

SCHOOL OF MESSIAH BIBLE INSTITUTE

(Under the Auspice of Beth Israel Messianic Community International)

COURSE: EVALUATING BIBLICAL SOURCES AND BIBLE TRANSLATIONS



*Prepared By
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President & Overseer*

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COURSE:

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AND BIBLE TRANSLATIONS**

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ANCIENT HEBREW TEXT (Pt.1)**

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FINAL EXAM

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Lesson 1. HISTORY OF THE MOST RELIABLE ANCIENT HEBREW TEXT (Pt.1)

THE MOST RELIABLE ANCIENT HEBREW TEXT

The Most Reliable Ancient Hebrew Text:

The Hebrew text of the Scriptures found in the court of the Second Temple from the period of Ezra until 70 CE.

Sources that Give Witness to its Reliability:

1. DSS
2. The Greek Translation of the Hebrew Scriptures called “The Septuagint” - LXX

History notes that from the time of Ezra, the Hebrew Scriptures were preserved in the court of the Temple. It was regarded as the “Standard Copy” or “Master Copy” from which Scribes would copy and use for translation and interpretation purposes.

“Tannaitic sources relate that a standard copy of the Hebrew Bible was kept in the court of the Second Temple for the benefit of copyists^[17] and that there were paid correctors of biblical books among the officers of the Temple.^[18]” (Masoretic Text- Wikipedia)

Y. Sanh. 2:6 (Jerusalem Talmud, Sanhedrin 2:6)

*“And he shall write a Torah scroll for himself. That he should use neither his father’s nor his teacher’s. **One proofreads it from the Temple scroll under the supervision of the court of 71.**”*

M. MK 3:4 (Mishnah, Moed Katan 3:4)

*“One may not write Torah scrolls, phylacteries, or *mezuzot* on the intermediate days of a Festival, nor may one correct a single letter, **even in the Torah scroll of Ezra, which was kept in the Temple and upon which all the Jewish communities relied.**”*

M. Kelim 15:6 (Mishnah, Kelim 15:6)

*“ All scrolls convey impurity to the hands, **excepting the scroll of the Temple courtyard.**”*

B. Ket. 106a (Babylonian Talmud, Ketubot 106a)

*“Rabba bar bar Ḥana said that Rabbi Yoḥanan said: **The proofreaders of the Torah scrolls in Jerusalem would take their wages from the collection of the chamber.**”*

JOSEPHUS AND PHILO CLAIM THAT THE SCRIPTURES WERE NEVER ALTERED

The noted Judean scholars of the 1st century CE, Josephus and Philo give witness claiming that the master copy of the Hebrew Scriptures in the Temple court had never been altered from the time of Moses.

*“And how firmly we have given credit to these books of our own nation, is evident by what we do. **For during so many ages as have already passed, no one has been so bold, as either to add any thing to them; to take***

any thing from them; or to make any change in them. But it is become natural to all Jews, immediately, and from their very birth, to esteem these books to contain divine doctrines; and to persist in them: and, if occasion be, willingly to die for them.”

("Josephus: Against Apion I". <https://penelope.uchicago.edu/josephus/apion-1.html>, Sect. or Par. 8)

“(26) In olden time the laws were written in the Chaldaean language, and for a long time they remained in the same condition as at first, not changing their language as long as their beauty had not made them known to other nations; (27) but when, from the daily and uninterrupted respect shown to them by those to whom they had been given, and from their ceaseless observance of their ordinances, other nations also obtained an understanding of them, their reputation spread over all lands; for what was really good, even though it may through envy be overshadowed for a short time, still in time shines again through the intrinsic excellence of its nature. Some persons, thinking it a scandalous thing that these laws should only be known among one half portion of the human race, namely, among the barbarians, and that the Greek nation should be wholly and entirely ignorant of them, turned their attention to their translation.. (38) And yet who is there who does not know that every language, and the Greek language above all others, is rich in a variety of words, and that it is possible to vary a sentence and to paraphrase the same idea, so as to set it forth in a great variety of manners, adapting many different forms of expression to it at different times. But this, they say, did not happen at all in the case of this translation of the law, but that, in every case, exactly corresponding Greek words were employed to translate literally the appropriate Chaldaic words, being adapted with exceeding propriety to the matters which were to be explained; (39) for just as I suppose the things which are proved in geometry and logic do not admit any variety of explanation, but the proposition which was set forth from the beginning remains unaltered, in like manner I conceive did these men find words precisely and literally corresponding to the things, which words were alone, or in the greatest possible degree, destined to explain with clearness and force the matters which it was desired to reveal.”

