

Chodesh Report

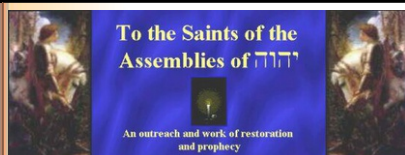
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The Original Chodesh Newsletter

Issue 61

"... the scripture cannot be broken..." (John 10:35)



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Who we are

The Chodesh Report is an open dialog of topical research by TTSAOY Chaplaincy Outreach and like-minded Associates.

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Scriptural Allusions I

How do ye say, We are wise,
and the law of יהוה is with
us? Lo, certainly the lying pen
of the scribes hath made it
falsehood.
(Jeremiah 8:8)

Introduction

While upon the steps of Solomon's Temple during the 'festival of lights', some of the Jews approached Y'shua to stone Him. Upon giving their reason, Y'shua responded,

"Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:34-36, KJV)

Many allusions could be made from the phrase '*the scripture cannot be broken*'; such as, the bush that was not consumed (Exo 3:2). In this issue we compare several verses from both the Old and New covenants, from several ancient sources, in support and proof that Y'shua was speaking an inviolable truth as contained in the written words of יהוה.

Example #1

In John 3:35 from the *Scrivener's Textus Receptus* (1894), we read the phrase highlighted above as,

"...the scripture γραφή

cannot ου δυναμαι be broken λω;" (KJVSL¹). *Strong's Lexicon* (2001) defines these words as:

scripture

G1124 γραφή graphe (graf-ay') n.

1. a document, i.e. holy Writ (or its contents or a statement in it)

cannot

G3756 G1410 δυναμαι δυναμαι no or not to be able or possible

be broken

G3089 λωω luo (loo'-o) v.

1. to "loosen"

2. (by usage) to break, destroy, or dissolve

3. (maritally) to divorce

The Khabouris Codex² translates this phrase as follows,

"... Scripture is not able to be broken"; derived from:

דנשתר

This translation suggests 'selectively judging, or scrutinizing, or 'to loosen oneself from' - the Word in John 10:25.

1 KJVSL - King James Version with Strong's Lexicon.

2 Khabouris Codex [also spelled Khaburis, Khaboris] - the ancient Eastern Aramaic translation of the New Covenant writings of the Apostles - the original language of the Galileans (164 CE).

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (Matthew 13:12)

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. (Mark 4:24-25)

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. (Luke 8:18)

So, which among the Apostles' epistles is the most accurate? Although translated from Greek to English, the original statements above were written in their native language, Hebrew/Aramaic. As recorded in the Khabouris codex, dubbed the New Covenant Aramaic Textus Receptus, Matthew wrote,

For him who has, it will be given to him and it will increase to him, and to him who has not, even that which he has will be taken from him. (Matthew 13:12)

"Watch what you hear. With that measure that you measure. It will be measured to you and it is increased to you, those who hear." For to him who has, it shall be given. And for him who has not, also that is to be taken from him. (Mark 4:24-25)

Take heed how you hear. For he who has, it will be given him. And to him who does not have, Even that which he thinks he has will be taken from him. (Luke 8:18)

Noah Webster's *American Dictionary of the English Language* (1828) defines 'loosed' as, 'Without union or connection'. Webster made an important observation considering the duality of Y'shua's statement. One, between the Law the Prophets and the Psalms, Y'shua understood His word would stand throughout the test of time; and two, from the Spiritual view the 'chosen' do not separate themselves from it. Webster also brings to the surface the singular promise of salvation, that is, once having responded to one's calling and fulfilling the necessary cleansing rituals [baptism, etc.], the promises that accompany it are valid only if one stays the course throughout the remainder of their life. Intentional backsliding, as some Reformist Protestants³ often claim as pardonable via 'grace', breaches this irreversible covenant.

Truth itself depends not only upon a valid and trusted source of authority, it also depends upon the integrity of its messenger(s). This issue offers some examples and resources as a guide to deeper understanding when reading the scriptures from some of the messengers.

