *Ma'loula*, *Bakh'a*, and *Jub'addin* in Syria (collectively known as the *Ma'loula* dialect). Sadly with current events and violence in the middle east, the fate of this dialect is uncertain.



## A WORD ABOUT THE ARAMAIC

Galilean was so very distinct from other contemporary dialects spoken during Yahusha's' lifetime, such as Yahudum Aramaic, **that a Galilean could be told apart simply by their speech.** Indeed we find this very thing happening in the New Testament:

“After a little while the bystanders came up and said to Peter, ‘Certainly you are also one of them, **for your accent betrays you.**’” – Matthew 26:73



Because of how Galileans spoke differently, early Yahudum Rabbis thought poorly of them, accusing them of “sloppy speech.” There are several anecdotes in the *Talmud Bavli* (the “Babylonian Talmud”) where Galileans are mocked due to how they didn’t **distinguish between certain consonants and vowels** — sounds that were much **more distinct and articulate in the prevalent Judean/Babylonian dialect.** One such story even **forbid Galileans from speaking in the Temple** for fear that they might mispronounce something and offend Yahuah.

## A WORD ABOUT THE ARAMAIC

However, despite these differences, after the fall of the Temple in 70 AD, there was a large migration of rabbis from Judea into Galilee, and that is when the dialect flourished. Works such as *Talmud Yerushalemi* (the “Palestinian Talmud”) and the *Rabba* series of Jewish Biblical commentary were penned, and large schools were founded. The era of “Classical” Galilean (the “granddaughter dialect” to that which Yahusha spoke) began and it continued into the Byzantine period.





## A WORD ABOUT THE ARAMAIC

As these scribes transmitted and re-copied these texts over the next thousand years, they were amazed at how many *“errors”* they found in them. *They took it upon themselves to freely correct the spelling and grammar mistakes wherever they came across them.* At the time, they did not realize *that most of these “errors” were not mistakes at all, but were proper Galilean Aramaic.*

It was not until the discovery of Galilean manuscripts in a genizah in Cairo, Egypt that scholars had realized what had happened. A genizah for all intents and purposes, is a manuscript “cemetery” where old, worn-out manuscripts were retired and eventually ceremonially buried. These old manuscripts displayed “uncorrected” features that made sense of a number of curiosities about Galilean that scholars had been pondering over for a very long time. From there, they were able to paint a better picture about the dialect.



## A WORD ABOUT THE ARAMAIC

The **Cairo Geniza** is a collection of some **300,000 Jewish manuscript fragments** that were found in the *geniza* or storeroom of the Ben Ezra Synagogue in Fustat or Old Cairo, Egypt. These manuscripts outline a 1,000-year continuum (870 CE to 19th century) of Jewish Middle-Eastern and North African history and comprise the largest and most diverse collection of medieval manuscripts in the world. The Genizah texts are written in various languages especially Hebrew, Arabic and Aramaic mainly on vellum and paper, but also on papyrus and cloth. In addition to containing Jewish religious texts such as Biblical, Talmudic and later Rabbinic works (some in the original hands of the authors), the Genizah gives a detailed picture of the economic and cultural life of the North African and Eastern Mediterranean regions, especially during the 10th to 13th centuries. It is now dispersed among a number of libraries, including the libraries of Cambridge University and the University of Manchester. Some additional fragments were found in the Basatin cemetery east of Old Cairo, and the collection includes a number of old documents bought in Cairo in the later 19th century. (From Wikipedia)



Solomon Schechter (above) a Cambridge scholar after seeing samples of manuscripts in 1896 went to the Ben Ezra synagogue and brought back to England as many documents as he could. **Geniza fragments can be found today at Cambridge University, The Jewish Theological Seminary of America, Oxford University, The John Rylands Library, the University of Pennsylvania and several other libraries.**

## A WORD ABOUT THE ARAMAIC

These particular discoveries about Galilean are so recent (most made in the past ~50 years) that to this day, nearly *every* grammar written on the Galilean dialect to date (Dalman, Oderberg, Stevenson, Levias, Marshall, etc.) **has fallen victim to these corrupt “corrections.”** The two grammars that are based upon sound principles (Fassberg and Sokoloff) are based on translational language and are not available in English respectively. **There is still no properly articulated syntax.**

This means that anyone who wants to learn Galilean has a huge task ahead of them, and must first learn classical Aramaic dialects before turning to a more holographic approach and hard-to find resources. Even today, Galilean tends to give scholars who are more familiar with the more prolific Eastern Aramaic dialects pause with its unusual spelling, vocabulary, and grammar.



## A WORD ABOUT THE ARAMAIC

### Differences of Dialect

**Galilean Aramaic** or ) סוריסטון *Suriston*) is an obscure, Western dialect of Aramaic. Where it shares a great deal of core vocabulary and grammar with other Aramaic dialects (as all dialects do) there are a large number of quirks and differences that make it unique.

**First is Galilean's phonology**, or how they pronounced words. The Eastern Aramaic speakers who were prominent in Judea prided themselves on articulate speech and viewed Galileans "loose" pronunciation with contempt. Where they would pronounce what are known as the Emphatic Consonants and Gutturals with exactness, such sounds were softened in Galilean. **Several consonants that were distinct in Eastern Aramaic were blurred or interposed by Galileans and unstressed vowels tended to reduce to simple *shwas* (like the vowel in "up").** Vowels also tended to be different in places than a Judean would expect. For example, where the Sabbath was classically referred to as *šabta*, in Galilean they pronounced it *šubta*.



## A WORD ABOUT THE ARAMAIC

**Second is Galilean's vocabulary.** Like the differences inherent between British and American English, Galilean differed in its choice of words, as well as many of the meanings of words held in common. For example, the Aramaic verb *som* (which means “to put” or “to place”) is completely **ubiquitous in most Aramaic dialects**. It is even recorded in the Syriac Peshitta as part of Jesus' last words “*abba b-idaik sa'em 'na ruh*” (“Father, into your hands I **commend** my spirit”) and appears in the same volume in nearly 800 other places. **However, *som* is completely absent in Galilean**. It does not occur even once in the entire known corpus. Galilean also employs a rather large number of loan words from **Koine Greek (including its autonym *Suriston*) as well as Latin**.

