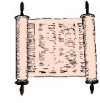




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## NOT GREEK, BUT HEBREW

*Here is documentary evidence that the original language of the New Testament was Hebrew.*

*By Elder A. B. Traina (deceased)*

Many people who opposed the Sacred Scriptures make much of their slogan, "The Bible is full of contradictions."

It is true that the King James version of the Bible does contain many contradictions; but, if we go back from the King James translation to the original source, we will rejoice to find that the so-called contradictions disappear, and the Word of Yahweh stands out in its Majestic Grandeur, the Monument of truth.

Our Savior, Yahshua the Messiah, in teaching His parables in the gospels, pointed out that after the Apostolic Age, the enemy would go over the same field in which He had sown the wheat (the Word of Truth), and would sow tares among the wheat (see Matthew 13:24-30 and 37-43). The tares are symbolic of lies and deceit.

The Prophet Isaiah prophesied that men would mistranslate the Scriptures, thus transgressing the Word of Yahweh, as recorded in Deuteronomy 4:2 and 12:32, for Isaiah said, "Thy first father hath sinned and thy interpreters [translators] have transgressed against Me," (Isaiah 43:27; see marginal reference).

The Prophet Jeremiah is more explicit, for he says, "What! You say you are wise, and you have the law of Yahweh; when, lo, your scribes have falsified them and written them wrong?" (see Jeremiah 8:8, Moffatt's translation; also Leeser's translation of the Hebrew Text, or even in the margin of the King James translation). No wonder that Jeremiah cries out again in the next verse, saying, "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of Yahweh, and what wisdom is in them?" (Jeremiah 8:9).

In order to bolster the theory that the New Testament was written in Greek, the theologians have put forward the idea that at the time of our Savior the Palestinian Jews spoke the Greek language, and that the Savior Himself spake the Greek in order to make Himself understood.

This lame alibi falls to the ground when confronted with the actual evidence found within the New Testament, and by contemporary writers of the New Testament times. Here I shall offer repeated statements of Josephus Flavius, the Hebrew historian who lived in that so-called Hellenic Age, and prove that the Hellenic (Greek) culture did not contaminate the Palestinian language.

In "*The Antiquities of the Jews*," Book 20,

Chapter XI, Section 2, we read the following: "And I am so bold as to say, now I have completely perfected the work I proposed to myself to do that no other person, whether he were a Jew, or a foreigner, had he ever so great an inclination to do it could so accurately deliver these accounts to the Greeks, as is done in these books. For those of my own nation freely acknowledge that I far exceed them in the learning belonging to the Jews. I also have taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce the Greek with sufficient exactness, for our own nation **DOES NOT ENCOURAGE THOSE THAT LEARN THE LANGUAGES OF MANY NATIONS**, and so adorn their discourses with the smoothness of their period; because they look upon this sort of accomplishment as common, not only to all sorts of freemen, but to as many of the servants as please them to learn them. But they give him the testimony of being a wise man who is fully acquainted with *OUR LAWS*, and is able to interpret their meanings; on which account as there have been many who have done their endeavors with great patience to obtain this learning, there have yet hardly been so many as two or three that have succeeded therein who were immediately rewarded for their pains," (emphasis added).

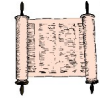
In the "*Wars of the Jews*," Josephus in his preface, Section I, says, "I have proposed to myself for the sake of such as live under the Roman Government, to translate those books into the Greek tongue, which I formally composed in the **LANGUAGE OF OUR COUNTRY...**" (the common Hebrew, otherwise known as Aramaic).

See also *Ibid*, Book 5, Chapter 9, Section 2; also Book 6, Chapter 2, Section I, where Titus used Josephus to address the Jews in the Hebrew language, in an effort to dissuade them from rebelling against the Romans, and thus save the Holy City.

Herein follows the testimony of investigative scholars, who have not gone along with the myth of the Greek origin of the New Testament. Dr. H.J. Schonfield, in translating an old Hebrew Text of Matthew's Gospel, in his 1927 Edition, says, "My opinion is that the canonical Gospel of [Matthew] is an abridged edition of a larger work, of which fragments still survive, and which contained all and more of the acts and sayings of [Messiah] than



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is now found in the four accepted Gospels put together. I believe this Protevangel **WAS WRITTEN IN HEBREW, NOT ARAMAIC**, [emphasis ours] and was intended for Judean Christians [believers] who produced it, to become the last book of the Old Testament canon, such a collection as the New Testament not having at that time been thought of"--preface, page 6.

Bar-Hebrews, the famous Eastern historian of the Twelfth Century, noted the fact that the Greeks Hellenized many Aramaic-Hebrew names, and stated that they changed the form of many nouns and did not pronounce them as given in the originals.

"In the Johannine Gospel the terms 'Bethesda,' 'Gabbatha,' 'Golgotha,' 'Rabbouni' are called 'Hebrew'" (John 5:2; 19:13; 20:16; "*Words of [Yahshua]*," page 6.

The Aramaic was the mother tongue of the Galileans as of the people of the Gaulonites, and natives of Syria, according to Josephus (Bell, Jude 4:1,5) "were able to understand it" (idem, page 10).

"From all the considerations must be drawn the conclusions that [Yahshua] grew up speaking the Aramaic tongue, and that He would be obliged to speak Aramaic to His disciples and to the people in order to be understood."

"That this [the writings of the Gospels] was done in the Greek by three out of four Evangelists has long been an accepted *tradition*; though it is **NOW ON PHILOLOGICAL EVIDENCE DISPUTED**," (the emphasis is our). "*Light on the Four Gospels from the Sinai Palimpsest*," Prelim. P.4 by Mrs. Agnes Smith Lewis, Hon. D.D. (Heidelberg) Ph.D. (Halle) L.L.D. (Sr. Andrews) Litt. D. (Dublin) F.N.A.B.A., Published in London by Williams and Norgate.

Prof. D.S. Gregory, quoted in Smith's Bible Dictionary, in the Article "*Gospel of Matthew*," says, "The Jewish Historian Josephus furnishes an illustration of the fate of the Hebrew original of Matthew, Josephus informs us that he wrote his great work, '*The History of the Jewish Wars*,' originally in Hebrew, his native tongue, for the benefit of his own nation, and he afterwards translated it into Greek. No notices of the Hebrew originals now survive."

The following is a quotation from Renan, the famous French scholar and archeologist, who spent many years in the East in research work for the Imperial Government of France: "It is not probable that [Yahshua] knew Greek. This language was very little spread in Judea beyond the classes who participated in the Government, and the towns inhabited by the pagans, like Caesarea.... Neither

directly nor indirectly, then did any element of Greek culture reach [Yahshua]. He knew nothing beyond Judaism; His mind preserved that free innocence an extended and varied culture always weakens. In the very bosom of Judaism He remained a stranger to many efforts often parallel to His own," by Ernest Renan, as quoted in "Gospel Light," by Lamsa, Page 25, Introduction, "*The life of [Yahshua]*."