Example #1

As you can see from the example above, regardless of the choice of words the message often remains the same. However, the process of translating the scriptures to English over the centuries has been underscored by many false assumptions, as is Origin's LXX considered to be veritable, and by their translators making it more

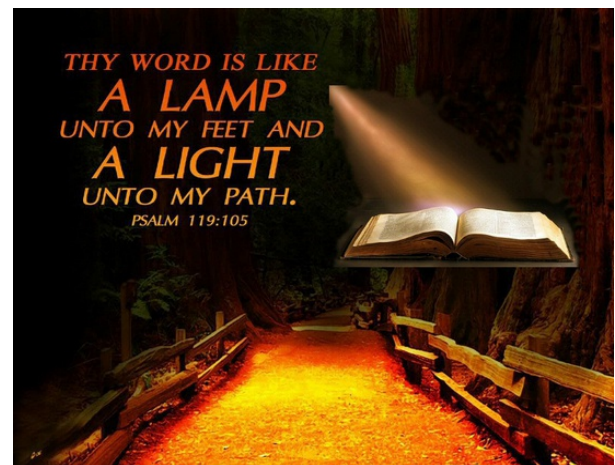
susceptible to error. Not so in the Old Covenant wherein the primacy of the Hebrew language ensured it's accuracy - the *most* accurate being the Jacob Ben Chayyim texts. As a second witness, the Khabouris Codex will also help to validate it.

The verses below are compared to invoke the reader to question, "what process do we use to prove scriptural authenticity of the Word of אֱלֹהִים ... ? Be sure to read through to the end for a few specific, and testable methods for testing your scriptures.

Isaiah Ch. 9

The future Reign of the Righteous King

(From the DSS Isaiah Scroll (2015): A comparison of the DSS [L] and Masoretic [R] writings)



³ **Reformist** - One who is of the Reformist religion (Howell).
Protestant - Pertaining to those who, at the reformation of religion, protested against the decree of Charles V and the diet of Spire; pertaining to the adherents of Luther, or others of the reformed churches; as the *protestant* religion. (Webster, 1828)

1 ¶ For one who was in anguish there will be no gloom. In the former time he treated the land of Zebulun and *the* land of Naphtali with contempt, but in the latter time he will make it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

2 ¶ The people who walked in darkness have seen a great light. On those who lived in the land of deep shadows, light has shined.

3 You have expanded the nation, you have increased its joy. They rejoice in your presence, as with the joy at harvest, as people cheer when they divide spoil.

4 For the yoke of their burden and the pole on their shoulder, the rod of their oppressors, *and you have broken*, as in the day of Midiam.

5 For every boot tramping in the tumult and the garments rolled in blood will be burned as fuel for fire.

6 ¶ For a child is born to us, a son is given to us. The government will be on his shoulders. He *is called* Wonderful Counselor, Mighty God, Everlasting Father, *the* Prince of Peace.

7 His government will expand, and peace will be endless for the throne of David and his kingdom, to establish *it* and to sustain *it* with justice and righteousness from now on and forevermore. The zeal of the LORD of hosts will do this.

1 The people that walked in darkness Have seen a brilliant light; On those who dwelt in a land of gloom Light has dawned.

2 You have magnified that nation, Have given it great joy; They have rejoiced before You As they rejoice at reaping time, As they exult When dividing spoil.

3 For the yoke that they bore And the stick on their back— The rod of their taskmaster— You have broken as on the day of Midian.

4 Truly, all the boots put on to stamp with And all the garments donned in infamy Have been fed to the flames, Devoured by fire.

5 For a child has been born to us, A son has been given us. And authority has settled on his shoulders. He has been named "The Mighty God is planning grace; The Eternal Father, a peaceable ruler"—

6 In token of abundant authority And of peace without limit Upon David's throne and kingdom, That it may be firmly established In justice and in equity Now and evermore. The zeal of the LORD of Hosts Shall bring this to pass.

7 My Lord Let loose a word against Jacob And it fell upon Israel.

King James Version Compared:

(1) Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict

her by the way of the sea, beyond Jordan, in Galilee of the nations.

(2) The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

(3) Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

(4) For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

(5) For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

(6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

(7) Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isaiah 9:1-7)

Note: The DSS scroll better represents the text of the resources used by the KJV bible translators; and that many Jewish Tanakh contain modified texts (See below).

The above gives cause to the inspection of the 'source' from which we read Yah's Word. To take on such a task may seem presumptuous to many, however, in light of the variations as shown above, it begs the question of the 'authenticity' from which we base our faith; and ergo, seems imperative that we validate the origins of our texts.

Hypotheses – Noun: hypothesis (hypotheses) 1. A proposal intended to explain certain facts or observations 2. A tentative insight into the natural world; a concept that is not yet verified but that if true would explain certain facts or phenomena 3. A message expressing an opinion based on incomplete evidence..
Theory – 1. A well-substantiated explanation of some aspect of the natural world; an organized system of accepted knowledge that applies in a variety of circumstances to explain a specific set of phenomena 2. A tentative insight into the natural world; a concept that is not yet verified but that if true would explain certain facts or phenomena 3. A belief that can guide behavior.