**Third is Galilean's grammar.** This has as much to do with word order as it does do with how words are used. A very common example is the Present Participle. In Galilean it is used very much like the English Present Tense (“I go.”) rather than a true Participle (“I am going.”) as it appears in other dialects and it is used in much higher frequency.



## A WORD ABOUT THE ARAMAIC

**Last is Galilean's orthography**, or method of spelling. Like nearly all other Aramaic dialects, Galilean is written without using true vowels. Instead, **half-vowel letters (which represent our a, y and w) are used in combinations such as doubling them to indicate diphthongs.** This was the precursor to the modern Hebrew vowel system known as "Tiberian" which gets its name from the Sea of Tiberias (better known as the Sea of Galilee). **Galileans were also known to interchange *𐤀alef* and *𐤁he* at the end of words, and opted to spell phonetically rather than classically.**

With all of these differences, a Galilean speaker tended to stick out with their speech in Jerusalem as much as someone from the American South sticks out in New England (and vice versa).



## A WORD ABOUT THE ARAMAIC

<http://aramaicnt.com/files/Assemani%20Bibliotheca%20Orientalis.pdf>

### A First Century Peshitta Manuscript, Dated and Signed!

William Cureton (1808 – 17 June 1864) was an English Adams' Grammar School Orientalist, born in Westbury, Shropshire. After being educated at the Adams Grammar School in Newport, Shropshire Christ Church, he took orders in 1832, became a chaplain of Christ Church, sublibrarian of the Bodleian and, in 1837, assistant keeper of manuscripts in the British Museum. Cureton became best known for his discovery of an old Syriac (Aramaic) manuscript of the four Gospels named after him- the Curetonian manuscript.

In 1845, he wrote the following:

Translations were certainly made from the Greek into Syriac at a very early period. There seems to be no good ground for questioning the tradition universally received among all those churches which make use of it, that the Peshito version of the Scriptures was made in Apostolic times\*. And it appears a very reasonable

\* In a Syriac MS. in the Vatican there is a note, relative to a copy of one of the Gospels formerly belonging to a church at Bagdad, said to have been written at Edessa by Achæus, a friend of one of the disciples of Adæus, the Apostle of Edessa, who also is said to have been the author of the Peshito version. See J. S. Assemani Bibliotheca Orientalis, Vol. ii. p. 486.







## A WORD ABOUT THE ARAMAIC

Giuseppe Simone Assemani was born on 27 August 1687 in [Hasroun, Mount Lebanon](#).<sup>[1]</sup> When very young he was sent to the [Maronite College](#) in [Rome](#), and was transferred thence to the [Vatican library](#). He was [ordained priest](#) on 21 September 1710.<sup>[2]</sup> In 1717 he was sent to Egypt and Syria to search for valuable manuscripts, and returned with about 150 very choice ones. In 1735 [Pope Clement XII](#) sent him again to the East where he presided over the [1736 Maronite Synod of Mount-Lebanon](#), which laid the foundations for the modern [Maronite Church](#). He returned with a still more valuable collection. He later played a significant role in mediating several crises in the Maronite Church hierarchy by virtue of his influence in Rome and his knowledge of the Maronite Church.

On his return he was made, in 1739, First Librarian of the [Vatican library](#). As reward of his activity he was consecrated [titular archbishop](#) of [Tyre](#) on 7 December 1766.<sup>[3]</sup> by Prince Henry Cardinal Stuart, Duke of York. He died in Rome on 13 January 1768.

When appointed librarian of the Vatican library he instantly began to carry into execution most extensive plans for editing and publishing the most valuable manuscript treasures of the Vatican. His main work is:

- *Bibliotheca Orientalis Clementino-Vaticana in qua manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Aethiopicos, Graecos, Aegyptiacos, Ibericos, et Malabaricos, jussu et munificentia Clementis XI Pontificis Maximi ex Oriente conquisitos, comparatos, et Bibliothecae Vaticanae addictos Recensuit, digessit, et genuina scripta a spuris secrevit, addita singulorum auctorum vita, Joseph Simonius Assemanus, Syrus Maronita* (Rome, 1719–1728), 9 vols folio

*The Bible of the Maronite church is- **The Peshitta***

*His description of the Gospels manuscript referenced above is doubtless a Peshitta manuscript, whose original exemplar was dated AD 78. The Maronite Church would have used nothing but a Peshitta manuscript for its church liturgy, readings and homilies in the 18<sup>th</sup> century and prior.*

## A WORD ABOUT THE ARAMAIC

*His description of the Gospels manuscript referenced above is doubtless a Peshitta manuscript, whose original exemplar was dated AD 78. The Maronite Church would have used nothing but a Peshitta manuscript for its church liturgy, readings and homilies in the 18<sup>th</sup> century and prior.*

*There is a lot of controversy about which New Testament manuscripts are the closest to the original manuscripts, but there is no known manuscript with an actual date on it which assures it was actually written in the first century, except this one of the Gospels which is noticed, cited and translated by Giuseppe Assemani in 1728.*

*The specificity of the citation is compelling, inspiring the trust of the reader that the scribe who wrote it was testifying to the day, month and year of the writing of the manuscript -(AD 78 in a traditional 1<sup>st</sup> century date method using 311 BC as a starting point). He also named the copyist as "Abhay, fellow Apostle Mar Maray, the disciple of Addai, who was the Apostle" (of Jesus)!*

*But I am not surprised I have seen many other evidences that the Peshitta was not only written in the 1<sup>st</sup> century, but that it is the original God written New Testament. They will be forthcoming. For now, I can say that the very best evidence I know is the Peshitta itself. If you read it and compare it to other New Testaments, either the Aramaic text itself, or a good translation of it, you will see and hear the divinity of its words, if you read it with your heart and mind in The Spirit by whom it was written. I will go even a step further and say, if you read the Peshitta in The Spirit by whom it was written, you will hear, not only the words, but the very voice of God*



## A WORD ABOUT THE ARAMAIC

“Although the subject is highly controversial with some, the author has examined carefully the differences between the texts and found that the words themselves show that the Greek Manuscripts are translations of the Aramaic Manuscripts. However, the author finds no evidence from the Aramaic or Greek Manuscripts suggesting that the Aramaic NT was a translation of the Greek. This contradicts the theory of most Western NT scholars”.

“Assyrian Christians have always maintained that the original NT is preserved in the Peshitta NT, as they call it, meticulously copied since the days of the Apostles. They claim that the Greek manuscripts were translated from the Peshitta NT”.