In the same introduction to "*Gospel Light*," page 24, Dr. Lamsa says, "Greek culture, philosophy and religion had no influence on [Yahshua] and His disciples or the early [disciples]. The Jews resisted every influence not Semitic. Greek customs and manners were forbidden. During the reign of Trajan and Hadrian, the Jews were not permitted to learn Greek or use Greek ceremonies. The first part of the Talmud, 'The Mishna,' **emphatically** declared **IT WAS WORSE FOR A JEW TO LEARN GREEK THAN TO EAT SWINE'S FLESH**. These laws were strictly observed, with few exceptions, by the Palestinian Jews who jealously preserved their religion, customs and language from contamination."

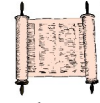
Dr. F.C. Burkitt of Cambridge says, "But our [Yahshua] and His first disciples spoke Aramaic; there is nothing to suggest that they were acquainted with the current Greek version [the Septuagint]. In the Synagogue they would hear the Scriptures read in the original Hebrew, followed by a more or less stereotyped rendering into the Aramaic of Palestine, the language of the country, itself a cousin of the Hebrew. A faithfully reported saying therefore of [Yahshua] or Peter ought to agree with the Hebrew against the Greek, or at least ought to acquire its point and appropriateness from a peculiar rendering in the Greek," quotation by Dr. Lamsa in "*The Gospel Light*," Introduction, page 30.

So far I have quoted from a few of the modern scholars who were not satisfied to accept blindly the popular theory of the theologians, and investigated for themselves, not for their personal curiosity, but for the sake of truth, and for the benefit of the truth seekers. That the New Testament was written in Hebrew and Aramaic is attested by authentic historical evidence, plus internal evidence found in the New Testament itself. In this study I propose to prove without fear of successful contradiction, that the claims of Christian theologians, to the effect of Greek originals of the New Testament are absolutely baseless.

I will now continue the array of evidence by quoting ancient authorities, and begin by listing a number of the early church leaders and writers who either possessed, or had access to, the Hebrew and



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Aramaic Gospels: Papias, Hegesippus, Justin Martyr Symmachus, Irenaeus, Clement of Alexandria, Origin, Pamphilus, Epiphanius and Jerome.

Now I shall proceed to quote from their works, giving documentary evidence that the New Testament was written in the language in which it was inspired, the language which the Apostles spoke and that language was Hebrew and Aramaic.

"Matthew, who also is Levi, and who from a publican became an apostle, first of all the Evangelists composed a Gospel in the Hebrew language and characters, for the benefit of those of the circumcision who had believed; who translated it into the Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the Martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes, who use this volume in the Syrian City of Berea, to copy it, in which, it is to be remarked, that, whenever the Evangelist makes use of the testimonies of the old Scriptures, he does not follow the authority of the Seventy Translators [the Septuagint] but that of the Hebrew," Jerome, Catal. Script. Eccl.

From a later testimony of Jerome, it is evident that he too, undertook to translate it; for in, *Hieronymus: (Jerome) Commentary to Matthew*, in Book 2, Chapter 12 and 13, he states, "The Evangel which the Nazarenes and Ebonites use, which I translated into Greek, and which is called by most persons, the Genuine Gospel of Matthew." In *Hieronymus DeVirus*, Book 3, Chapter 36, again Jerome says, "Pantaenus found that Bartholomew, one of the twelve Apostles, had there preached the advent of our Savior...according to the Gospel of Matthew which was written in Hebrew letters and which, on returning to Alexandria he brought with him."

From the above, it must be evident not only that the Gospel of Matthew was originally written in Hebrew, but that it must have been copied in Hebrew, for the evidence here is plain that there must have been more than one copy of the Hebrew Matthew. Also please note, the very fact that Jerome states that Matthew did **NOT** follow the translation of the Seventy [the Septuagint] is evidence that he was not versed with the Greek language, nor was the Septuagint in anywise used by the Savior or His disciples, for they knew that the Septuagint had been corrupted, and that the Names of the Elohim of Israel had been substituted in it by the names of Zeus, Theos and Kurios, the appellations of the Greek deity.

In fact it has lately been discovered that the original translators of the Old Testament into the

Greek by the Seventy Jewish scholars at the request of Ptolomy-Philadelphius did not translate, nor transliterate the Name of Yahweh, but in every place where the Sacred Name was written, they blocked off a space, and then in gold, they inscribed the Tetragrammaton (the four lettered word YHWH), which in Hebrew is pronounced "Yahweh." The Greek copyists not being able to make out the Name which was written in Hebrew letters, they read it as "PiPi," which made no sense to them, so they inserted the names of their chief deities, mainly Theos and Kurios (which are the evolvments of Zeus and Horus), and used these names indiscriminately.

Now let us return and continue with further testimony of the early church fathers, who because of their having had contact with, and in many cases actual possession of, the original apostolic documents (Gospels and Epistles) were in a better position to know the truth than the modern Christian theologians who upheld the theory of the Greek origin of the New Testament Scriptures.

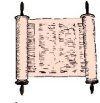
Eusebius, in his "Ecclesiastical History," Book 4, Chapter 22, says of Hegesippus, "In his history he states some particulars of the Gospel of the Hebrews, and from the Syriac, and particularly from the Hebrew language, showing that he himself was a convert from the Hebrews. Other matters he also records as taken from the unwritten traditions of the Jews."

Eusebius in his "Ecclesiastical History," Book 3, Chapter 4, says, "That Paul preached to the nations and established churches from Jerusalem around as far as Illiricum, is evident from both his own expressions and from the testimony of Luke in the book of Acts, and in what provinces Peter also proclaimed the doctrine of the Messiah, the doctrines of the New Covenant appear from his own writings, and may be seen from that epistle we have mentioned as admitted in the canon, and that he addressed to the Hebrews in the dispersion, throughout Pontus, Galatia, Cappadocia, Asia and Bithynia."

Of the preceding Eusebius says, "We may mention as an instance what Ignatius has said in the epistles we have cited, and Clement in what is universally received by all, which he wrote in the name of the church of Rome to that of Corinth, in which after giving many sentiments taken from the Epistle to the Hebrews, and also literally quoting the words, he clearly shows that this work was by no means of late production: when it is probable that this was also numbered with other writings of the Apostles; for Paul addressed in the language of his country [**Hebrew**]. Some say that the Evange-



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list Luke, others say that Clement, translated the epistle; which also appears like the truth, as the epistles of Clement and that to the Hebrews preserve the same style and phraseology, and because the sentiments in both of these works are not very different."

Eusebius' "*Ecclesiastical History*," Book 3, Chapter 38, reads: "Papias, a disciple of John says, 'And John the Presbyter also said this: Mark being the interpreter of Peter, whatsoever he recorded, he wrote with great accuracy, but not however in the order in which it was spoken by our Savior, but as before said, he was in the company of Peter, who gave him instruction such as was necessary, but not to give a history of our Savior's discourses wherefore Mark has not erred in anything by writing some things as he recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts.'"

Such is Papias' account respecting Mark's Gospel. As concerning Matthew, we read in Eusebius' "*Ecclesiastical History*," Book 3, Chapter 39, that he said, "Matthew composed his History [Gospel] in the Hebrew dialect, and every one translated it as he was able."