(The Works of Philo, “ON THE LIFE OF MOSES, II” v.26-27 & 38-39)

The testimony of these contemporary Judean scholars provides substantial evidence to the fact that the “master copy” of the Hebrew Scriptures in the Temple court was the most reliable source of the Hebrew Scriptures.

Not only did the witness of Josephus and Philo have great weight to confirm the reliability of “the master copy”, but the words of Yahshua HaMashiach in Matthew 5:17-19 adds weight as well. Yahshua said the following:

“Think not that I came to loose (untie or remove) the law or the prophets: not that I might loose (untie or remove), but that I might fulfill. For, Amen I say unto you, **that until heaven and earth shall pass away, one yod, or one point, shall not pass from the law,** till all be done. Every one, therefore, who shall set loose (untie or remove) one from these least commandments, and shall so teach the children of men, the least shall he be called in the kingdom of heaven: but every one who shall do and teach [them], this [one] shall be called great in the kingdom of heaven.” (Matt. 5:17-19 Peshitta)

In verse 18 Yahshua emphasizes that the Torah and the Prophets - Hebrew Scriptures - are to remain unaltered. No doubt during the 1st century of Messiah’s time the Judean Israelite community believed that the Hebrew Scriptures preserved in the court of the Temple were reliable and unaltered.

CODEX COPY FROM MASTER COPY USED TO TRANSLATE SCRIPTURES INTO THE GREEK LANGUAGE

The first historically noted translation of the Hebrew Scriptures into the Greek language occurred by the use of a model codex copied from this reliable “master copy” in the Temple court.

“The Letter of Aristeas claims that a model codex was sent to Ptolemy by the High Priest Eleazar,”
(Masoretic Text - Wikipedia)

In the following is a response by the High Priest Eleazar’s to King Ptolemy’s letter noted in “The Letter of Aristeas”:

“25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 *The following* are the names *of the elders*: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah,

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[paragraph continues]

Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.”
(Letter of Aristeas, CH.2:25-48 , <https://sacred-texts.com/bib/fbe/fbe239.htm>)

Lesson 2. HISTORY OF THE MOST RELIABLE ANCIENT HEBREW TEXT (Pt.2)

GREEK TRANSLATION IN AGREEMENT WITH THE MASTER COPY OF THE SCRIPTURES

An Evidence of the Greek translation being in harmony with the Master copy of the Hebrew text is seen in the Besorah of Luke 4:17-20

“And there was delivered to him the scroll (book) of Eshaia (Isaiah) the prophet. And Yahshua opened the book, and found the place where it is written:

The Spirit of the Lord (YHWH) is upon me; and therefore he hath anointed me to proclaim tidings to the poor; and hath sent me to heal the contrite in heart, and to proclaim release to the captives, and sight to the blind; and to send away the contrite with forgiveness

and to proclaim the acceptable year of the Lord (YHWH). (Luke 4:17-20 Peshitta)

And he rolled up the book, and gave it to the servitor, and went and sat down. And the eyes of all in the synagogue were gazing upon him.”

The scroll of Isaiah in that synagogue of Nazareth was in the Hebrew language copied from the master copy in the Temple court. The text read was Isaiah 61:1-2 and was in agreement with the LXX translation of Isaiah 61:1-2. Look at Isaiah 61:1-2 LXX.

“The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn;” (Isaiah 61:1-2 LXX)

(Note: In the Masoretic Text of Isaiah 61:1-2 no mention is made of “the recovery of sight to the blind”, it is omitted from the text.)

ROMANS TAKE THE MASTER COPY OF THE TORAH IN 70 CE

With the invasion and destruction of Jerusalem and the Temple by the Romans, the master copy of the Hebrew Scriptures in the court of the Temple were taken as part of the spoils from the Temple grounds.

Josephus describes the Romans taking from the Temple the book of the Torah/Law as spoil.