In order to approach such a topic, a structured test must be established; an hypothesis must be established. An hypothesis posits an 'if-then' scenario. An hypothesis often requires extensive research before it can come to a conclusion. Regardless of the outcome, the results will render the researcher usable information. 'Sound theories' result from the conclusions of proven hypothesis'.

Our hypothesis for this study is: **A comparative deep study of [valid] scriptures ensures the reader of an accurate translation.** Only then, can one then said, "[His] Word is Truth" (Joh 17:17).

Old Covenant Samples

Reading: **Isaiah 1:10**

Sample A: (KJVSL)

10. Hear שמע the word דבר of the LORD יהוה, ye rulers קציני of Sodom סדם; give ear אען unto the law תורה of our God אלהים, ye people עם of Gomorrah עמרה.

wicked have inclosed me: they pierced my hands and my feet. (KJV) [Jacob Ben Chayyim Masoretic text]

Sample B:

(16) For dogs have compassed me: the assembly of the wicked have inclosed me: they seize my hands and my feet like a lion. (Koren Tanakh: Jacob Ben Chayyim Masoretic text w/ Qeri corrections)

Sample B: (Heb. TR)

שמעו דבר - יהוה קציני י ני סדם האזינו תורת ל אל
י הינו עם עמרה:

Sample C: (Westminster Leningrad Codex)

שמעו	דבר	-	יהוה	קציני	סדם	האזינו	תורת	אלהינו	עם	עמרה	:
שמעו	דבר	-	יהוה	קציני	סדם	האזינו	תורת	אלהינו	עם	עמרה	:
shmou	dbr	-	ieue	qtzini	sdm	eazinu	thurth	aleinu	om	omre	:
shmou	dbr	-	ieue	qtzini	sdm	eazinu	thurth	alei nu	om	omre	:
H8085	H1697	-	H3069	H7101	H5467	H238	H8451	H430	H5971	H6017	:
hear-you ^(P) !	word-of		Yahweh	captains-of	Sodom	give-ear-you ^(P) !	law-of	Elohim-of us	people-of	Gomorrah	:

WLC shown L-R

Sample D: (Dead Sea Scrolls)



[See WLC above for Strong's number references]

Sample E:

12. (10) Hear the word of YHWH princes of Sodom and give ear to the Torah of our God people of Gomorrah. (Fred P. Miller, 2001 – <http://www.ao.net/~fmoeller/ga-tran.htm> / <http://www.ao.net/~fmoeller/qumdir.htm>.)

10. Hear the [word] of the Lord, rulers of Sodom, and listen to the instruction of our God, people of Gomorrah. (DSS)

Isaiah Scroll – as interpreted by Prof. Peter W. Flint & Prof. Eugene Ulrich) (...as translated from the Dead Sea Scrolls [DSS] by authors as cited).

For browsing this collection yourself, also see: *The Digital Dead Sea Scrolls* at: <http://dss.collections.imj.org.il/isaiah>

Note: English interpretations sometimes varies to as compared to the DSS (Puzak, 2015).

Sample C:

(16) Dogs are all around me, a pack of villains closes in on me like a lion [at] my hands and feet. (CJB)

Sample D:

(16) For the vicious have surrounded me; the assembly of the wicked have inclosed me; they have pierced my hands and my feet. (LBP (ES)) [Eastern Syriac]

Discussion of Isa 22:16

One may notice variations of expressions containing the word *pierced*. This is due to the diverse approach of translation while neglecting the originally conveyed message. To understand this, here's a brief description of how each of the versions above approached its translation.

King James Version - is a literal but well researched English version from the original Ben Chayyim Masoretic texts. Intended to be a clear and concise English interpretation, the KJV [AV] attempts to offer the scriptures in an easy to read prose for the common [17-18th Century] man. Whereas,

- "... they pierced my hands and my feet" - the word pierced comes from the margin, not from the original text, although contains the more Hellenized (ὀρύσσω orusso – to “burrow”) transmission of meaning (APBen).