Of Irenaeus, in Eusebius' "*Ecclesiastical History*," Book 5, Chapter 8, we read, "Since we have promised in the outset of our work to give extracts occasionally when we refer to the declarations of the ancient presbyters and historians of the church, in which they have transmitted the traditions that have descended to us respecting the Sacred Scriptures, among whom Irenaeus was one, let us now give his words: Matthew produced his Gospel, written among the Hebrews, in their dialect, whilst Peter and Paul proclaimed the Gospel and founded the church at Rome. After the departure of these, Mark, the disciple and interpreter also transmitted to us in writing what had been preached by him."

Of Pantaneus, Eusebius' "*Ecclesiastical History*," Book 6, Chapter 10, says, "Of these Pantaneus is said to have been one of them, and to have come as far as India. And the report is, that he there found his own arrival anticipated by some who were acquainted with the Gospel of Matthew, to whom Bartholomew one of the Apostles had preached, and had left them the same Gospel in Hebrew which was preserved until this time."

"*Ecclesiastical History*," Book 5, Chapter 14, Eusebius, writing of Clement, says, "But the epistle to the Hebrews, he asserts, was written by Paul to the Hebrews in the Hebrew tongue; but carefully translated by Luke and published among the Greeks, whence also, one finds the same character

of style and phraseology in the epistle as in Acts. But it is probable that the title 'Paul the Apostle' was not prefixt to it; for, as he wrote to the Hebrews who had imbibed prejudices against him and suspected him, he wisely guards against diverting them from perusal by giving his name. But now as the Blessed Presbyter used to say, 'since Yahshua was the Apostle of the Almighty sent to the Hebrews,' Paul by reason of his inferiority, as if sent to the Gentiles [the nations], did not subscribe himself as the Apostle to the Hebrews."

Concerning the Gospels, he (Clement) says that those which contain the Genealogies were written first: but the Gospel of Mark was occasioned in the following manner, "When Peter had proclaimed the word publicly at Rome and declared the Gospel under the influence of the Spirit, as there was a great number present, they [Jews in Rome] requested Mark, who had followed him from afar, and remember well what was said, to reduce these things to writing and after composing the Gospel he gave it to those who had requested it of him: which, when Peter understood it, he directly neither encouraged it nor hindered it."

Eusebius' "*Ecclesiastical History*," Book 16, Chapter 16, speaking of Origin, says, "So great was the research which Origin applied in the investigation of the Holy Scriptures, that he also studied the Hebrew language; and those original works [the Gospels and Epistles], written in Hebrew and in the hands of the Jews, he procured them as his own. He also investigated the editions of others, who beside the Seventy had published translations of the Scriptures, and some different from the well-known translations of Aquilla, Symmachus and Theodocian, which he traced up and traced to I know not what ancient lurking places where they had lain concealed from remote times, and brought them to light."

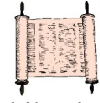
Here follows Origin's statement, as found in Eusebius' "*Ecclesiastical History*," Book 6, Chapter 16, "As I have understood from tradition respecting the four Gospels, which are the only undisputed ones in the whole church of [Elohim], throughout the world. The first according to Matthew, the same that was once a publican, but afterwards an apostle of [Yahshua] the Messiah who having published it for the Jewish converts, wrote it in Hebrew. The second is according to Mark, who composed it as Peter explained it to him; the third according to Luke commanded by Paul, which was written for the converts from the Gentiles; and, last of all, the Gospel according to John.

Jerome's "Nicean and Post Nicean Fathers," Volume 3, Chapter 1, in his "*Lives of Illustrious*





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*Men*," says, "Simon Peter the son of John [Jona] from the village of Bethsaida in the province of Galilee, brother of Andrew the Apostle, and himself chief of the apostles, after having been Bishop of Antioch and having preached to the dispersion, the believers in circumcision, in Pontus, Galatia, Cappadocia, Asia and Bithynia.... He wrote two epistles which are called Catholic [Universal or General], the second of which, on account of its difference from the first in style, is considered by many not to be his, then too, the Gospel according to Mark who was his disciple and interpreter is ascribed to him."

These writings directed to the Jews dispersed in many nations were certainly written in the Hebrew language.

Jerome, writing of Mark, in the same book, Chapter 8, says, "Mark the disciple and interpreter of Peter wrote a short Gospel at the request of the brethren at Rome, embodying what he had heard Peter tell. When Peter heard this, he approved it and published it to the churches to be read by his authority. Clement in the sixth book of his *Hypocryposes*, and Papias, Bishop of Hierapolis, record.... So taking the Gospel which he himself composed, he [Mark] went to Egypt; and, first preaching the Messiah at Alexandria, he formed a church so admirable in doctrine and continence of living that he constrained all followers of the Messiah to his example. Philo the most learned of the Jews, seeing the first church at Alexandria still Jewish in a degree, wrote a book on their manner of life as something credible to his nation, telling how, as Luke says, the believers had all things in common at Jerusalem, so he recorded what he saw was done at Alexandria, under the learned Mark."

The same Jerome, writing of Paul says, in the same book, Chapter 5, "He wrote nine epistles to seven churches: to the Romans one, to the Corinthians two, to the Galatians one, to the Ephesians one, to the Philippians one, to the Colossians one, to the Thessalonians two; and beside these to his disciples: to Timothy two, to Titus one, to Philemon one. The epistle which is called 'The Epistle to the Hebrews' is not considered his on account of its difference from the others in style and language, but it is reckoned, either by Tertullian, to be the work of Barnabas; or according to others, to be by Luke the Evangelist, or Clement afterwards the Bishop of Rome, who they say, arranged and adorned the *IDEAS of PAUL* in his own language; though, to be sure, since *PAUL* was *writing Hebrews* and was in disrepute among them, he may have omitted his name from the salutation on this account. He being a *Hebrew* wrote in *Hebrew*, that

in his own *tongue* and most fluently, while the things that were written in *Hebrew* were more eloquently turned into Greek, and this is the reason why it seems to differ from other epistles of Paul." to the

In the same book, Chapter 9, Jerome writes of John's Gospel, saying, "John the Apostle whom Yahshua most loved, son of Zebedee and brother of James, the Apostle whom Herod, after our Savior's passion, beheaded most recently of all. The Evangelist wrote a Gospel at the request of the Bishop of Asia, against Corinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that the Messiah did not exist before Mary. On this account he was compelled to maintain His Divine nativity. But there is said to be yet another reason for this work, in that when he had read Matthew, Mark and Luke, he approved indeed the substance of the history and declared that the things that they said were true, but they had given the history of only one year, that is which follows the imprisonment of John, and in which he was put to death; so passing by this year the events which had been set forth by these, he related the events of the earlier period before John was shut up in prison, so that it might be manifest to those who should diligently read the volumes of the four Evangelists. This also takes away the discrepancy which there seems to be between John and the others."

The very fact that John wrote his Gospel on the instance of the growing dogma of the Ebionites (who were a group of Samaritan believers), whose language was Aramaic gives added evidence that it was written with an eye single to reach the Aramaic speaking people. Epiphanius ("*Against Heresies*," Chapter 30:3) says, "Others again have asserted that the Gospel of John is kept in a Hebrew translation in the treasury of the Jews, namely at Tiberias, and that it is hidden there, as some converts from Judaism have told us accurately." Ibid, (Chapter 30:6) says, "And not only this alone, but also the 'Gospel of Matthew' which was originally written in Hebrew."