# Was the New Testament Really Written in Greek?

A Concise Compendium of the Many Internal and External Evidences of  
Aramaic Peshitta Primacy



Revelation 1:8

**I am Aleph and Tau, the beginning and the ending says the Lord God, who is and who was and who is to come, the Almighty.**

Compiled by Raphael Lataster

Foreword by Andrew Gabriel Roth



One more example where Aramaic can give us another, perhaps better option to explore.

### 6. Eunuch or believer? – Matthew 19:12 / Acts 8:27

The KJV says (Matthew 19:12): “For there are some **eunuchs**, which were so born from *their* mother’s womb: and there are some **eunuchs**, which were made **eunuchs** of men: and there be **eunuchs**, which have made themselves **eunuchs** for the kingdom of heaven’s sake. He that is able to receive *it*, let him receive *it*.”

The KJV says (Acts 8:27): “And he arose and went: and, behold, a man of Ethiopia, an **eunuch** of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,”

The word in the Peshitta **ܩܘܢܘܨܐ**, translated as “eunuch” by Zorba, also means “believer”, as well as other similar words.

The word in question is **ευνουχος** (*eunoukkos*) which is where our word “eunuch” comes from. The fact of the matter is that **ευνουχος** (*eunoukkos*) **shouldn't be here at all**. Also note that the **Ethiopian** eunuch



## One more example where Aramaic can give us another, perhaps better option to explore.

had come to Jerusalem to worship. This makes things even stranger when we take a quick look at Deuteronomy 23:1

Deuteronomy 23:1 [KJV]

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

Deuteronomy 23:1 [NIV]

No one who has been emasculated by crushing or cutting may enter the assembly of the LORD.

How could this be then? What is a eunuch doing in Jerusalem? He can't worship in the temple, because such behavior was forbidden.

Perhaps our Messiah meant it this way:

"For there are **believers** who from the womb of their mother were born that way, and there are **believers** who, from men, became **faithful** and there are **believers**, they whom crossed over their souls **believing** for the sake of the Kingdom of Heaven..." -- Matthew 19:12

Taking into account the word's large range of definition, and the fact that eunuchs are forbidden from worshipping in the temple, this passage should most likely be rendered:

Acts 8:27 – "So he [Philip] started out, and on his way he met an **Ethiopian believer**, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship..."

## The Deceptive Nature of Greek Primacy

The late Dr. Bruce Metzger, perhaps the most respected and revered Biblical scholar, textual critic and Greek primacist of our time, and who was involved with the American Bible Society, the United Bible Societies and the National Council of Churches (in the USA). As a regular editor to the UBS' Nestle-Aland Bible text, this man had a big impact on the readings of modern Bible versions.

In 1992, Dr. Metzger delivered a lecture on "Highlights from the Sermon on the Mount" at the Foundation for Biblical Research, in Charlestown, New Hampshire, USA. This lecture is full of inaccuracies:

"Yes, there are Aramaic documents, especially now that the Qumran Dead Sea Scrolls have come to light -- that were written about the time of Yahusha -- documents in Hebrew and Aramaic that are nonreligious documents. Some of them are religious documents. They help us to understand the ambiance of society at that time. So that's the "yes" part of my answer.



## The Deceptive Nature of Greek Primacy

But the "no" part to your question is this: **We have no records in manuscript form of the gospels in Aramaic. There are no Aramaic documents of Matthew, Mark, Luke, and John left. All we have are Greek documents of Matthew, Mark, Luke, and John.** So -- except for these four fossils that are left embedded in the text of Mark, the four brief statements or words in Aramaic from Yahusha -- no! And people today that sell books and say, "Oh, here, I have translated the Aramaic documents of the gospels" -- they are frauds. They're out for our money. Don't be taken in by such works." – Dr. Bruce Metzger

This, from the same man who has written much on the textual criticism of the Peshitta, Peshitto and Old Syriac Gospels. His claim that "We have no records in manuscript form of the gospels in Aramaic" is undeniably false, as his own books testify:

## The Deceptive Nature of Greek Primacy

“Surprisingly, while the Four Gospels in the Peshitta are generally Byzantine type texts, the Book of Acts in the Peshitta has Western type tendencies. In the Gospels it [the Peshitta] is closer to the Byzantine type of text than in Acts, where it presents many striking agreements with the Western text.”

– *The Text of the New Testament 2nd ed*, Bruce Metzger; 1968 p.70

What does that say of Greek primacy if even the most respected (arguably) Greek primacist of our time needs to resort to such measures?

Dr. Metzger then goes on to criticize Dr. George Lamsa (famous Aramaic and Peshitta primacist), a favorite hobby of those wishing to suppress knowledge of the Peshitta. “George Lamsa, L-A-M-S-A, who in the 1940s persuaded a reputable publisher of the Bible in Philadelphia, the Winston Publishing Company, to issue his absolute fraud, of 'the Bible translated from the original Aramaic.' Absolutely a money getter, and nothing else.

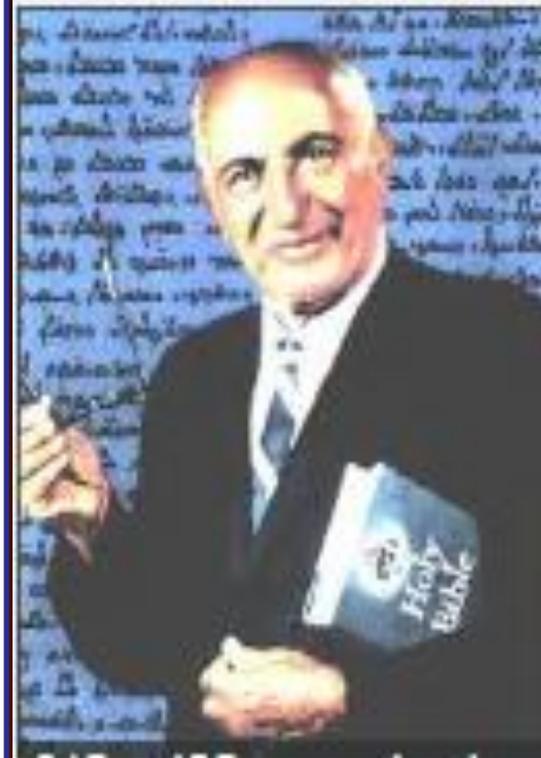


## The Deceptive Nature of Greek Primacy

He said that 'the whole of the New Testament was written in Aramaic,' and he 'translates it from the Aramaic,' but he never would show anybody the manuscripts that he translated from." – Dr. Bruce Metzger

Of course, Lamsa makes clear many times in the introduction to his translation, that it is based on the Peshitta. As mentioned, Lamsa-bashing has become a favorite hobby among Greek primacists due to the facts that Aramaic primacy is proving to be a great threat to their scholarship, and quite frankly, Lamsa is an easy target.