Reading: Psalms 22:16

A deep study of the scriptures as written by various authors and translators, including Jewish, Aramaic, and English, often reveals cultural differences in the transmission of the message. For example, **Psalms 22:16** reads as follows,

Sample A:

(16) For dogs have compassed me: the assembly of the

Koren Tanakh – while maintaining the original flow in its KJV English translation, the Koren Tanakh attempts to convey the poetic use of Hebrew idioms in its choice of words, typical of the Hebrew paradigm [mind-set]. Whereas,

- 16 "... they seize my hands and my feet like a lion" - presumes the understanding that a lion holds its prey by its teeth and claws which pierce the flesh; conveyed in the more Hebrew (idiomatic) manner, this agrees with the translation of the AV.

CJB: Messianic – A unique translation, the *Complete Jewish Bible* (Stern, 1998), quoted above shares the more Hebrew mind-set. Whereas,

Sample A: (KJVS, 1769)

7 For **οτι** there are **εισι** three **τρεις** that bear record **μαρτυρω** in **εν** heaven **ουρανος**, the Father **πατηρ**, the Word **λογος**, and **και** the Holy **αγιος** Ghost **πνευμα**: and **και** these **ουτος** three **τρεις** are **εισι** one **εις**.

Note: A sidebar note usually includes the comment: 'It is generally agreed that v. 7 has no real authority, and has been inserted. See footnote.'

Sample B: (Scrivener's/Stephen's *Textus Receptus*, 1894/1550)

ΟΤΙ	ΤΡΕΙΣ	ΕΙΣΙΝ	ΟΙ	ΜΑΡΤΥΡΟΥΝΤΕΣ	ΕΝ	ΤΩ	ΟΥΡΑΝΩ	Ο	ΠΑΤΗΡ	Ο	ΛΟΓΟΣ	ΚΑΙ	ΤΟ
hoti	treis	eisin	hoi	marturoyntes	en	to	ourano	ho	patēr	ho	logos	kai	to
that	THREE	ARE	THE	ones-witnessing	IN	THE	heaven	THE	FATHER	THE	saying	AND	THE
seeing-that		there-are	the ^(P)	testifying							word		

ΑΓΙΟΝ	ΠΝΕΥΜΑ	ΚΑΙ	ΟΥΤΟΙ	ΟΙ	ΤΡΕΙΣ	ΕΝ	ΕΙΣΙΝ
hagion	pneuma	kai	houtoi	hoi	treis	en	eisin
HOLY	spirit	AND	these	THE	THREE	ONE	ARE

- 16 "... closes in on me like a lion [at] my hands and feet" - better agrees with the Koren Tanakh.

The **LBP (ES) [Eastern Syriac⁴]** [also see Aramaic Peshitta] - offers the unique expression *inclosed* in this verse. Not surprising, as the sister language to Hebrew, the Aramaic language often conveys similar meaning only as from the Aramaic dialect. Whereas,

- "... they have pierced my hands and my feet: - agrees more with the Ban Chayyim as translated in the AV.

Renewed Testament Sample

Reading: 1 John 5:7⁵

4 The gathering of these writing by the prophets at Antioch were in this original language prior to the translation to the koine Greek – the Lingua Franca of that time [-200 CE]. F. Crawford Burkitt concluded that the translation of the Old Testament was probably the work of Jews, of whom there was a colony in **Edessa** about the commencement of the Christian era.[5] See: *New Covenant [Testament] originally compiled by:* below. These same writings were later to become today's Textus Receptus.

It has since been debated whether the Old Syriac was indeed the original writings of the disciples and Apostles. Knowing first that the common language in Galilee was a mix of the Hebrew and Aramaic dialects, and that the Old Syriac like the New covenant texts had not yet been written until 100-200 CE, they likely shared the original manuscripts for their composition.

5 Since this verse seems to create some division, we offer this references for our reader's. Please note that the translations that renounce the existence of



<http://www.scripture4all.org>

Sample C: (Eastern Syriac, >164/1100 CE)

6 This is the One who came by means of The Water and The Blood; Eshu M'shikha {Yeshua The Anointed One}. It was not of The Water alone, but rather, by The Water and The Blood.
 7 And The Rukha {The Spirit} testifies; because, that One, The Rukha {The Spirit}, is The Truth.
 8 And there are three testifying: The Rukha {The Spirit}, and The Water, and The Blood. And they three are in One.

Sample D: (CEPHER, 2013)

the *Comma Joahnneum* [partial or all of verse 1 Joh 5:7] are all early Church of Roman scribes and scholars.