That the Gospel of John was translated into Hebrew can be understood, as the original was written in Aramaic. See C.F. Burney, in his "*Aramaic Origin of the Fourth Gospel*."

In addressing Justin Martyr (in his "*Dialogue with Trypho the Jew*," (Chapter 10), Trypho says, "Moreover I am aware that your precepts in the so-called Evangelion are so wonderful and so great that I suspect no one can keep them; for I have carefully read them."

Surely, in the above, one can see that the Jew



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Trypho refers to the Sermon on the Mount, which he had read in his own language. The date of this dialogue was about A.D. 140, and the reference undoubtedly to the Hebrew Matthew, T.B. Shabb, 116 A., states that Rabbi Meir and Rabbi Jochanan called it, (the history of Matthew) Evangelion. In the same book B.T. Shabb 116 A.B. the author tells a story that bears out the fact that the Aramaic and Hebrew Gospels were well known and read by many. Now for the story: "Imma Shalom was the wife of Rabbi Eliezer and sister of Rabbi Gamaliel. There was in her neighborhood a 'philosoph' who had got a name for not taking a bribe. They sought to make fun of him. She sent him a lamp of gold. When they came before him, she said to him, 'I desire that they divide to me the property of the woman's house.' he said to them, 'divide it.' They said to him, 'For us it is written, where there is a son, a daughter does not inherit.' He said to them, 'From the days when ye were exiled from the land, the law of Moses has been taken away, and the law of the Evangelion has been given; and in it is written. A son and a daughter shall inherit alike.' The next day Rabbi Gamaliel sent him a Lybian ass He said to them, 'I have looked further to the end of the book, and in it is written, I am not come to take away from the law of Moses, and I am not come to add to the law of Moses, and in it is written, 'Where there is a son, a daughter does not inherit.'"

The above was written in Aramaic, proving that this Jewish 'philosoph' had access to the New Testament writings, for the quotation is purely Matthew, and the date of this is about A.D. 80.

Origin against Gelsus, Book 2, Chapter 13 says, "This Jew of Celsus continues after the above, in the following fashion: Although he could state many things regarding the events in the life of [Yahshua] which are true and not like those which are recorded by the disciples, he willingly omits them."

Undoubtedly there is more evidence than I have been able to dig up and anyone interested may find more evidence, because I firmly believe that we are living in that age of which the Savior said of the Angels (Messengers), He was going to send them to separate the wheat (the Word) from the chaff (the tares), the corruptions that Satan has sown. Note, He did not say "Angel," as of one, but "angels," that is many. So, I expect that many of Yahweh's children will take up the cause and get busy on the work of searching, finding and restoring that which was taken away, picking out and casting out that which was added, in order to fulfill that which was spoken by the prophet Isaiah when he said, "And they that shall be of thee [meaning

faithful Yahwists] shall build up the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in," Isaiah 58:12.

There is beside the above an abundance of internal evidence in all the Gospels, with the exception of the Gospel of Luke, which was expressly written to the Greeks by a Greek, for the Greeks that were coming into the churches of the Jews. But even this is but an editing into the Greek language, the traditions taken directly from the Semitic source material available to Luke (see Luke 1:2-4), then translating and transliterating into the Greek language for the Greeks who were coming into the church, at the instigation of the Apostle Paul. See Origin's statement found in Eusebius' "Ecclesiastical History," Book 6, Chapter 16. Even the Acts of the Apostles, which bears the name of Luke, shows evidence that the early part of the book was originally written in Hebrew, by some Hebrew author, and when Luke joined with Paul (see the Acts of the Apostles 20:5), from there on it seems that Luke took the account of the Acts of the Apostles which had been kept by some Jewish scribe, and translated it into Greek; and from then on, he kept the record. The first part of the Acts show abundant evidence of having been translated, while the last part gives evidence of having been composed in Greek.

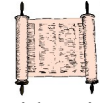
This explains what has been puzzling the theologians for so long, when they could not understand the difference in the grammatical construction between the first part and the last part of the Book of Acts.

Now, as to the Epistles, James writes to "the twelve tribes scattered abroad," for even those living in Greece could still understand the Hebrew as well as those who lived in India, Persia and in Lybia, or any other part of the globe, where Israel was to be found. As for proof, I place the entire contents of the epistle as evidence, for the epistle is loaded with quotations from the law in a way that only those acquainted with the law could understand it.

Peter's two epistles were also definitely addressed to the "sojourners of the dispersion." And they were the dispersed Israelites, who had been scattered in the Assyria and Babylonian dispersions, as well as the Romans. He, too, in his epistles, makes much use of the Old Testament as proof that the recipients of his epistles were people who were acquainted with the law as well as the language he wrote in. Note also his reference to Paul's epistles, when he says, "Even as our beloved



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brother Paul also, according to the wisdom given to him, hath written *unto you*," 2 Peter 3:15.

Now, if Peter wrote to the scattered Israelites (and he said he did), in the aforesaid quotation, he distinctly states that Paul wrote his epistles to the same people who were the recipients of Peter's epistles; and, if so, then Paul also must have written to them in their language, **THE HEBREW**. Please do not misunderstand me, **IF** there has been such a thing as a purely Greek congregation, I believe that Paul would have written to them in Greek, even if he had to get Luke to translate it for him. But I do not know from the epistles now in our present text, which one of them might have been purely Greek. From the first verse of the fifth chapter of 1 Corinthians, I gather that Paul wrote to the Hebrew believers; for he says, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the **GENTILES**." Here Paul shows the contrast between the Gentiles and Hebrews. As for the epistle to the Romans, that, too, is full of evidence that the most part of the congregation of the church at Rome were Hebrews. Anyone with a sharp eye can go through the epistle and find plenty of evidence of its Hebrewism. For example, read carefully the second chapter in its entirety, especially verses 14, 17, 24 and 25. The third chapter also in its entirety is full of Hebrewism. The fourth chapter, particularly the first verse; the ninth chapter, especially verses 24-29; also the tenth chapter; and, as for the eleventh chapter, read the thirteenth verse to the end, and you will find that it is an exhortation to Gentile believers who had joined the congregation which was in the main Jewish telling them that they were not to boast as if they were better than the Jews, for their (the Gentile) salvation was dependent upon the fact that the Gospel was to the Jew first, and then to the Gentile.

The book of Revelation is so full of Old Testament symbology that to the Gentile mind, which has no knowledge of the Old Testament apocalyptic message, the book that it intended to be a Revelation of the culmination of the glories to be revealed, he (the Gentile) sees nothing more than the ravings of a madman impossible to be understood.

The Holy Scriptures were written in Hebrew, by Hebrews, for Hebrews, particularly for the Israelite branch to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the services of Yahweh and the promises. The Covenanted Israel is more than the Jew, but it takes in the so-called Ten Tribes of Israel, which the Christian Church calls Gentiles (the Caucasian Race) in their blindness.