“...But for those that were taken in the temple of Jerusalem, they made the greatest figure of them all; that is, the golden table, of the weight of many talents; the candlestick also, that was made of gold, though its construction were now changed from that which we made use of; **149**for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the tops of them. These lamps were in number seven, and represented the dignity of the number seven among the Jews; **150 and the last of all the spoils, was carried the Law of the Jews.**” (The Wars of the Jews, 7.148–7.150, from "Flavius Josephus, Wars of the Jews 7.96-7.162". [lexundria.com](http://www.lexundria.com))

The removal of the Hebrew Scriptures master copy from the Temple left the religious leadership void of the most reliable existing biblical source. Also, during the destruction of the Temple a great majority of written texts and copies of biblical sources were destroyed. As a result, there were much fewer copies of Hebrew Scriptures available.

EVIDENCE OF THE HEBREW SCRIPTURES BEING ALTERED

In the 2nd century CE there is historical evidence that some of the existing Hebrew Scriptures had been altered by the Pharisaic scribes and were reflected in the Targums (translations of the Hebrew Scriptures).

Justin Martyr stated that many passages of Scripture text were removed after he read a number of Biblical sources used in various Synagogues.

“But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, **that they have altogether taken away many Scriptures from the [Septuagint] translations** effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying” (~150 A.D., Justin Martyr, Dialogue with Trypho the Jew, Chapter LXXI)

This historical information indicates that an alteration of the Hebrew Scriptures had taken place by the scribes. Rabbinic literature appears to confirm that alterations to the Scriptures did occur and were permitted by scribes. It is referred to as “Tikkune Soferim” or “the Emendations of the Scribes”.

“Scribal emendations – Tikkune Soferim

Early rabbinic sources, from around 200 CE, mention several passages of Scripture in which the conclusion is inevitable that the ancient reading must have differed from that of the present text. . . . Rabbi Simon ben Pazzi (3rd century) calls these readings “emendations of the Scribes” (tikkune Soferim; Midrash Genesis Rabbah xlix. 7), assuming that the Scribes actually made the changes. This view was adopted by the later Midrash and by the majority of Masoretes.” (<https://arizonaorthodox.com/2017/11/masoretic-text-vs-original-hebrew/>)

The Hebrew Texts existing from the 2nd century that encountered the modifications noted by Justin Martyr and the Scribal emendations were the Hebrew source texts used by the Masoretes to produce the Masoretic text.

Notes:

(“**Josephus** describes the Romans taking a copy of the Law as spoil,^[20] and both he and **Philo** claim no word of the text was ever changed from the time of Moses.^{[21][22]}” (Masoretic Text-Wikipedia))

20. ["Flavius Josephus, Wars of the Jews 7.96-7.162". lexundria.com](#). Retrieved 2024-07-21.

21. [Eusebius of Caesarea](#) (1903). *pars 1. Libri I-IX anglie redditi; pars 2. Libri X-XV anglie redditi*. Typographeo Academico. pp. 357a.

22. [": Against Apion I"](#). *penelope.uchicago.edu*. Retrieved 2024-07-21.(Section or Par. 8)

(17. Y. Sanh. 2:6, y. Shek. 4:3, m. MK 3:4, m. Kelim 15:6.

18. B. Ket. 106a, y. Shek. 4:3, y. Sanh. 2:6.)

Lesson 3. GUIDELINES FOR EVALUATING BIBLICAL SOURCES

I. Use the Most Reliable Ancient Biblical Sources as a Reference Standard

II. Suggested Reliable Biblical Sources

For the Hebrew Scriptures (Old Testament/Ancient Covenant):

- A. Samaritan Torah/Pentateuch
- B. Septuagint, LXX (Greek Targum)
- C. DSS - Dead Sea Scrolls
- D. Targumim (Aramaic) - Targum Jonathan (Targum Yonatan), Targum Pseudo-Jonathan, Jerusalem Targum (Targum Yerushalim), Babylonian Targum (Targum Onkelos)
- E. MT - Masoretic Text

For the Brit Chadasha (New Covenant/Writings of the Shaliachim-Apostles):

- A. Peshitta New Testament
- B. Greek New Testament

III. Rules for Determining Accuracy in the Transmission of the Biblical Information
(Scripture References: Deut./Debarim 4:2, Matt. 5:17-18, Rev. 22:18-19)