There is a widespread article about Dr. Lamsa, by John P. Juedes, which attempts to prove that Dr. Lamsa was a “cultic torchbearer” and that the Peshitta is unreliable.



## The Deceptive Nature of Greek Primacy

Just like Dr. Metzger, Greek primacist Mr. Juedes relies on misinformation: “His anti-Greek bias shows as he repeatedly replaces references to “Greeks” with “Arameans.”” – John P. Juedes

Is this truly “anti-Greek bias” on Lamsa’s part? The fact is, the Peshitta does indeed read “Arameans” in many places where the Greek texts say “Greeks”. So Lamsa was not being biased in this instance, but was being faithful to the Peshitta reading.

This article makes many false claims about Dr. Lamsa, but admittedly, he did indeed have some questionable beliefs. But this is irrelevant to the topic of Aramaic primacy. Does a translator being “bad” automatically render the text being translated “bad” as well? That is outright silliness and unscientific – I can spend all day pointing out contradictions in the KJV and the NIV, but I wouldn’t dare use that as “evidence” that the Greek texts are a copy (they are copies, but the fact that translators are “bad” does not prove this). How can a text be criticized by having had bad translations? By the same logic, since Greek primacists believe the Peshitta is a translation from the Greek, and inferior to the Greek, they should then believe that the Greek is “bad”, because the translation and the translator/s were “bad” too.

## The Deceptive Nature of Greek Primacy

That is the big danger of taking the advice of these scholars. Often, pride and politics get in the way of the search for truth, and take preference over actual evidence. “Scholarly consensus” tells us that the New Testament was originally written in Greek.

“Scholarly consensus” also taught us that the Earth was the center of the universe, the Sun revolved around the Earth, and the atom was the smallest particle of matter. “Scholarly consensus” is meaningless. Furthermore, most of these eminent scholars would perhaps not even be considered to be “real Christians” by the majority of those who believe. Many of these scholars are highly liberal, don’t fully accept the inspiration of the Bible, believe that the Torah was compiled from many secular writings – from many different times – and believe the Bible to be full of myths. Yet these are the very people that are trusted to supply Christians with “the most accurate Bible texts”. That is akin to the widespread acceptance by Christians of the “Jewish” Masoretic Hebrew Old Testament version (which “messes around” with many Messianic prophecies, attested to by the Septuagint and Peshitta Old Testament – a topic for another day).

## The Deceptive Nature of Greek Primacy

Astonishingly enough, all the Peshitta texts in Aramaic agree. There is one thing of which the Eastern scribes can boast: they copied their holy books diligently, faithfully, and meticulously. Sir Frederick Kenyon, Curator of the British Museum, in his book *Textual Criticism of the New Testament*, speaks highly of the accuracy of copying and of the antiquity of Peshitta MSS.

The versions translated from Semitic languages into Greek and Latin were subject to constant revisions. Learned men who copied them introduced changes, trying to simplify obscurities and ambiguities which were due to the work of the first translators. Present translators and Bible revisers do the same when translating the Bible, treaties, and documents from one language to another.

The grammar, verbs, nouns and other parts of speech are practically the same in the basic ancient Biblical Hebrew language and Aramaic. The structure of a sentence, in point of grammar and syntax of Biblical Hebrew and Aramaic, is the same. But this is not the case when translating from Hebrew or Aramaic into a totally alien tongue such as Greek, Latin, or English. Moreover, the alphabet in Hebrew and Aramaic is exactly the same and all letters are pronounced alike.

## The Deceptive Nature of Greek Primacy

The strongest points in ascertaining the originality of a text are the style of writing, the idioms, and the internal evidence. Words which make sense and are easily understood in one language, when translated literally into another tongue, may lose their meaning.

One can offer many instances where scores of Aramaic words, some with several meanings and others with close resemblance to other words, were confused and thus mistranslated.

This is why in Jeremiah 4: 10, we read in the King James:

“... Ah, Yahuah Eternal! surely thou hast greatly deceived this people...”

The Aramaic reads:

“... Ah, Yahuah Eternal! I have greatly deceived this people...”

The translator's confusion is due to the position of a dot, for the position of a dot frequently determines the meaning of a word.



## The Deceptive Nature of Greek Primacy

In Isaiah 43:28, the King James version reads:

“Therefore, I have profaned the princes of the sanctuary...”

The Aramaic reads:

“... Your princes have profaned my sanctuary...”

This error was caused by misunderstanding of a passive plural verb. The same error occurs in John 12:40,

which in the Eastern Text reads:

“... Their eyes have become blind...” instead of “... He hath blinded their eyes...”

In Isaiah 14:12, the Aramaic word *ailal*, to howl, is confused by the Hebrew word *helel*, light.

The reference here is to the king of Babylon and not to Lucifer.



## The Deceptive Nature of Greek Primacy

Isa 14:4 That thou shalt take up <sup>H5375</sup> this <sup>H2088</sup> proverb <sup>H4912</sup> against <sup>H5921</sup> the king <sup>H4428</sup> of Babylon, <sup>H894</sup> and say, <sup>H559</sup> How <sup>H349</sup> hath the oppressor <sup>H5065</sup> ceased! <sup>H7673</sup> the golden city <sup>H4062</sup> ceased! <sup>H7673</sup>

Isa 14:5 The LORD <sup>H3068</sup> hath broken <sup>H7665</sup> the staff <sup>H4294</sup> of the wicked, <sup>H7563</sup> and the sceptre <sup>H7626</sup> of the rulers. <sup>H4910</sup>

Isa 14:6 He who smote <sup>H5221</sup> the people <sup>H5971</sup> in wrath <sup>H5678</sup> with a continual stroke, <sup>H1115</sup> <sup>H5627</sup> <sup>H4347</sup> he that ruled <sup>H7287</sup> the nations <sup>H1471</sup> in anger, <sup>H639</sup> is persecuted, <sup>H4783</sup> and none <sup>H1097</sup> hindereth. <sup>H2820</sup>

Isa 14:7 The whole <sup>H3605</sup> earth <sup>H776</sup> is at rest, <sup>H5117</sup> and is quiet: <sup>H8252</sup> they break forth <sup>H6476</sup> into singing. <sup>H7440</sup>

Isa 14:8 Yea, <sup>H1571</sup> the fir trees <sup>H1265</sup> rejoice <sup>H8055</sup> at thee, and the cedars <sup>H730</sup> of Lebanon, <sup>H3844</sup> saying, Since <sup>H4480</sup> <sup>H227</sup> thou art laid down, <sup>H7901</sup> no <sup>H3808</sup> feller <sup>H3772</sup> is come up <sup>H5927</sup> against <sup>H5921</sup> us.