Subsequently, all Bible versions that utilized the LXX and/or the references used by the Church of Rome omit and/or include a disclaimer of **John 5:7** - including the KJV Bible texts revised after 1881. There are many eloquent explanations offered by critics and modern scholars, however, the combination of the [validated] historical facts and original Greek writings, make clear *this* corruption of the inspired words of יהוה. But, let the reader determine for themselves if His "**Word is Truth**" (Joh 17:17).

Read at: https://en.wikipedia.org/wiki/Comma_Johanneum#Absence_in_early_authors

7 For there are three that bear record in heaven,
the Father, the Word, and the RUACH
CHODESH.

Sample D: (*The Emphatic Diaglott, 1855*)

7-8 For there are **THREE** which **TESTIFY**; the
SPIRIT, and the **WATER**, and the **BLOOD**; and
the **THREE** are of **ONE**.

Sample E: (*The New Interpreter's Study Bible [NIB]: 'New
Revised Standard Version' with Apocrypha, 2003*)

7-8 There are three that testify: (*vs. 8*) the Spirit
and the water and the blood, and these three
agree.

Discussion of **1 John 5:7**

According to the NKJV *MaCarthur Study Bible*
(1997, p. 1973 ff.5:7,8),

... in heaven: the Father, the Word, and the Holy Spirit... three that bear witness on earth. These words are a direct reference to the Trinity and what they say is accurate. External manuscript evidence, however, is against them being in the original epistle. They do not appear in any GR: mss. dated before ca. 11th century A.D. Only 8 very late Gr. mss. contain the reading, and these contain the passage in what appears a translation from late recension of the Latin Vulgate. Furthermore, 4 of those 8 mss. contain the passage as a variant reading written in the margin as a later addition to the manuscript. No Greek or Latin Father, even those involved in Trinitarian controversies, quotes them, no ancient version except the Latin records them (not the Old Latin in its early form or the Vulgate). Internal evidence also militates against their presence, since they disrupt the sense of the writer's thoughts. Most likely, the words were added much later to the text. There is no verse in Scripture which so explicitly states the obvious reality of the Trinity, although many passages imply it strongly. See **2 Cor 13:14**.

In the book *KJV Defended* by E.F. Hills, p.204-208.

Why would the Johannine Comma be absent from some **Greek** manuscripts, but present in **the Latin** manuscripts?

Between 220-270 AD, the heresy that Greek Christians were fighting was not Arianism (denying Christ's deity) as this had not yet arisen, but Sabellianism (named after Sabellius) which taught that the Father, Son and Holy Spirit were identical, and that God the Father died on the cross when Christ died on the cross. The statement in the Johannine comma that "these three are one" seemed to support the Sabellian heresy that the Father, Son and Holy Spirit are identical. If, during the course of

this controversy, manuscripts were discovered which had accidentally lost the Johannine Comma as described above, it is easy to see how the orthodox party would consider these mutilated manuscripts to be the true text.

In the Greek speaking east, where the struggle against Sabellianism was most intense, the Johannine comma came to be unanimously rejected. However, in the Latin manuscripts of Africa and Spain, where the influence of Sabellianism was not so great, the Johannine Comma was retained. This explains why the Johannine comma is strongly represented in the Latin manuscripts, and why we should retain it today.

A Few Other Considerations

At that day ye shall know that I am in my Father, and ye in me, and I in you. (John 14:20, KJV)

At that day ye shall know that I am in my Father, and ye in me, and I in you. (John 14:20)

The Comforter ... which is the Holy Ghost, ... which proceedeth from the Father... (John 14:26-26)

The grace of the Master Yeshua the Messiah, and the love of YHVH, and the communion of the Holy Spirit, be with you all. amen.

(2 Corinthians 13:14, RNKJV)

Summary

Conflict or confirmation? The examples above offer variant readings, all are based upon their sources of translation and subject to the theological bias of their scribes and/or editors. Careful research can offer good, and some poor, explanations regarding these differences. However, we do not propose to contribute to this debate; but rather to address the continuity of the scriptures. What we can offer is what the scriptures themselves say, and the scriptures universally do say the following,

All scripture is given by inspiration of YHWH, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Timothy 3:16)

It is hoped that the scriptures one uses are from a valid version. That is usually determined by the reader first going through the process of discovering its linguistic

Scriptural Allusions II

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of יהוה.
(Matthew 4:4)

<p>לְמַנְצֵחַ עַל־אֵילַת הַשָּׁהַר מְזִמּוֹר לְדָוִד: אֵלֵי אֵלֵי לְמָה עֲזַבְתָּנִי רְחוֹק מִיְשׁוּעָתִי דְּבַר־י שְׁאָגָתִי: (Reading from R-L)</p>	<p>περι δε την εννατην ωραν ανεβησεν ο ιησους φωνη μεγαλη λεγων ηλι ηλι λαμα σαβαχθανι: τουτ εστι θεε μου θεε μου ινατι με εγκατελιπες: (Reading from L-R)</p>
<p>To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? (<i>Psa 22:1</i>)</p>	<p>And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachhani? that is to say, My God, my God, why hast thou forsaken me? (<i>Mat 27:46</i>)</p>

last brief example should dismiss any apprehensions about foreign or different languages.

