
Oldest Bibles



**WAES
HAEL**

Book 104

THURSDAY, JANUARY 17, 2019



I AM NOT UTTERING A FINAL PRONOUNCEMENT NOR EXPRESSING AN ESTABLISHED DOCTRINE, BUT I AM RESEARCHING TO THE LIMIT OF MY ABILITY, I AM DISCUSSING THE MEANING OF THE SCRIPTURES AND I DO NOT CLAIM TO HAVE UNDERSTOOD THAT MEANING WHOLLY OR PERFECTLY, ON MANY POINTS I HAVE A PRELIMINARY IDEA.

ALL BIBLICAL QUOTATIONS ARE TAKEN FROM THE AV “KING JAMES VERSION” HAsHEM=HASHEM

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God in the Bible over the centuries.

In the original Greek Bible, there is no such word as “God.” The word representing ‘god’ is only a symbol made of two letters with a bar across the top.

The original Hebrew Old Testament in Ge 1:1 has אֱלֹהִים (pron. Elohiym) where it is “God” in the KJV. In Ge 2:4 it has הַיְהוָה (pron. HaShem in these days).

In the original Greek New Testament at Jo 1:1 it shows two symbols θν and θς. (pron. Theon and Theos.) where the word “God” appears in the KJV. Neither symbol has been understood to mean Elohiym or HaShem .

So, Theos did not have the same meaning as Elohyim or HaShem. But when Tyndale ¹ wrote the King James Version he put the word “God” or Lord/LORD for every Deity whether in the New Testament or the Old Testament. So, when we listen to the KJV being read in Church, we hear the words: God, Lord God , LORD, and Lord, and cannot tell which god is being referred to. Even if you read the KJV at home, you cannot tell which god is which. And that was deliberate on the part of the Bishops. ² If you read the Rotherham Emphasized Bible the true names are shown.

¹ Tyndale wrote an English version of the Latin Vulgate Bible, which became the KJV.

² If the reader used the proper names and titles for God as it appears in Hebrew and Greek scripture, the congregation would ask too many questions, which Pastors couldn't answer honestly.

The true names of God

Since the 4th century the Christian God of the Greek New Testament, has been written as “Theos,” “Theou or Theon” meaning “Deity, or a Deity.”

Tyndale translated “*Theo*~” (various declensions)³ as *God* without explaining what Theo had originally meant to a 4th century Greek writer.

As I said: *Theo*~ of the New Testament is not equivalent to HaShem of the Old Testament. HaShem is said by Jews to have created the world (Ge 2:4.) and Adam.

In Ge 1:1 it is written that Elohiym had created the World, and male and female. I

³ in the grammar of Latin, Greek, and other languages - the variation of the form of a noun, pronoun, or adjective, by which its grammatical case, number, and gender are identified.

understand that this creation of male and female was some 80,000 years before HaShem made Adam from the dirt. Adam was the first of the Semitic race.

As I will explain later, HaShem was the “god” whom Ezra said gave the Law to Moses. It was Ezra who wrote that Adam was the work of HaShem.

The original meaning of יהוה is not definitely understood by rabbis, even today.

HaShem was a ‘god’ perhaps borrowed from the Babylonians by Ezra c. 440 BCE and applied to the name of the God of Israel.

A pious Jew would never speak the name of God out loud. He usually says HaShem, meaning The Name. There is no hard evidence that יהוה was written in any document prior to the Greek Septuagint which was written by

Hellenized Hebrews in Alexandria (Egypt) ~ 300 BCE. ⁴

The Greek Theo ~ , is ambiguous as to the meaning, so it could be interpreted to mean a mono-triad God. But HaShem is the **name** of a particular God that Abraham chose to worship exclusively.

⁴ Origen c 240 compared the Septuagint with five other Old Testament translations. All these were written into a 15 volume Hexapla of some 6,000 pages. It was used until the 7th. century in Caesarea, but destroyed by Muslims 638 AD. the Hebrew Tanakh, a transliteration of the Hebrew letters into Greek letters known as Second; with other Greek translations by Symmachus the Ebionite, Aquila of Sinope, and Theodotion.

The word *Theo*~ is not a **name** of any god. ⁵

In orthodox theology God has no name. A thorough reading of any Bible illustrates the significant difference between the natures of HaShem in the Old Testament and that of Theo ~ in the New Testament. HaShem is a vengeful, just and jealous God who drives his followers to behave.

⁵ In the 5th. cent. The Bishops created a hymn that begins and is known as “Te Deum,” and Deum was then used in the 5th. Century for God The Father and is simile for Greek Theos indicating The Father of Jesus but written LORD in English in the KJV New Testament. But this is not the same person as LORD in the Old Testament which has the meaning HaShem. None of the Hebrew names for god, such as El, Elohim, Eloah, HaShem appear anywhere in the KJV New Testament, but some do appear in other New Testament versions, e.g. Jerusalem Bible, Darby Bible, Rotherham’s Emphasized Bible, Aramaic New Testament, Revised Standard Version.

The New Testament “God” is *The Father* who *shares his divine life* with the *Word*, and the *Holy Spirit* - a mono triad. The Father - through his Son *Jesus* - *shares the divine life* with his “children,” and leads us to experience His love and goodness.

About the title Master

Master was the title Jesus’s followers gave him. “Jesus” was never the *Master’s* given name. In the Aramaic language of Galilee his name sounded like “ee-shoe.” Not even his family called him by his given name. He was always called “*Master*,” “*Teacher*” or “*rabbi*,” and sometimes *Lord*.