- A. Do not add new information to what has been transmitted (letters, words, phrases, sentences, etc.)
- B. Do not remove any information that has been transmitted (letters, words, phrases, sentences, etc.)
- C. Do not alter or change any information being transmitted (letters and parts of letters)

IV. Examine Related Biblical Information for Confirmation

V. Evaluate Exodus 12:40 of the MT (Masoretic Text) to Determine Accuracy in Transmission

Masoretic Text:

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.” (Exodus 12:40)

Samaritan Torah:

“Now the sojourning of the children of Israel and fathers of them, who dwelt in Canaan and in Egypt, was four hundred and thirty years” (Exodus/Shemot 12:40).

Septuagint LXX:

“And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, four hundred and thirty years.” (Exodus 12:40)

Dead Sea Scrolls:

“Now the time **that the children of Israel **lived** in Egypt was four hundred thirty years.” (Exodus 12:40)**

Targum Jonathan (Targum Pseudo Jonathan/Targum Yerushalami):

“And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim.” (Exodus 12:40)

Related Biblical Information:

“But to Abraham was promised the promise, and to his seed. And he did not say to him, Unto thy seeds, as of many; but, To thy seed, as of one, him, (namely,) who is the Meshiha. But I say this, that the covenant which was confirmed before by Aloha, in the Meshiha, the law which was after, four hundred and thirty years, cannot nullify, nor (can it) abolish the promise.” (Galatians 3:16-17 Peshitta)

“And the sojourning of the children of Israel, who dwelt in the land of Egypt in hard labor, was two hundred and ten years. And at the end of two hundred and ten years, the Lord brought forth the children of Israel from Egypt with a strong hand.” (Jasher 81:3)

Lesson 4. EVALUATING RESTORATION SCRIPTURES TRUE NAME (RSTNE) 8th EDITION

The purpose of this evaluation is to examine credibility of this version based upon guidelines noted in Lesson 3. Our evaluation will involve looking at a variety of scripture text and measuring the text according to the rules for determining accuracy.

RSTNE

Genesis 1:27

“So The Word of Elohim created man in His own image, in the image of Elohim He created him; male and female He created them”

I. COMPARE WITH ANCIENT BIBLICAL SOURCES

LXX

Genesis 1:27

“And God made man, according to the image of God he made him, male and female he made them.”

DSS

Genesis 1:27

“God **created** *man in his own image. In God's image he created him; male and female he created them.*

MT KJV

Genesis 1:27

“So God created man in his own image, in the image of God created he him; male and female created he them.”

TARGUMIM

Targum Pseudo-Jonathan

Genesis 1:27

“And the Lord created man in His Likeness: In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them.”

Targum Yerushalim

Genesis 1:27

“And the **Word of the Lord** created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.”

Targum Onkelos

Genesis 1:27

“And thus Elohim created man in his image. In the form of Elohim, He created him, male and female, He created them.”

It should be noted that the Targumim are a combination of translation and commentary.

The RSTNE appears to have used the commentary from Targum Yerushalim in Genesis 1:27.

II. RULES FOR DETERMINING ACCURACY IN THE TRANSMISSION OF THE BIBLICAL INFORMATION (Scripture References: Deut./Debarim 4:2, Matt. 5:17-18, Rev. 22:18-19)

RSTNE adds words to the Biblical text. This is a violation of Deut/Debarim 4:2 in regards to the transmission of sacred text. While the understanding of the Word of Elohim creating man is correct and can be validated in other Biblical text, the adding of any words to the text of sacred Scripture is a corruption to the text.

III. OTHER MISCELLANEOUS CONCERNS

In the footnote related to Genesis 1:27 the author of the RSTNE noted that this addition was derived from “Aramaic Targum Onkelos”.

In comparing the RSTNE with the other ancient Biblical sources, we discovered that the addition was derived from Targum Yerushalim.

Lesson 5. EVALUATING RESTORATION SCRIPTURES TRUE NAME (RSTNE) 8th EDITION Ephesians ch. 2

The purpose of this evaluation is to examine credibility of this version based upon guidelines noted in Lesson 3. Our evaluation will involve looking at a variety of scripture text and measuring the text according to the rules for determining accuracy.