The text of **Psalms 22:1** is both a prophesy and statement of the [then] coming Messiah. It was written in ancient Hebrew and the more modern square Hebrew/Aramaic scripts, and still later in Greek, yet spoken in two languages by two prominent biblical figures: In Hebrew by King David, and in Aramaic by Y'shua.

We end this article with a statement: [to borrow the phrase from J. Foxworthy] "If you have been, or are currently seeking the Word of יהוה using any/all these techniques, *You may be a [Berean]!*"

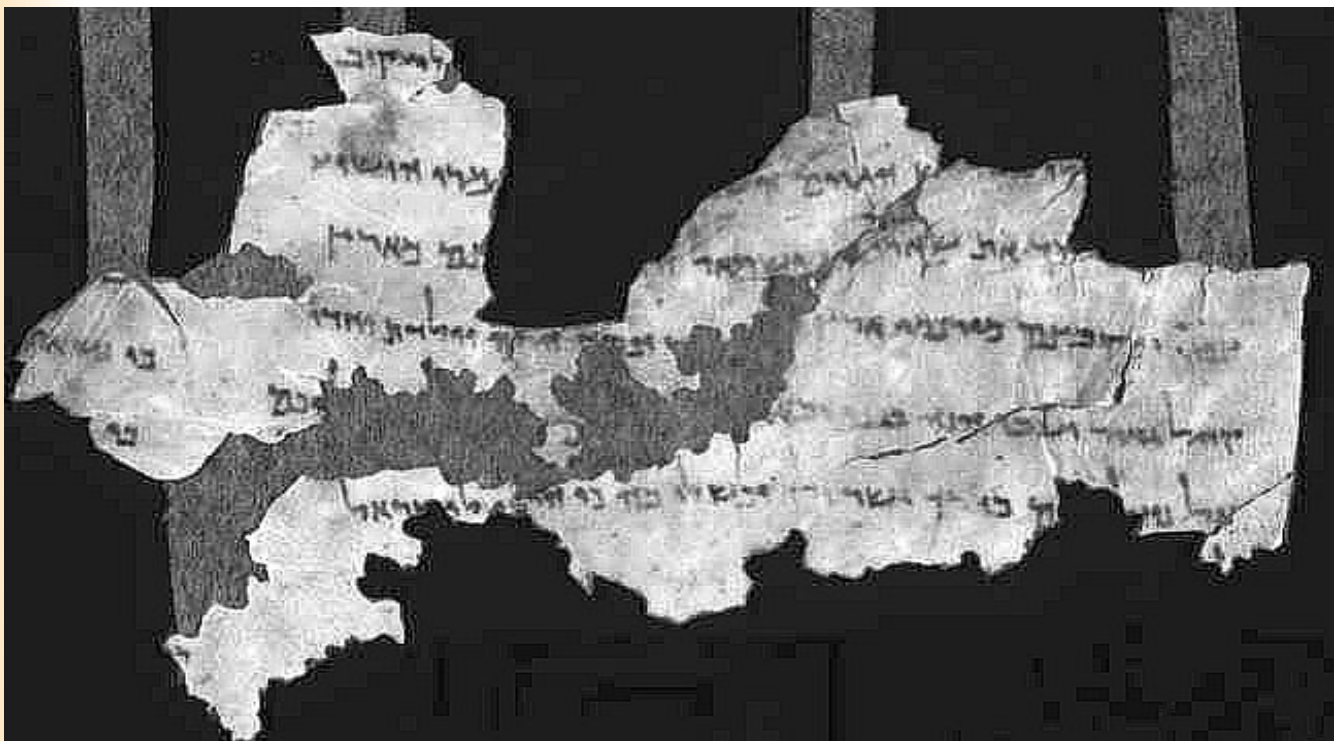
The grace of the Master Yeshua the Messiah, and the love of YHVH, and the communion of the Holy Spirit, be with you all. amen. (2 Corinthians 13:14)

May Yahweh bless you understanding.