Isa 14:9 Hell <sup>H7585</sup> from beneath <sup>H4480</sup> <sup>H8478</sup> is moved <sup>H7264</sup> for thee to meet <sup>H7122</sup> thee at thy coming: <sup>H935</sup> it stirreth up <sup>H5782</sup> the dead <sup>H7496</sup> for thee, even all <sup>H3605</sup> the chief ones <sup>H6260</sup> of the earth, <sup>H776</sup> it hath raised up <sup>H6965</sup> from their thrones <sup>H4480</sup> <sup>H3678</sup> all <sup>H3605</sup> the kings <sup>H4428</sup> of the nations. <sup>H1471</sup>

Isa 14:10 All <sup>H3605</sup> they shall speak <sup>H6030</sup> and say <sup>H559</sup> unto thee, Art thou <sup>H859</sup> also <sup>H1571</sup> become weak <sup>H2470</sup> as we? art thou become like <sup>H4911</sup> unto <sup>H413</sup> us?

Isa 14:11 Thy pomp <sup>H1347</sup> is brought down <sup>H3381</sup> to the grave, <sup>H7585</sup> and the noise <sup>H1998</sup> of thy viols: <sup>H5035</sup> the worm <sup>H7415</sup> is spread <sup>H3331</sup> under <sup>H8478</sup> thee, and the worms <sup>H8438</sup> cover <sup>H4374</sup> thee.

Isa 14:12 How <sup>H349</sup> art thou fallen <sup>H5307</sup> from heaven, <sup>H4480</sup> <sup>H8064</sup> O Lucifer, <sup>H1966</sup> son <sup>H1121</sup> of the morning! <sup>H7837</sup> how art thou cut down <sup>H1438</sup> to the ground, <sup>H776</sup> which didst weaken <sup>H2522</sup> <sup>H5921</sup> the nations! <sup>H1471</sup>

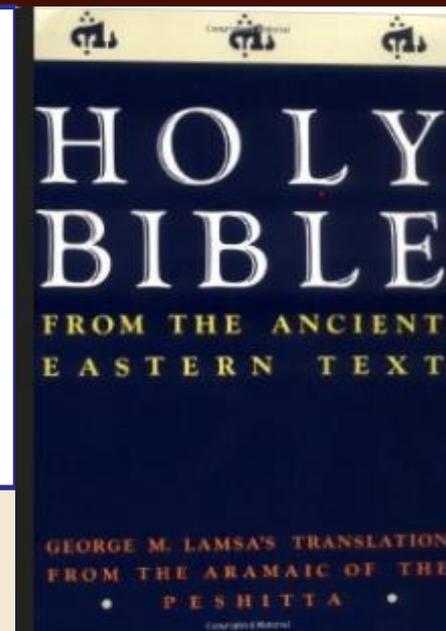
Isa 14:13 For thou <sup>H859</sup> hast said <sup>H559</sup> in thine heart, <sup>H3824</sup> I will ascend <sup>H5927</sup> into heaven, <sup>H8064</sup> I will exalt <sup>H7311</sup> my throne <sup>H3678</sup> above <sup>H4480</sup> <sup>H4605</sup> the stars <sup>H3556</sup> of God: <sup>H410</sup> I will sit <sup>H3427</sup> also upon the mount <sup>H2022</sup> of the congregation, <sup>H4150</sup> in the sides <sup>H3411</sup> of the north: <sup>H6828</sup>

Isa 14:12 How are you fallen from heaven! **Howl in the morning!** I will exalt my throne above the stars of Yah; I will dwell in the outer regions of the north.

Isa 14:25 I will break the Assyrian in my land and upon my mountains tread him under foot; then his burden depart from off their shoulders.

Isa 14:31 **Howl,** <sup>H3213</sup> **O gate,** <sup>H8179</sup> **cry,** <sup>H2199</sup> **O city,** <sup>H5892</sup> **thou, whole** <sup>H3605</sup> **Palestina,** <sup>H6429</sup> **art dissolved.** <sup>H4127</sup> **for** <sup>H3588</sup> **there shall come** <sup>H935</sup> **from the north** <sup>H4480</sup> <sup>H6828</sup> **a smoke,** <sup>H6227</sup> **and none** <sup>H369</sup> **shall be alone** <sup>H909</sup> **in his appointed times.** <sup>H4151</sup>

Was the Greek New Testament Really Written in Greek...page 276



## The Deceptive Nature of Greek Primacy

In Psalm 22:29, King James version, we read:

“All they that be fat upon earth shall eat and worship... and none can keep alive his own soul.”

The Aramaic text reads:

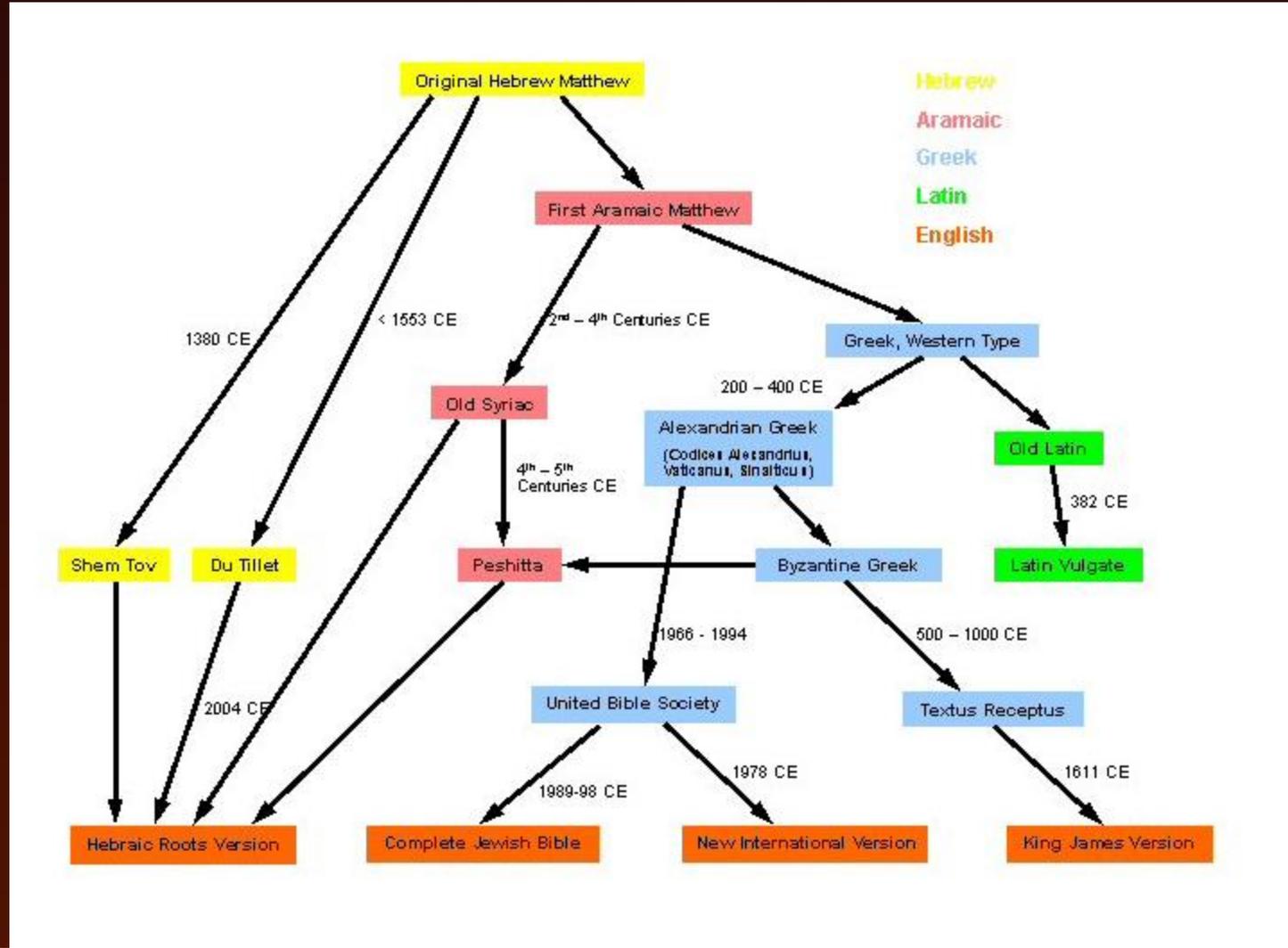
“All those who are hungry (for truth) shall eat and worship... my soul is alive to him.”

The error in this instance is due to the confusion of the Aramaic words which have some resemblance.

Some of these words when written by hand resemble one another.

The Israelites never wrote their sacred literature in any language but Aramaic and Hebrew, which are sister languages. The Septuagint was made in the 3rd century, B.C., for the Alexandrian Jews. This version was never officially read by the Jews in Palestine who spoke Aramaic and read Hebrew. Instead, the Jewish authorities condemned the work and declared a period of mourning because of the defects in the version. **Evidently Yahusha and his disciples used a text which came from an older Hebrew original. This is apparent because Yahusha' quotations from the Tanak agree with the Peshitta text but do not agree with the Greek text. For example, in John 12:40, the Peshitta OT and NT agree. This is not all. Yahusha and his disciples not only could not converse in Greek but they never heard it spoken.**