RSTNE: Ephesians ch. 2

1 And you has He made alive, who were dead in trespasses and sins;

2 In which in times past you walked according to the course of this olam, according to the sar of the power of the air, the ruach that now operates in Torah-breaking children:

3 Among whom also we all used to have our conduct in times past in the lusts of our flesh, fulfilling the desires of our flesh and of the mind; and were by nature the children of wrath, even as were others.

4 But YHWH, who is rich in rachamim, for His great ahava through which He loved us,

5 Even when we were dead in our sins, has made us alive together with Moshiach – by unmerited chen you are saved –

6 And has raised us up together and made us sit together in the heavenly places in Moshiach OSWHY-HWHY:

7 That in the olam haba He might show the exceeding riches of His unmerited chen in chesed toward us through Moshiach OSWHY-HWHY.

8 For by unmerited chen are you saved through emunah; and that not of yourselves: it is the gift of YHWH:

9 Not by our mitzvoth, lest any man should boast.

10 For we are His masterpiece, recreated in The Moshiach OSWHY-HWHY to tov mitzvoth, which YHWH has ordained beforehand that we should perform as our halacha.

11 Therefore remember, that you being in times past goyim in the flesh, who are called The Uncircumcision by those called the Brit-Milah in the flesh made by hands;

12 That at that time you were without Moshiach, being excluded, aliens from the Commonwealth of Yisrael, as gerim from the britot of promise, having no tikvah and without Ahloha in the olam hazeh:

13 But now in Moshiach OSWHY-HWHY you who sometimes were far off are made near by the dahm of Moshiach.

14 For He is our shalom, who has made both echad, and has broken down the middle wall of partition between us;

15 Having abolished in His flesh the enmity, even the law of commandments contained in human dogma; for to make in Himself from the two one renewed man, so making shalom;

16 And that He might reconcile both to YHWH in one gooff by the execution stake, having slain the enmity through it:

17 And came and proclaimed shalom to you who were far off, and to them that were near.

18 For through Him we both have access by one Ruach to Abba.

19 Now therefore you are no more gerim and foreigners, but fellow citizens with the [Yisraelite]

kidushim, forming the household of YHWH; [Beit Yisrael].

I. COMPARE WITH ANCIENT BIBLICAL SOURCES

Peshitta: Ephesians ch. 2:1-19

1 ואף (and even fills) לכון (you) דמיתין (you who dead) הויתון (you were) בחטהיכון (in your sins) ובסכלותכון (and in your foolishness)

2 בהלין (in these things) דמן (that from) קדים (the first) הלכתון (you walked) הויתון (you were) בהין (in them) איך (according to) עלמיותה (the secular life) דעלמא (of world) הנא (this) ואיך (and according to) צבינה (the will) דריש (of the Ruler) שולטנא (of the authority) דאאר (of the air) ודרוחא (and of spirit) הדא (this) דמתחפטא (which is diligent) בבניא (in the children) דלא (without) מתטפיסנותא (obedience)

3 בהנון (in those) עבדא (works) דאף (that also) חנן (we) אתהפכן (were employed) בהין (in them) מן (from) קדים (the first) ברניגתא (in the desires) דבסרן (of our flesh) ועברין (and doing) הוין (were) צבינא (the will) דבסרן (of our flesh) ודרערעיתן (and of our minds) ובניא (and children) הוין (were) דרוגזא (of rage) מליאית (entirely) איך (as) שרכא (the rest)

4 אלהא (God) דין (but) דעתיר (Who is rich) ברחמוהי (in His compassion) מטל (because of) חובה (His love) סניאא (great) דאחבן (in which He loved us)

5 כד (when) מיתין (we dead) הוין (we were) בחטהין (in our sins) אחין (He gave us life) עם (together with) משיחא (The Messiah) ובטיבותה (and by His grace) פרקן (He saved us)

6 ואקימן (and He has raised us up) עמה (with Him) ואותבן (and seated us) עמה (with Himself) בשמיא (in Heaven) בישוע (in Yeshua) משיחא (The Messiah)

7 דנחוא (to show) לעלמא (to the ages) דאתין (that are coming) רבותא (the greatness) דעותרא (of the wealth) דטיבותה (of His grace) ובסימותה (and His sweetness) דהות (which has come) עלין (upon us) בישוע (by Yeshua) משיחא (The Messiah)