D Lacy – TTSAOY

origins, including: Knowing the author(s), editors, and publishers, and the sources of its Old and Renewed Covenant texts. With time spent on serious study, one will know that all else is self-evident within the texts. However, deeper study into the origins of your text is often necessary. Using a valid Lexicon and/or Bible Dictionary for comparison and greater insight will also assist the reader in matters of discerning its validity. Brushing aside those *feelings* of 'rights and wrongs' that are often deeply embedded from traditional teachings and thoughts, the elect are also to study Yah's Word 'in truth and in Spirit'. A

Dead Sea Scrolls Translated
Contribution by T. Puzak:
"They shall come with weeping, and with supplications. I will lead them in Jubilation...!"
<https://www.facebook.com/DSSTranslated/photos/a.933694410015691.1073741828.7273776739807/00/976491725735959/?type=1&theatermd?>



This Dead Sea Scroll fragment is from [Jeremiah 31:7-9](#)

DSS Translated (DSST) - Transliterated to modern Hebrew for your convenience.

Line 1 ליעקוב for Jacob spelled with an extra vav (beginning of verse 31 in the DSS)

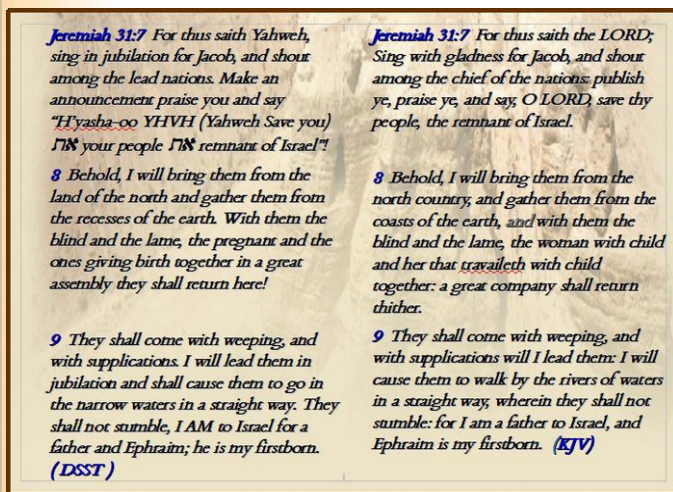
Line 2 הושעו ואמרו הללו השמיעו בראש הגוים in the head of the nations announce (H'Shama'oo) you praise you and say you save you. Hoshea is spelled with an additional vav. [...]

Line 3 מארץ אותם מביא הנני ישראל שארית את עמך People of you El remnant of Ishrael. Behold me bringing them from land of Last of (verse 7 begin 8)

Line 4 יהדו וילדת הרה ופסה עור בם ארץ מירכתי וקבצתי צפון north and I will gather them from recesses of the earth in them the blind one and lame one, pregnant one and one giving birth together (verse 8)

Line 5 אוליכם אובלים ובתחנונים יבאו בבכי. ישבו ישבו גדול הרה They shall come with weeping, and with supplications (earnest prayer) and I shall lead them with pomp, and I will cause them to go. Beginning

Line 6 לישראל הייתי כי בה יכשלו לא ישר בדרך מים נחלי אל in the narrow course of the waters in a way straight, not shall they stumble that I am.



Side-by-side DSST/KJV. [Enlarge for viewing]

Comments

Even though the modern square script began with Ezra the scribe in the 5th century BCE, many of the DSS writings remained in the standard Paleo script. Today we see what has become the Modern Hebrew script with niqqud markings to indicate vowel insertions.

Special notice should also be taken when reading the DSS that copyists and scribes did not have a problem writing the Fathers name [יהוה, יְהוָה, or as יְהוֹוֶה], whereas since Y'shua's time it has been strongly prohibited among the Orthodox and most Messianic Jews.

Notice the last line: Israel means "made straight or righteous". Ephraim means "fruitful". [YHWH] is the Father of those who have been made righteous and fruitful, by Him. We would have missed that in the English!

Note: Reading the DSS is an art form. To learn more and

learn how to read it for yourself, see host Tim Puzak at: Dead Sea Scrolls Translated on [Facebook membership may be required].

<https://www.facebook.com/DSSTranslated?fref=ts>

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Footnotes:

[5] Francis Crawford Burkitt, Early Eastern Christianity, 71 ff. 1904.