In closing, let me remind you of the incident in the life of the Savior. When the Greeks came to Philip and said unto him, "We would see Yahshua," then Philip tells Andrew, and both of them came and told Yahshua. Reader: meditate on what Yahshua said, "The hour **IS COME** that the Son of Man is to be impaled." In other words when the Greeks came to look for Yahshua, it did not auger good but evil. The Savior knew that the Greeks were going to bring corruption into the Holy Seed which he had sown (the Word of Yahweh); and, in His messages to the seven churches, in the second and third chapters of Revelation, He warned against the Nicolaitanes (Greek worshippers of Zeus), the synagogue of Satan. Through them the Scriptures have been perverted, the doctrines paganized, and the people confused. No wonder the Holy Spirit is calling loud to them that have ears to hear, "Come out of her, my people, that ye be **not** partakers of her sins, and receive not her plagues." The Roman church and apostate Protestantism is the direct outgrowth of Greek infiltration into the early Jewish Apostolic Church.

All of the Christian feasts are nothing else, but glorified ancient pagan festivals, even to the making into a saint of the Nicolaitanes that the Savior said He hated.

Awake, O Israel, Awake, O Children of the Most High, it is time for work while it is yet day; for the night cometh when no man can work.

--A. B. Traina; 1952; *Scripture Research Association*

**HalleluYah!**

**NOTE FROM JERRY HEALAN:** Paul wrote, "For I am not ashamed of the evangel of the Messiah: for it is the power of Yahweh unto salvation to every one that believeth; **to the Jew first**, and also to the Greek," Ro. 1:16.

This very admission is yet another Scriptural proof that not only the Old Testament, but the New Testament was to first go to the Hebraic peoples and therefore, would have been written in their own language, Hebrew and afterwards, Greek and other languages. JH

The following articles were published by Elder Frank Brown (deceased) while he was working in the ministry in Arkansas. He passed them down to our ministry.



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## HEBREW NEW TESTAMENT?

We in our local Assemblies accept and believe both the Old and New Testaments of the Scriptures. Actually the Bible is all one cohesive book, but man divided it into two sections. Christians in general have largely ignored the Old Testament, claiming that it is “done away,” while on the other hand, the Judaizers ignore the New Testament as uninspired, saying that Yahshua was a false prophet.

The Jews reject the Messiah; the Christians reject the Law. Yet we read in Rev. 12:17 and 14:12 that belief in both is necessary for salvation. Since we believe that, then we are neither Christians nor Jews. The Apostle John wrote in I John 3:4 that sin is the breaking of the Law. If the Law has been “done away,” as they suppose, then there would be no law to break, hence, no sin.

Why such confusion? Could it be because the New Testament is so hard to understand? And if that is so, why should it be so hard to understand? I have come to believe that it is because the New Testament was originally written in the Hebrew tongue, just as the rest of the Scriptures were.

We have all heard the expression, “The original, inspired Greek New Testament.” and we have more or less accepted this, since it emanated from so-called “authorities” and scholars. But we must remember that these are the same authorities and scholars who preach that the law is done away; the same ones who changed the Sabbath to Sunday; the ones who gave us Easter and Christmas and Hallowe’en and other pagan holidays instead of the annual Holy Days that the Creator instituted in the beginning and reiterated in Leviticus 23 and other places.

There are other scholars who have researched the origin of the New Testament, and I want to share some of that information with you. It will show you why I think the idea of an “original, inspired Greek New Testament” is a huge mistake that has caused millions of people, including most of us, to misunderstand much of the New Testament, to our hurt. Much evidence has come to light within the past 20 years or so that points convincingly in that direction.

YHWH said that in the latter days knowledge would increase. And it has, hasn’t it? We know far more about early-day conditions and customs now than our predecessors did. Remember that the Greeks were pagans and the Jews considered the

Greek language an abomination. The Jewish authorities declared that it was worse to learn the Greek language than to eat swine’s flesh! And they forbade the teaching of it.

It is also a difficult language. Even Josephus, an educated Jewish historian of that era, wrote in his commentary that the Greek language was so difficult that he never gained much proficiency in it. So why would Yahweh choose a pagan, foreign tongue to reveal His New Testament plan? Especially to His own people, only a smattering of whom knew or understood the Greek language, and most of them hated it.

Consider, too His disciples. They didn’t have much education, remember. They had been mostly simple fishermen from Galilee before Yahshua called them to be disciples. The priests, Sadducees, Pharisees, and other Yahudi officials considered them “ignorant and uneducated men,” Acts 4:13. The King James Bible says “*unlearned and ignorant men.*”

So why would Yahweh inspire them to write His Son’s biography of the greatest life ever lived, and the greatest event since Creation, in a language that the Jews hated, and that the apostles could not have known? Doesn’t make sense, does it?

Well, truth is, He didn’t. So let’s take a look at the evidence that is available. When we do, I believe that you will conclude, as I have, that the New Testament was first written in the Hebrew and/or Aramaic language(s) and later translated into Greek, and then into other languages.

Even E. W. Bullinger, in his Companion Bible, Appendix 94, makes the statement that “while the language is Greek, the thoughts and idioms are Hebrew.” The Apostle Paul stated that the New Testament Believers “...are built upon the foundation of the apostles and prophets, Yahshua the Messiah Himself being the chief cornerstone;” (Eph. 2:20 KJV).

Yahshua told His listeners to search the Scriptures in John 5:39, and the only scriptures to search at that time were the Hebrew Old Testament writings. He also said to listen to Moses and the prophets, Luke 16:29. Again this is the Old Testament. And what did the “noble Bereans” use to determine truth? (Acts 17:11). Old Testament, of course, the very same ones that Paul told Timothy would make one perfect. (2 Tim. 3:16-17); all written in Hebrew.





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So let's look into the New Testament and ask some pointed questions:

**First**, what about all the Hellenized (Greek) names found in the New Testament? Examples, Hezekiah is "Ezekias" in Mat. 1:9, and Judah (more correctly Yahudah, as "Judas," Mat. 1:2. Isaiah is "Esias," Elijah is "Elias" in Matthew 11:14; Yahchanan is "John," Yacob is "James," and so on.

**Second**, why are there untranslated Hebrew/Aramaic words in the New Testament? That seems to be a dead give away all by itself. Here are a few. Most are Hebrew, some are Aramaic. Abba (Father), Rabbi (teacher), hosanna (Oh Save! An exclamation of adoration), Amen (Surely, or so be it), Talitha Cumi (Maid arise), ephphatha (be opened), corban (a dedicated gift), Sabbath, Satan, Mammon, raca, cumin, maranatha, Emmanuel, Eli lama sabachthani, and many others.

**Third**, even more convincing evidence for a Hebrew New Testament is the plain, clear Hebrew word order found throughout the New Testament. Many sentences have the verb-noun reversal that is common in the Hebrew and other Semitic languages, but not in Greek or English. Scholars have long understood that the grammar of the New Testament is not good Greek, but is excellent Hebrew grammar.

**Fourth**, in addition to all these, and the main focus of this article, are the many, many Hebrew expressions and idioms we find scattered throughout the New Testament. If the originals had been Greek, then they would have been written with Greek form and expression. But they were not, and translated word for word into Greek, they make no sense at all.