8 בטיבותה (by His grace) הו (it is) גיר (for) אתפרקן (we have been saved) בהימנותא (with faith) והדא (and this) לא (not) הות (was) מנכון (of you) אלא (but) מוהבתא (the gift) הי (it is) דאלהא (of God)

9 לא (not) מן (from) עבדא (works) דלא (lest) אנש (a man) נשתבהר (should boast)

10 בריתא (creatures) חנן (we are) גיר (for) דילה (His) דאתברין (who were created) בישוע (in Yeshua) משיחא (The Messiah) לעבדא (for works) טבא (good) הנון (those) דמן (that from) קדים (the first) טיב (prepared) אלהא (God) דבהון (that in them) נהלך (we should walk)

- 11 מטל (because of) הדא (this) הויתון (be you) עהדיין (mindful) דאנתון (that you) עממא (Gentiles) מן (from) קדים (the first) דבסר (of the flesh) הויתון (you were) ומתקריין (and called) הויתון (you were) עורלותא (uncircumcision) מן (by) הי (that) דמתקריא (which is called) גזרתא (circumcision) ואיתיה (and is) עבר (a work) איריא (of the hands) בבסרא (in the flesh)
- 12 ואיתיכון (and you being) הויתון (you were) בהו (in that) זבנא (time) דלא (without) משיחא (The Messiah) ונוכריין (and aliens) הויתון (you were) מן (from) דוברא (the government) דאיסרייל (of Israel) ואכסניא (and strangers) הו (were) לדיתקא (to the covenant) דמולכנא (of the promise) ודלא (and without) סבר (hope) הויתון (you were) ודלא (and without) אלה (God) בעלמא (in the universe)
- 13 השא (now) דין (but) בישוע (in Yeshua) משיחא (The Messiah) אנתון (you are) דמן (when from) קדים (the first) רחיקין (distant) הויתון (you were) קריבא (come near) הויתון (you have) בדמה (by the blood) דמשיחא (of The Messiah)
- 14 הוי (He is) גיר (for) שינן (our Peace) הו (He) דעבר (Who made) תרתייהן (the two) חדא (one) ושרא (and He destroyed) סינא (the fence) דקאם (that standing) הוא (was) במצעתא (in the midst)
- 15 ובעלדבבותא (and the hatred) בבסרה (by His flesh) ונמוסא (and the Law) דפוקדא (of command) בפוקדוהי (in His commandments) בטל (He has cancelled) דלתריהון (that for the two) נברא (He would create) בקנומה (in His Person) לחד (one) ברנשא (man) חרתא (new) ועבר (and He made) שינא (peace)
- 16 ורעי (and He reconciled) לתריהון (the two) בחד (in one) פנר (body) עם (with) אלהא (God) ובזקיפה (and in His crucifixion) קטל (has killed) בעלדבבותא (the hatred)
- 17 ואתא (and He came) סבר (preaching the news) שלמא (of peace) לכון (to you) לרחיקא (to the distant ones) ולקריבא (and to those near)
- 18 מטל (because) דבה (that in Him) הו (there) הוא (has been) לן (for us) קורבא (access) לתריין (both) בחדא (by One) רוח (Spirit) לות (to) אבא (The Father)
- 19 מכיל (therefore) לא (not) הויתון (you are) אכסניא (strangers) ולא (neither) תותבא (guests) אלא (but)

II. RULES FOR DETERMINING ACCURACY IN THE TRANSMISSION OF THE BIBLICAL INFORMATION (Scripture References: Deut./Debarim 4:2, Matt. 5:17-18, Rev. 22:18-19)

RSTNE adds words and replaces words to the Biblical text. This is a violation of Deut/Debarim 4:2 in regards to the transmission of sacred text. While understanding that the cultural context is being maintained, it is not appropriate to over emphasize the cultural context with the addition or changing of words. The adding or changing of any words to the text of sacred Scripture is a corruption to the text.

Lesson 6. EVALUATING THE “CEPHER 3rd EDITION”

The purpose of this evaluation is to examine credibility of this version based upon guidelines noted in Lesson 3. Our evaluation will involve looking at the spelling of some most commonly used words in the Scripture and measuring the text according to the rules for determining accuracy.