# The following chart shows the source texts for the Hebraic Roots Version Scriptures "New Testament"

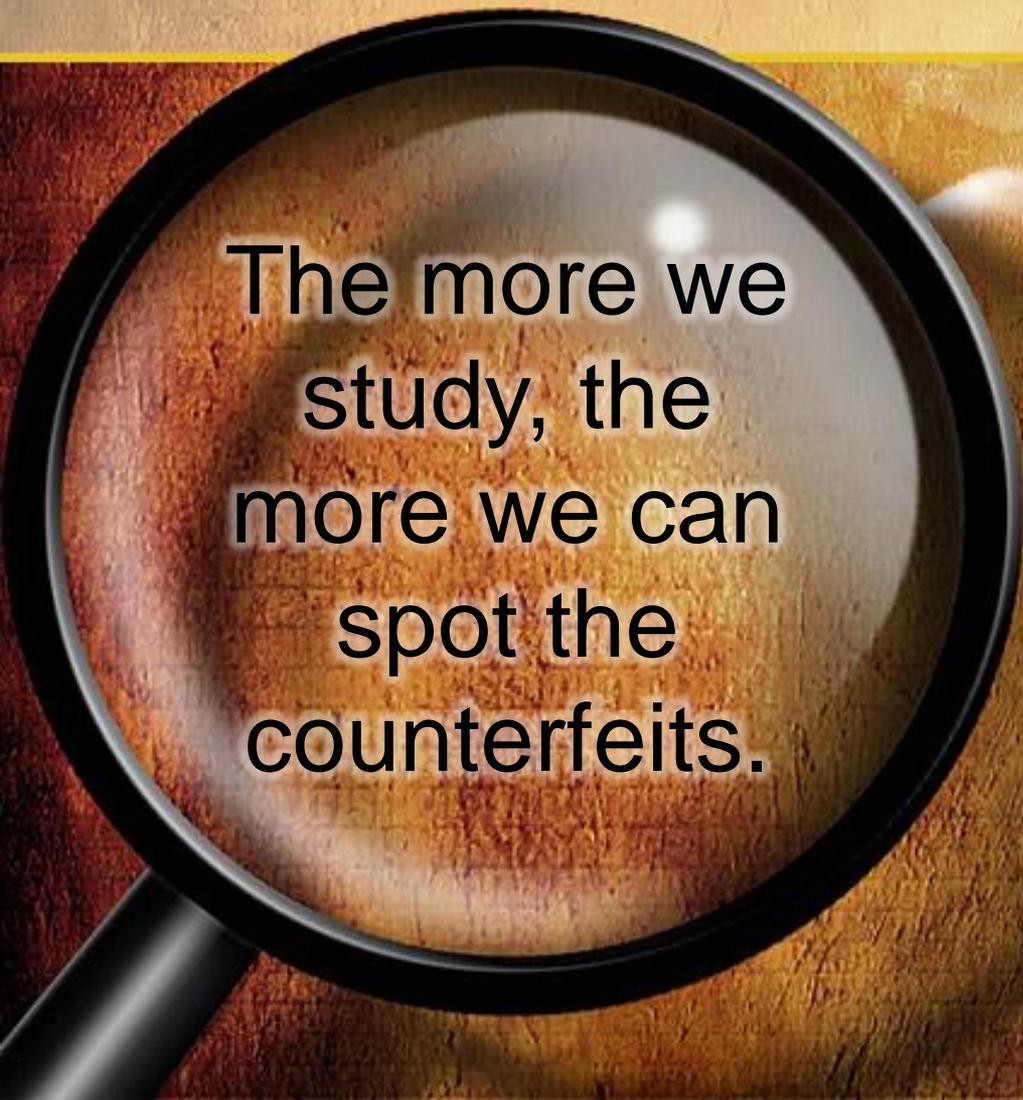


**THAT WAS A LOT TO  
DIGEST!**



**I don't know what I'm  
looking at but I never  
want to see it again.**

We just need to go slow, take one step at a time and ask Yahuah for guidance and we will be ok.



The more we  
study, the  
more we can  
spot the  
counterfeits.



bible-researcher.com/kutilek1.html  
aramaicnt.org/

cdn.preterhuman.net/texts/other/crystalinks/byzantine.html

onenesspentecostal.com/textusreceptus.htm

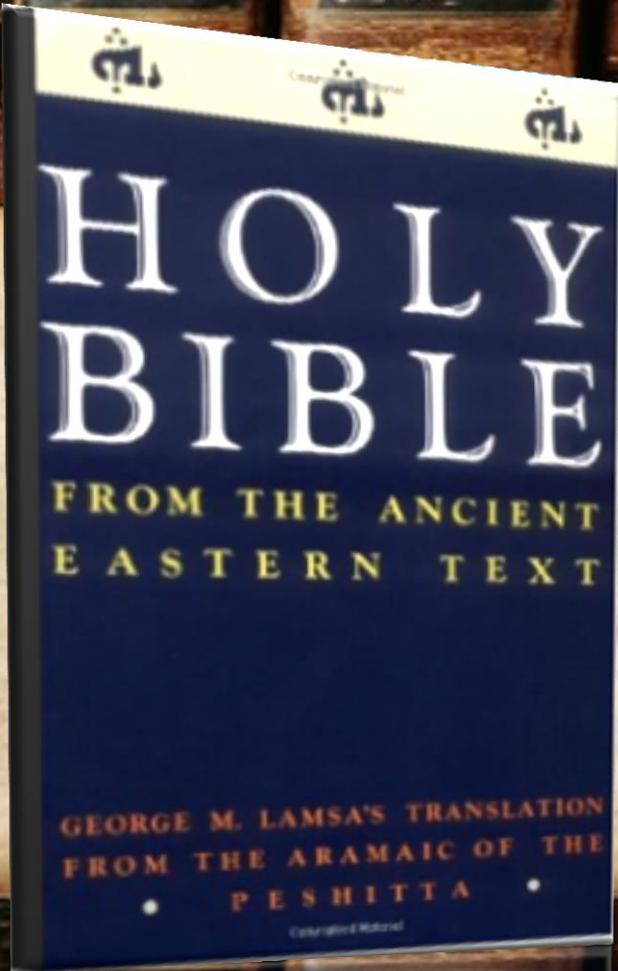
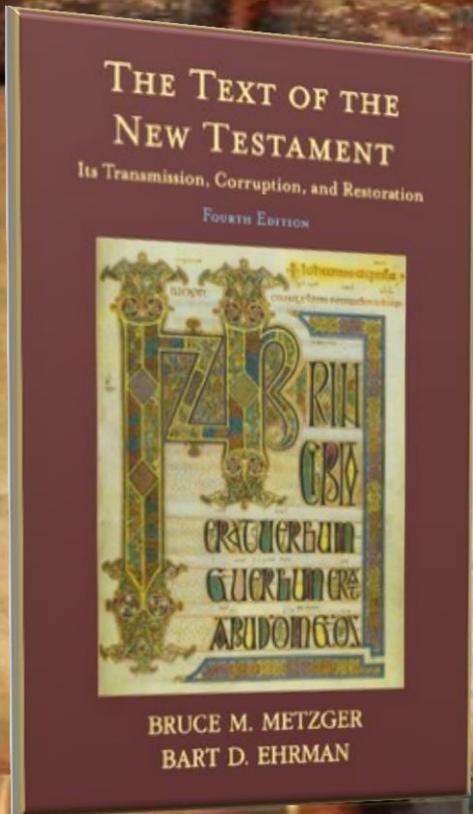
dcsymbols.com/bible/kingjames.htm

sirbacon.org/links/bible.html

ntranscripts.uni-muenster.de/

# References







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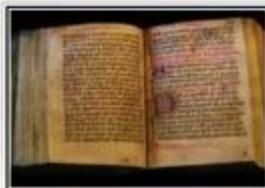
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— Solomon Schechter



## New Testament Transcripts Prototype

### New Testament Transcripts

New Testament Transcripts features important Greek manuscripts of the New Testament as transcribed by the [Institute for New Testament Textual Research](#) at the University of Münster, Westphalia, Germany. The site is being prepared in collaboration with [Scholarly Digital Editions](#) (Birmingham, UK) and is funded by the [Deutsche Forschungsgemeinschaft](#) (Bonn, Germany).