We understand hundreds of American idioms, but when translated into other tongues, they make no sense at all, and would be unintelligible to them.

**Let's take a few examples of Hebrew idioms that the Savior used, that are impossible to understand when translated from Hebrew to Greek, then to English, but make perfect sense when translated back to Hebrew, then directly to English:**

These are from a very good book on this subject, called, *"Understanding the Difficult Words of Jesus, New Insights From a Hebrew Perspective,"* by David Bivin and Roy Blissard, Jr.

**1). Mat. 5:3, Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.** They say that "theirs" is a classic mistranslation from the Greek,

and is retained in all modern English versions. It should be translated "of these" or "of such as these." We cannot possess the Kingdom. It does not belong to us. Rather, Yahshua is describing the kind of people who make up that Kingdom. It is the "poor in Spirit," those who have no righteousness of their own, the meek, those who have overcome their pride and vanity.

**2). Luke 23:31, For if they do these things in a green tree, what shall be done in the dry?** Makes no sense whatever in Greek or English, but makes perfect sense when retranslated into Hebrew.

Yahshua is referring to the "green tree" and the "dry tree" from Ezekiel's prophecy against Jerusalem and the Temple (Eze. 20:45 to 21:7). The green tree is the righteous and the dry tree is the wicked. All will be burned up because of the intensity of the fire He will kindle.

So Yahshua is saying, If you knew what is coming, you would not mourn for me, you would mourn for yourselves. If they do this **to** Me (the righteous), what will they do **to** you (the wicked)? The "in" should be "do to." This was a reference to the Roman destruction of Jerusalem, and the suffering and killing of many people, which took place in 69-70 CE.

**3). Mat. 11:12, From the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take it by force.** Have you ever wondered about this seeming contradiction? Why would the meek, the passive, the "poor in spirit," resort to violence to take the Kingdom, and why would YHWH allow it? This Scripture as written, as we have it, **does not agree** with the rest of Yahshua's teachings, does it?

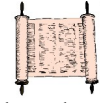
So what is the key to understand this puzzle? Yahshua is making a reference to a well-known rabbinic interpretation of Micah 2:12-13, that reads like this:

12. I will gather all of you, Jacob; I will collect the remnant of Israel. I will put them all together like sheep in a fold, like a flock inside its pen. It will be noisy and crowded with people. 13. The breach-maker ("breaker" in the KJV, poretz in Hebrew) goes through before them. Then they break out, passing through the gate, they leave by it. Their king passes through before them, YHWH at their head.

This is a picture of a shepherd out in the field, penning his sheep up for the night. He makes a sheepfold for them by throwing up a makeshift rock fence against the side of a hill. The next morning,



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he lets the sheep out by making a “breach” in the fence, and the sheep are eager and impatient to get out after being penned up all night. So they shove and push a bit to get out into the green pasture.

So now we see what Yahshua is saying – the Kingdom of Heaven is **breaking forth**, NOT suffering violence, and every person in it is breaking forth or breaking out INTO it, NOT “the violent take it by force.”

Let’s compare Luke 16:16, the parallel verse (Luke 16:16 KJV) “The law and the prophets were until John: since that time the kingdom of YHWH is preached, and every man presseth into it.”

The authors say: “Two tremendous things are happening at the same time: the Kingdom is bursting forth into the world like water from a broken dam, and individuals within the Kingdom are finding liberty and freedom.”

**4). Luke 12:49-50**, “I am come to send fire on the earth, and what will I, if it be already kindled? But I have a baptism to be baptized with; and how I am straitened till it be accomplished!”

Many Christians think this refers to the baptism of the Holy Spirit on the day of Pentecost. John the Baptist prophesied that the One to come would baptize with the Holy Spirit and with fire (Mat. 3:11, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and *with fire*”).

They think this happened on Pentecost, that the “tongues like as of fire” fulfilled this prophecy. But John clarified what he meant in the very next verse (Mat 3:12, “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”) Malachi 4:1-3 will fulfill this prophecy when it comes to pass, at the end of the age.

And what did Yahshua mean by “...how I am straitened till it be accomplished!”? These verses in Luke are an example of Hebrew poetry, and He meant, “how distressed I am till it is over,” referring to the destruction of the “chaff” by fire. The chaff are those who refuse to repent.

**5). Matthew 16:19**, Whatsoever thou shalt bind (or loose) on earth shall be bound (or loosed) in heaven. In rabbinic literature, these two words in Hebrew, by Yahshua’s time, had come to mean “forbid” and “permit.” The rabbis were called upon often to interpret Scriptural commands. For exam-

ple, the Law forbids work on Sabbaths, but does not define “work.” So they were called upon to define what they could or could not do. They “bound” or prohibited certain activities, and “loosed” or allowed other activities. Yahshua was transferring this authority to Peter and His other disciples, to make decisions or judgments about how to **keep** the law more perfectly, NOT to **make** laws, or **change** laws. We find a good example of this being done in Acts 15, where the disciples bound (forbade) certain things, and loosed (permitted) others.

**6). Matthew 5:20**, “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

The Hebrew word for “righteousness” is “tsedakah” and by Yahshua’s time had come to have a secondary meaning, “almsgiving,” or charity. Help to the poor. So Yahshua was saying that if your concern for the poor is not greater than that of the Pharisees, you will not be a disciple of His. Many think this verse belongs just before Mat. 6:1, where Yahshua is talking about giving alms, helping the poor.

**7). Matthew 5:17-18**, Destroy and fulfill are rabbinic argumentation methods. When one rabbi interpreted a Scripture and another disagreed, he would say, “You are destroying the Law!” Fulfilling the Law was simply interpreting it correctly. Someone had apparently accused Yahshua of misinterpreting a certain Scripture, and He was responding as a rabbi would. No one thought He had come to actually destroy the Law!

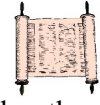
**8). Luke 6:22**, “Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and **cast your name out as evil**, for the Son of Man’s sake.” This is a Hebrew idiom that means “defame you” or malign you, or slander you. It is translated in the NRSV as “defame you.”

**9). Luke 9:44**, “Lay these sayings in your ears” is a Hebrew idiom that means “Listen carefully and remember well, for this is very important.”

**10). Luke 9:51**, “He set his face to go,” is a Hebrew idiom found in scores of idioms using “face,” such as “Hagar fled from the face of Sarai,” Jacob from the face of Esau, Moses from the face of Pharaoh, Moses hid his face in fear, Yahweh sometimes hides His face in anger, Yahweh sets His face against idolaters, and He can make His face to shine upon us. It simply means to turn in the direc-



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tion of, or turn away from, take notice of, etc. In the verse cited above, it means "He prepared to leave."

**11). Mat. 6:22-23**, Good eye, bad eye – "The light of the body is the eye: therefore if thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

This is a Hebrew idiom that has confused all the translators. It simply means that if you have a "single" or good eye, you are generous; whereas if you have an evil eye, or bad eye, you are stingy.

Notice that several of these idioms that Yahshua used in His teaching, involves **giving**: alms, charity, helping the less blessed among us. Many say, "Well, with government aid, we don't need to help – we pay our taxes and that is our charity, our alms." We had better get over that. YHWH hates

stingy people, who have the ability to help others and won't.