The Name Yahusha

According to the author of the Cephher the basis for which the word “Yahushua/Yahshua” should not be used for the name of the Messiah is because the second part of the name “shua” has a different meaning than salvation/freedom/deliverance.

Look at the following quote on page vii of the Cephher:

“Strong’s Hebrew Dictionary 7737 sets forth “shua” as the word shavah - giving a “v” sound to the vav, rather than the much more common “oo”. Its usage is constructed to mean to level, i.e. equalize; figuratively, to resemble; by implication, to adjust (i.e. counterbalance, be suitable, compose, place, yield, etc.): to avail, behave, bring forth, compare, countervail, (be or make) equal, lay, be, or make, alike, make plain, profit, or reckon.

Therefore, the uniquely used name Yahushua can be understood as **Yah** (in the Ivriyt (יְהִי)), which is the shortened name of the Father, **Hu** (in the Ivriyt (הוּא)), which means “he”), and finally **Shua** (in the Ivriyt (שׁוּא)), which means to make level or equal. Therefore, Yahushua means in this analysis, Yah is He who makes equal.”

I. Examine the word “shavah” in Strong’s 7737.

“Shavah” in Hebrew letters is spelled “שָׁוָה”.

“Shua” in Hebrew is spelled “שׁוּא” .

Strong’s 7768 שׁוּא is pronounced “shava” (according to the rabbinic niqqudot). It is define meaning “to be free”

II. Examine Using Biblical Sources

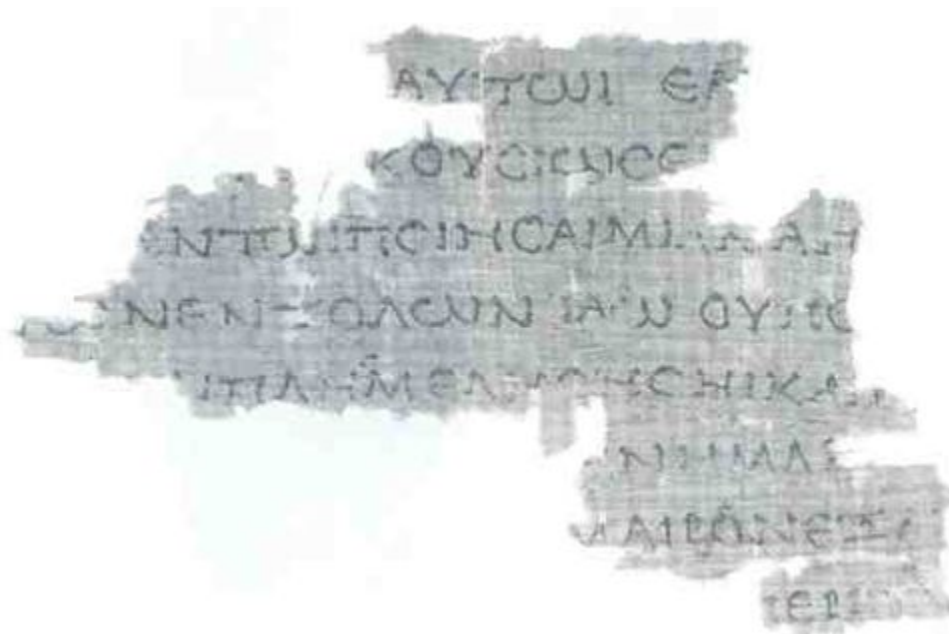
- 1) In the Hebrew Scriptures the name Yahushua/Yahshua is spelled 5 different ways in the DDS and MT
- 2) In the Hebrew-Aramaic of the Peshitta, it is only spelled Yahshua/Yeshua in the letters “יֵשׁוּעַ”.

Lesson 7. EVALUATING THE USE OF THE GREEK WORD “KURIOS” IN THE LXX

The purpose of this evaluation is to examine the use of the Greek word “Kurios” in the Septuagint (LXX) translation of the Hebrew Scriptures. Our evaluation will involve looking at an archaeological find of an ancient manuscript of the LXX to compare with the current manuscripts of the LXX.

I. MANUSCRIPT 4Q120

The manuscript was written in the [Hasmonean](#) period, and [Patrick W. Skehan](#) dated 4Q120 to "late first century BCE or opening years of the first century CE".^[1] The manuscript was found at Qumran, [Cave 4b](#). Cave 4 was discovered in August 1952, and was excavated on 22–29 September 1952 by [Gerald Lankester Harding](#), [Roland de Vaux](#), and [Józef Milik](#).