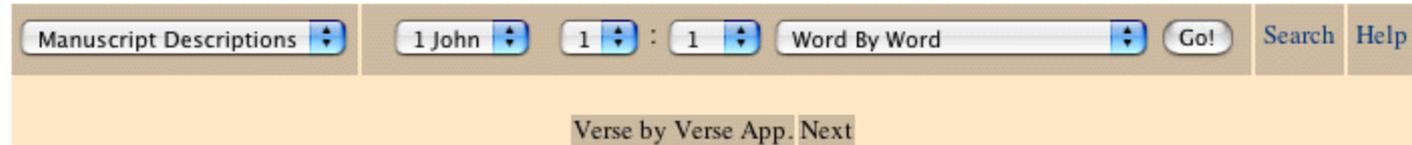
### Prototype

The New Testament Transcripts Prototype currently features the writings of the complete New Testament with transcripts of between 2 and 26 manuscripts and an apparatus based on them, collated against the standard scholarly edition of the Greek New Testament (Nestle-Aland, 27<sup>th</sup> edition). As with any prototype, you should use it with caution. You can access it by clicking [here](#). A guide that explains the main features is available [here](#).

What you need to do before you get started:

- All users:  
Make sure you have one of the following fonts installed on your computer: [SBL Greek](#) (free), or one of Linguist's Software's [LaserGreek](#) in Unicode fonts such as [SymbolGreekU](#).
- Windows users:  
Make sure you are using a fairly recent Web browser (Internet Explorer 5.0 or later, Netscape 6.0 or later, Opera 6.0 or later, Mozilla - for details click [here](#)).  
This site is not compatible with operating systems older than Windows 95.

## Navigation Bar



This is what appears at the top of the page when you access the NTTranscripts Prototype. It is called a "navigation bar". You use it to access the different parts of the Website's contents.

On the left, you have a drop-down menu of manuscript descriptions. If you click on the arrow, you get a list of the manuscripts of which transcripts exist on this Website. If you click on one of the manuscript names, you are taken to a concise description of that manuscript.

In the middle, you have the drop-down menus that allow you to navigate to specific passages of the text, e.g. to 1 John. The subsequent menus are used to choose chapter and verse. Nothing will happen until you click the Go! button on the right.

Farther to the right, you have a choice of text critical information and texts to be displayed. The default is Word By Word. Here, the results of a word by word collation of the transcribed manuscripts are shown along with the Nestle-Aland text and apparatus. The other options are Verse By Verse, where the transcripts are collated verse by verse against Nestle-Aland. Moreover, you have the option of directly choosing a transcript of a manuscript here. The subsequent menus are used to choose chapter and verse. Nothing will happen until you click the Go! button on the right.

On the far right, there are two links. The Search link takes you to the search function, and the Help link takes you to the guide you are reading now.

The line below these menus contains links that allow you to move quickly to related information. When you first enter the Website, you will see a Verse by Verse App. link that will take you to the same passage you are in, namely the Inscriptio, but with a verse by verse apparatus of the transcripts. You will also see a Next link that will take you to 1 John 1:1. Depending on where you are in the text, you will see links named Previous, Word by Word App., Inscriptio, or Subscriptio here.

## Nestle-Aland Text and Apparatus

### Apparatus

Not Present in P9 04 048 0245 0296

Present in 01 02 03 018 020 025 044 18 33 81 323 424 614 630 1241 1505 1739

First verse in P74

εωρακαμεν]

[εω]ρακα[μεν] P74

εορακαμεν 03\*

Below the Nestle-Aland text, you will see the apparatus of variants. This apparatus is based on the new transcripts included. It lists every single variation found in these transcripts. If you click on a manuscript number, you are taken to the transcript of that manuscript. Red color indicates that the letters were supplied by the editors; they are not found in the manuscript. Red numbers indicate the number of characters that would fit in the space available. Underdots indicate that the characters can't be identified with certainty in the manuscript. Green links indicate that corrections have been made to the manuscript. Clicking on green links brings up small windows telling you about alterations by later hands.

If you move your mouse pointer over a word in the Nestle-Aland text, an apparatus specifically relating to that word will appear to the right of the apparatus just mentioned. This apparatus lists the supporting evidence not just for the variants, but also for the Nestle-Aland reading ("positive apparatus"). If you move the mouse pointer on to another word, this apparatus changes accordingly. If you would like to make the information "stick" while you move the mouse pointer elsewhere, click on the word and the apparatus will appear in the lower right corner.

You can resize the frames within the window by dragging them with the mouse pointer.

## How to Find Your Way – A Transcript page

View by Page View by Chapter

1 2 3 4 5

### Ν - 01 (Sinaiticus): 1 John 1:1-10

1 ο ην απ αρχης ο ακηκοαμεν ο εωρακαμεν τοις  
οφ  
εψ  
εφ  
απ  
το  
εα  
κο  
υμ  
τα

Transcription: alteration notes

Alteration to text of first hand by later hand(s)

\*: απαγγελιας

C1: αγαπη της επαγγελιας

C2: αγγελια

5 και εστιν αυτη η **απαγγελιας** ην ακηκοαμεν απ αυτου  
και αναγγελλομεν υμιν οτι ο θς φως εστιν και σκοτια εν  
αυτω ουκ εστιν ουδεμια 6 εαν ειπωμεν οτι κοιινωνια  
εχομεν μετ αυτου και εν τω σκοτι περιπατωμεν

This is an example of what you see when you access a transcript. At the top, you will have a View by Page link. This allows you to see the transcript in the layout of the manuscript, i.e. in multiple columns, as the case may be, and with line breaks in the corresponding places.

Below that, you have links that allow you to quickly move to the other chapters of the book (in the default mode, called View by Chapter), or to the other pages of the manuscript (in View by Page mode).

In the transcript's text, hyphens mean that the text is not contained in the manuscript (part of manuscript physically missing). Dots between square brackets mean that whole lines are illegible. Whenever one or more letters are legible, the rest of the line is supplied by the editors (red color). If the text expected here doesn't fit, red numbers are used to indicate the number of characters that correspond to the space available. Underdots indicate that the characters can't be identified with certainty in the manuscript. Green links indicate that corrections have been made to the manuscript. Moving over green links brings up small windows telling you about alterations by later hands. The image above shows the small window that pops up if the mouse pointer hovers over the green word in 1 Joh 1:5 in this transcript. It shows the alterations that correctors one and two (C1, C2) have made to the first hand's text (\*) on the same physical copy.

If you click on a verse number, a collation of that verse based on the new transcripts will appear in the lower part of the window.

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The selection of manuscripts rests on an analysis of the entire primary tradition. The ECM is one of the research projects accepted by the [North Rhine-Westphalian Academy of Sciences and Arts](#) as part of their programme. It was established as "Arbeitsstelle [Novum Testamentum Graecum - Editio Critica Maior](#)" at Münster University in 2008.

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