So, to sum up, when all factors are considered, the evidence seems overwhelming in favor of the New Testament having been first written in Hebrew/Aramaic, and later translated into Greek, in a word-for-word format. This method of translation would make it extremely difficult to ascertain the correct meaning intended by the speaker or writer. Obviously, later on, the originals were lost, as were the original Greek translations. So all that is left are copies of copies. However, there are at least two Hebrew versions of Matthew's Gospel, the Shem Tob and the Du Tillet.

This subject is in the process of on-going discovery, and more confirmation may be forthcoming in the future. In the meantime, be very skeptical of claims for an "inspired Greek New Testament." (By Frank Brown) ~

## HEBREW-ARAMAIC ORIGIN OF THE NEW TESTAMENT

We accept both the Old and New Testaments of the Bible, and generally follow the King James translation because many reference works are based upon that version.

We do not accept, however, the substituted names and common titles of our heavenly Father and His Son. We also object to the Hellenized names give to the Hebrew worthies in the New Testament, such as Hezekiah appearing as "Ezekias" (Mat. 1:9), and Judah (Yahudah) as "Judas" (Mat. 1:2).

Beyond just names, churchianity itself is tainted with Greek thinking, Hellenized creeds, and unscriptural practices derived from Greco-Roman infusions through a Greek-translated New Testament.

Scholarship is increasingly validating the case for a Hebrew original New Testament. We include some of their documentation in this short study.

Examining all the evidence, we conclude that the New Testament was inspired in Hebrew (or Aramaic) and then later translated into Greek. The testimony to this is voluminous and logical. One needs only to consider that the writers were themselves Hebrews, and "while the language is Greek, the thoughts and idioms are Hebrew" (Companion Bible, appendix 94).

Beginning on page 5 is a list of scholars and their treatises supporting an original Hebrew New Testament. This list is by no means comprehensive. Other enlightened experts have come to the same realization that the New Testament was originally a collection of Hebrew works. The Bible's Hebrew writers were led by the Holy Spirit to write in their native Hebrew language, just as Paul (Shaul) was spoken to from On High in the Hebrew tongue, Acts 26:14.

### New Testament Based on Old

The inquiring Bible student soon realizes that the New Testament is undeniably Hebrew in grammar, idiom, and thinking. This opens up a whole new understanding of the essence of truth for the New Testament believer. If the New Testament is rooted in the Hebrew Language, then its teachings also derive from the Hebrew culture and are embedded in the Hebrew - and not pagan Greek - view of truth.

Those who would object to this reality must be asked the question, does arguing for a Greek New Testament bring one closer to the truth, or take one further from it, knowing that the Old Testament is a thoroughly Hebrew work? Is the New Testament a complete replacement of Old Testament teachings, with entirely new truth flavored with Hellen-



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istic thought, practice, and understanding?

Not according to the Apostle Paul. He wrote that the New Testament is built on the foundation of the Old Testament prophets as well as the apostles, Ephesians 2:20. Yahshua the Messiah gave the directive to "search the Scriptures," John 5:39. The only "scriptures" extant at that time were those of the Old Testament. The New Testament writings were not yet finished and compiled.

In His parable of Lazarus, Yahshua again advised the unknowing to listen to "Moses and the prophets," meaning the Old Testament, Luke 16:29. It was these same Old Testament Scriptures that the "noble Bereans" used to establish truth in Acts 17:11, and the very ones Paul told Timothy would make one perfect, 2 Timothy 3:16-17.

Aside from approaching truth from the right scriptural foundation, there is another important reason for coming to grips with the original language of the New Testament.

One of the arguments advanced against the verity of the sacred Names is that the Names would appear as "God" (Theos) and "Jesus" in the New Testament Greek text. The logic goes, if such titles and names are in the "original" text, then who are we to change them to something else?

Apart from this argument's erroneous premise ("God" is not the same word as the Greek Theos; "Jesus" is only partly a Greek term), we must ask, is it legitimate to change someone's name simply because you are writing about him in some other language? Names are transliterated, not translated.

If a book about the president of the United States were written in or translated into Russian, would the author or translators look for a Russian equivalent name for "George W. Bush"? Of course not. His name would still appear as George W. Bush.

By the same token, the Father's and Son's Names are the same in every language. Therefore we must call on them by their names revealed through the Hebrew tongue. There is no more a Russian equivalent name for "Bill Clinton" than there is a Greek or English equivalent of the Hebrew "Yahweh" and "Yahshua." "God", "Lord", and "Jesus" are not equivalents, they are *replacements*.

## Hebrew Words Out of Place?

A peculiar discrepancy within the New Testament is this: if the New Testament were originally composed in Greek, why does it contain many untranslated Hebrew words? Why did the writers go to all

the trouble of preserving Hebrew terms in their Greek writings?

The only valid explanation is that the Greek language had no equivalent words for these uniquely Hebrew terms taken from an original Hebrew text and translated into Greek.

These Hebrew survivals attest to a Hebrew original - and a Greek (and English) translation that brought them across unchanged from the Hebrew.

The following HEBREW words are included in the King James New Testament, as taken from the Greek translation (some are Aramaic).

**Abba** ("dearest father"); **Messiah** ("Anointed one"); **Rabbi** ("my teacher"); **hosanna** ("Save! We beseech"); **Amen** (suggests trust, faithfulness); **talitha cumi** ("maid arise"); **ephphatha** ("be opened"); **corban** ("a dedicated gift"); **Sabbath** ("repose", "desist" from exertion); **Satan** ("adversary"); **mammon** ("riches"); **raca** ("to spit in one's face"); **cummin** (herb); **Maranatha** ("Master, I pray you overthrow"); **Passover** ("pass over"); **Emmanuel** (title meaning "El with us"); **Eli lama Sabachthani** ("my El, why have you forsaken me?")

Even more compelling evidence for a New Testament originally composed in Hebrew is found in the clear Hebrew word order extant in the New Testament. Many sentences contain the verb-noun reversal common to Hebrew and Semitic languages.

Scholars also have long recognized that the grammar of the New Testament does not befit good Greek, but does reflect excellent Hebrew grammar.

In addition, many Hebraic idioms and expressions are scattered throughout the New Testament. Had the original been composed in Greek, these sayings would have been put into Greek form and expression.

For example, what did Yahshua and others mean by statements that don't make good sense in Greek (Or English) but are powerful in the Hebrew? Such expressions include: "If your eye is evil" (Matt. 6:23); "let the dead bury the dead" (Matt. 8:22); "for if they do these things in a green tree, what shall be done in the dry" (Luke 23:31), and "thou shalt heap coals of fire on his head" (Paul in Rom. 12:20).

Numerous examples of Semitic poetry and reverse couplets (chiasmus) are dead giveaways to the original Hebrew of these books. Hebrew is also distinct for its colorful descriptions of simple,





common acts.

For example, a beautiful expression in classical Hebrew is found in Luke 16:23: "...he lift up his eyes...and saw..." Other sayings peculiar to Hebrew and found in the Evangelists include: "Lay these sayings in your ears," "Cast out your name as evil," "He set his face to go," and "The appearance of his countenance was altered."