The above manuscript renders the name of YHWH as “IAW” in Greek. This reveals that the original translation of the LXX provided a transliteration of the name “YHWH” while leaving out the “A” at the end to preserve the YHWH to be seen as masculine.

II. THE USE OF THE GREEK WORD “KURIOS” IN THE LXX

The use of the Greek word “Kurios” came into use in the LXX manuscripts after the 2nd century CE.

“No new "LXX" fragment with the tetragrammaton has been discovered since Howard's research. This means that all "LXX" manuscripts from the second and first centuries BCE and from the first century CE either have the tetragrammaton in old Hebrew or in Aramaic characters or as the phonetic transcription IAW. The word KURIOS as a substitute for the tetragrammaton is nonexistent before the second century CE.”(www.ibiblio.org/bgreek/test-archives/html4/1998-09/27824.html)

The basis for the word “Kurios” being used to substitute the divine name of the Most High was rooted in the Jewish teaching of the ineffable Name. See statement below:

“The ineffable name doctrine refers to the belief that the name of God, particularly represented by the Tetragrammaton (YHWH), is too sacred to be spoken aloud, a view that has evolved over centuries in Jewish and Christian traditions.”

III. RULES FOR DETERMINING ACCURACY IN THE TRANSMISSION OF THE BIBLICAL INFORMATION (Scripture References: Deut./Debarim 4:2, Matt. 5:17-18, Rev. 22:18-19)

While there may have been good intentions to regard the sacredness of the Most High's name being pronounced correctly, it is not a reasonable excuse to substitute the name of the creator with another term.

Lesson 8. EVALUATING THE USE OF “YASHAR’EL” IN THE “CEPHER 3rd EDITION”

The purpose of this evaluation is to examine the use of the word “Yashar’el” in the Cepher translation of the Scriptures. Our evaluation will involve looking at the LXX to compare with the translator's intentions of how the word Israel should be pronounced.

I. The Pronouncing of Israel as “Yashar’el” is of recent use

- a) Some pronounce Israel as “Yahsharal”
- b) Due to distrust of Rabbinic Jewish phonetics of the Hebrew language the letters are pronounced as consonants

II. Looking at the LXX

- a) Translators of the LXX were 70 Israelites proficient in the languages of Hebrew and Greek
- b) The Translators preserved the pronunciation of names when translating from Hebrew to Greek
- c) The Translators used different Greek letters to distinguish the phonetic sound of the Hebrew letter “yod”

III. Examples of Different Greek Letters Used to Distinguish the Phonetic Sound of the “Yod”

- a) Isaiah is “Esaias” in Greek. The Greek “H” called “heta” is the transliterated letter for the “yod”
- b) Jeremiah is “Ieremias” in Greek. The Greek “I” called the “iota” is the transliterated letter for the “yod”

IV. The Translators of the 3rd Century Preserved the Phonetic Sound of the name Israel in Greek

- a) Israel in Greek is Israel. The Greek “I” called the “iota” is the transliterated letter of the “yod”

EVALUATING BIBLICAL SOURCES AND BIBLE TRANSLATIONS

FINAL EXAM

NAME: _____

1. Where was the most reliable ancient Hebrew text located from the time of Ezra until 70 CE?
2. Did all the Jewish communities rely upon the Torah scroll in the Temple? (Yes or No)
3. What does the “Y. Sanh. 2:6 (Jerusalem Talmud, Sanhedrin 2:6)” tell us? (Please write out the statement)
4. Josephus and Philo claim that the Scriptures were never altered. (True or False)
5. How many elders did Eleazar, the High Priest, send to Alexandria Egypt to perform the translation of The Hebrew Scriptures into the Greek language?
6. What did Justin Martyr say about the Pharisaic scribes altering the Scriptures? (Give information from his statement)
7. Explain Tikkune Soferim” or the Scribal Emendations.
8. What happened to the “Master Copy” of the Scriptures in the Temple in 70 CE?
9. List 3 suggested reliable Biblical sources.
10. List the Scriptures used for determining the accuracy in the transmission of the Biblical information.