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Summer Colors

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What Is Synesthesia?

[Synesthesia](#) is a neurologically based condition in which a person experiences "crossed" responses to stimuli. Synesthesia occurs when stimulation of one sensory or [cognitive](#) pathway (e.g., hearing) leads to automatic, involuntary experiences in a second sensory or cognitive pathway (e.g., vision). About 5% of the population has synesthesia, and over 60 types have been reported. The most common form of synesthesia is grapheme-color synesthesia, in which people perceive individual letters of the alphabet and numbers to be "shaded" or "tinged" with a color. Other synesthetes commingle sounds with scents, sounds with shapes, or shapes with flavors. Do you consistently see object-shapes in clouds? You may have synesthesia.

From <https://www.psychologytoday.com/basics/synesthesia>

The Data

תְּדַשׁ

August 2015

The new moon should be visible within the realm of Israel on **August 15, 2015** Jerusalem Standard Time [JST] [1][2][3].

The Data:

Sunset	7:23 PM (JST)
Moonset	7:44 PM
Age	1.7d/29 since last
Illumination	1%

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

Quotes

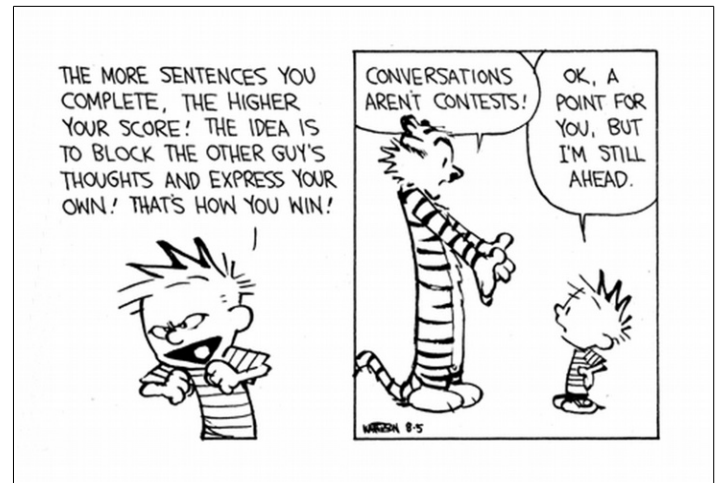
"All religions are based on obsolete terminology." — Vladimir Nabokov

Aim at heaven and you will get earth thrown in. Aim at earth and you get neither. -- C. S. Lewis

Yahweh's Feast Days of (2015)

-	Abib 1 (Starts @ sunset Mar 21)	Day 1 of the year	Mar 22
-	Yah'shua's Memorial	Abib 13	Apr 3
-	Passover Memorial (at even)	Abib 14	Apr 4
I, II	Passover Feast (DUB)	Abib 15-21	Apr 5-11
-	Wave Sheaf	Abib 16	Apr 6
III	Feast of First Fruits (Pentecost) 49	Abib 16 +	May 25
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 16
V	Atonement	Day 10	Sep 25
VI	Feast of Booths (FOT)	Day 15-21	Sep 30-Oct 6
VII	The Last (8th) Day	Day 22	Oct 7

The Lighter Side



Lost in the Translation

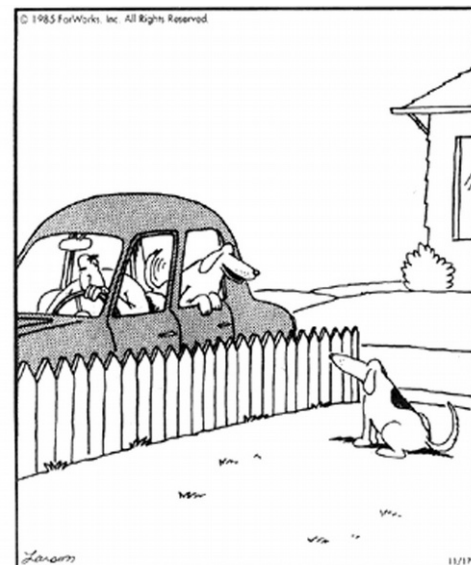
"I'm trying to translate what my cat says and put it in a book, but how many homonyms are there for meow?" — Jarod Kintz

Bob: What are you doing?

Charlotte: My husband's a photographer, so he's here working. I wasn't doing anything so I came along.

Bob: What do you do?

Charlotte: I'm not sure yet, actually.



שמח שבת ישראל

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