Whole sentences or paragraphs in the New Testament can be retranslated word for word back into the Hebrew. Luke 10:5-6 is just one example: "And into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." This passage is a synthesis of vivid Hebrew idioms unknown in the Greek.

### Greek Unpopular in Palestine

Many linguists and historians now attest that the Evangelists, the Acts, and the Book of Revelation were composed in Hebrew (see listing of these scholars included herein). Early "church fathers" validate that the Book of Matthew was originally written in Hebrew (see Eusebius' *Ecclesiastical History* 3:39; Irenaeus' *Against Heresies* 3:1; Epiphanius' *Panarion* 20:9:4; Jerome's *Lives of Illustrious Men* 3 and *De Vir.* 3:36).

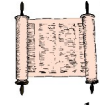
Hebrew was the language of Judah and Galilee in the first century. Its sister language, Aramaic, remained the secondary tongue and the language of commerce. Jews in this area were not Greek-speaking. Their revulsion to the Greeks and the Greek language derives from the fact that the Maccabees had just defeated the Greeks and driven them and their pagan defilement from the Temple and Palestine.

The eminent first century Jewish historian, priest, and scholar Josephus admitted that he could not speak Greek fluently and that the Jews frowned on any Jew who did.

"I have also taken a great deal of pains to obtain the learning of the Greeks, and understanding the elements of the Greek language although I have so long accustomed myself to speak our own language, that I cannot pronounce Greek with sufficient exactness: for our nation does not encourage those that learn the languages of many nations" (*Antiquities*, 20:11:2).

If this illustrious scholar was unable to speak Greek sufficiently, how could the uneducated disciples write their books in Greek? From what

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we've learned, why would they even want to do so?

### A Hebrew Writing to Hebrews

The common perception is that Paul was a Hellenist Jew from Tarsus who wrote his letters to Greek-speaking assemblies in Asia minor, Rome and Greece.

Paul (Heb. "Shaul") was first and foremost a Pharisee - a Jewish sect opposed to Hellenization. He was of the tribe of Benjamin and a "Hebrew of Hebrews," Philippians 3:5. A note in the NIV Study Bible says the expression "Hebrew of Hebrews" means "in language, attitudes and life-style."

Paul was educated at the feet of Gamaliel, a great doctor of Hebrew law, Acts 22:3. Although he was born in Tarsus (a city speaking mainly Aramaic), Paul grew up in Jerusalem, the center of Pharisaic Judaism, Acts 22:3.

The epistles Paul wrote were to various assemblies of the Dispersion. Each assembly was composed of a nucleus group of Jews and supplementary collections of gentiles (read about the Thessalonian Assembly, Acts 17:1-4, as well as the Corinthians, 1 Cor. 10:1-2). The converted Jews in these assemblies would receive Paul's letters and then teach the gentiles among them. It wasn't the gentiles who were converting Jews to a Grecian-Roman faith with a Greek Savior and doctrines of mystery worship!

Typically Paul went first to the synagogue when he traveled to contact these and other assemblies (Acts 13:14; 14:1; 17:1; 17:10, 18:4, 19:8). The language of the second Temple and synagogues at this time was Hebrew and Aramaic, not Greek.

His letters in Hebrew to these Jews (and gentiles) of the various assemblies would reflect his mission to take the Good News to "the Jew first and then to the Greek," Romans 1:16.

As an example, Paul specifically addressed Jews of the Corinthian assembly: "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1-2).

### Truth from Greek or Hebrew?

Understanding basic truth is to know that Yahweh chose the Hebrew peoples with whom to make a Covenant and through whom to bring the truth.

How much of a gentile should the True Worshiper



# Y.E.A.



be who is bathing in Scriptures first delivered to Hebrew patriarchs, Hebrew prophets, Hebrew apostles and lived by a Savior from the human lineage of King David? Paul was no champion of the gentile cause. He was the champion of a Hebrew Messiah and scriptures given in a Hebrew Old Testament. These were what he taught in his epistles. Note:

"But this I confess unto you, that after the way which they call heresy, so worship I the Elohim of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14). "Law and prophets" refers to the Old Testament Scriptures.

Which culture, world-view, and mentality should prevail among True Worshipers today? A Greek-gentile heritage? Or the birthright of those grafted into the promised of Israel established by the Heavenly Father Yahweh Himself?

Paul wrote to the assembly at Rome, "Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of Elohim, and the promises" (Romans 9:4).

If Christianity were honest with itself, it would openly acknowledge that it derives its faith from Hebrew and not Greco-Roman Scriptures. That its salvation comes from a Savior who came as a Hebrew not to establish a new religion but to build on what went before. Yahshua and the Scriptures are Hebrew.

If this one pivotal truth were taught today, real understanding of the Scriptures would break out everywhere, and the Bible would at last be revealed.

### Scholars Who Support A Hebrew Original New Testament

Following is a listing of some linguistic and Biblical authorities who maintain or support a belief in a Hebrew origin of the New Testament:

Matthew Black, *An Aramaic Approach to the Gos-*

*pels and Acts*, third edition, entirety.

D. Bivin and R. B. Blizzard, *Understanding the Difficult Words of Jesus*, entirety.

E. W. Bullinger, *The Companion Bible*, Appendix 95.

Dr. F. C. Burkitt, *The Earliest Sources for the Life of Jesus*, pp. 25, 29.

Prof. C. F. Burney, *The Aramaic Origin of the Fourth Gospel*, entirety.

Epiphanius, *Panarion* 29:9:4 on Matthew.

Eusebius, *Ecclesiastical History*, III 24:6 and 39:18; V8:2; VI 25:4.

Edward Gibbon, *History of Christianity*, two footnotes on p. 185.

Dr. Frederick C. Grant, *Roman Hellenism and the New Testament*, p. 14.

Dr. George Howard, *The Tetragram and the New Testament* in *Journal of Biblical Literature*, vol. 96/1 (1977), 63-83. Also, *Hebrew Gospel of Matthew*, entirety.

Dr. George Lamsa, *The Holy Bible from Ancient Eastern Manuscripts*, Introduction, pp. IX-XII.

Dr. Alfred F. Loisy, *The Birth of the Christian Religion and the Origin of the New Testament*, pp. 66, 68.

Dr. Isaac Rabinowitz, *Ephphata...in Journal of Semitic Studies* vol. XVI (1971), pp. 151-156.

Ernest Renan, *The Life of Jesus*, pp. 90, 92.

Hugh J. Schonfield, *An Old Hebrew Text of St. Matthew's Gospel*, (1927) p. 7.

Dr. Albert Schweitzer, *The Quest of the Historical Jesus*, p. 275.

R. B. Y. Scott, *The Original Language of the Apocalypse*, entirety.

Prof. Charles C. Torrey, *Documents of the Primitive Church*, entirety. Also, *Our Translated Gospels*, entirety.

Dr. James Scott Trimm, *The Semitic Origin of the New Testament*, entirety.

Max Woolcox, *The Semitism of Acts* (1965), entirety.

F. Zimmerman, *The Aramaic Origin of the Four Gospels*, entirety.

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