He was first called “Jesus” in 1646 by Puritans who wrote the Westminster Confession in London. The letter “J” was put

into common use in the English alphabet in 1634 to replace the “g” sound in “general.”⁶

The Master did not encourage his Apostles to speak his divine name.

In New Testament stories, only “evil spirits” spoke his real name, and He told *them* to shut-up.

Jesus called himself the *son of man*. He taught that:

1. *His Father was unseen and unknowable;*
2. *He Himself revealed The Father to man;*
3. *The Comforter would be given to them later to remind them of him.*

⁶ A lower case j often appeared in printed books earlier, but this was a printers alternative to the letter i and made a sound as in “it.”

Here is the earliest idea that ‘God’ could exist in three forms. This caused much confusion amongst the Bishops. It wasn’t until AD 325 that the Bishops could agree on what God consisted of. They drafted the first Nicene Creed in AD 325 which attempted to define the Christian idea of God.

The name of The Son of The Father

The original Greek Bible of AD 350 has only the letters “IS” for His name. The King James Version of 1611, has IESAS, pronounced ee-soo.

On altar drapes in Anglican churches you will often see “IHS,” which represents the first and last letter of his divine name in Greek. The H is

only used to change the sound of I from “it” to “eat,” and if written completely as IHSOUS it would sound like His Aramaic name pronounced ee-soo.

At home, I often say the name of the Son of God as “ee-shoe,” and my Parish priest uses the name “ee-shoe-ah,” but if that sounds unnatural to you, we will use that Puritan inspired name “Jesus.” But realize that the name “Jesus” has none of the original meaning contained in the Hebrew name ee-shoe-ah, which means *God is our Savior*). In day to day discussions you may use the name Jesus. In your devotionals, prayers, use His divine name ee-shoe.

What about the God of Israel

The God of Israel is pronounced **HaShem** written as יהוה. These four letters are referred to as the Tetragrammaton, a symbolic name for the Jewish God whose real name is never spoken out loud. English writers often say Yahweh, or Jehovah, but neither is the proper sound. Orthodox Jews consider it a blasphemy to try to pronounce יהוה. Today, whenever the tetragrammaton appears in printed Torah small markings above the tetragrammaton remind the reader to speak **Adonai**. In modern books it often appears as “HaShem ” pronounced Ha-Shem with the accent on “Shem.”

HaShem in Torah ⁷ (Torah is the five books of Moses) was the name of the God who created Chava from a rib of Adam. HaShem is also the God who beguiled Chava through a talking

⁷ Torah when translated into the English language is known as the Five Books of Moses, or the Pentateuch. Torah in Hebrew is always written on a scroll of parchment in upper case Hebrew letters in a continuous stream without spaces or vowels. It is unintelligible to ordinary humans. Nevertheless, Torah has been translated into common Targums in Aramaic and Coptic, in which vowels have been ascribed to the symbols, not always correctly, but this enables ordinary humans access to the ideas in Torah. Interpretations of Torah by rabbis over a thousand years has produced massive documentation known as Talmud which is what Jews today study in Yeshiva.

serpent. HaShem created the flood, and HaShem made the Covenant with Abram. HaShem plagued Pharaoh to release the Israelites, and HaShem was on the mount with Moses to deliver the ten commandments. HaShem is mentioned almost 6,000 times in the five books of Moses of the Hebrew Old Testament. The name HaShem does not appear in any of the most ancient mss.

Rabbis are adamant that HaShem was never a father, and HaShem has no son. In the USA, we have laws that forbid the blasphemy of saying HaShem has a son. ⁸

⁸ [PL102 -1991 law](#)

Elohim - the other God

Torah, written 440 BCE, is considered by Orthodox Jews to represent words actually spoken by HaShem. HaShem himself has spoken the word Elohim more than 240 times in the Old Testament. The Title Elohim (Elohyim) appears for the first time in Ge 1:1 as the title of the creator of the world who made everything “good.”

Elohim is not a personal name of a god, like HaShem, but a synonym for the Creator of the world, much like “Theos” means “a Deity” which can include the idea of a mono triad god.
9.

9 mono triad - a way of referring to three gods in one essence - Trinitarian formula.

Elohim seems to be excluded from the most significant Israelite events in Torah. It is always HaShem who is killing off the adversaries of the Israelites.

Ezra the Prophet in Babylon c. 440 BCE was the first person to mention HaShem. According to Ezra, this God HaShem made laws for every phase of life. If any person broke a law, the entire tribe would suffer. Ezra hoped that he might prevent Israel from suffering any more calamities if they agreed to worship ONE God.

If each person would be obedient to HaShem, he said, the entire Nation would be saved.¹⁰

Ezra and the Levites dictated to scribes the laws given by HaShem to Moses orally at Sinai 1000 years earlier which Ezra said had been kept in the memories of priests ever since.

¹⁰ Paul taught that no matter how well Israel kept the laws, it did not prejudice Israel's salvation. Both Jesus and Paul taught salvation is of the Jews." In other words, through the Covenant that God made with Abraham, all Israel was guaranteed a place in the world to come. Even though Ezra misunderstood the nature of that God, and thought God HaShem had made the Covenant, the promise of the Covenant would be kept by the Supreme God. Paul misunderstood the nature of God, and taught (Romans) that Gentiles had to be grafted onto the vine of HaShem's Israel in order to be covered by the Covenant. The grafting would be possible through The Christ, who was the "true vine of Israel." Neither Paul nor the Pharisees understood that The Father guaranteed salvation to all Israel if they but followed the Faith of His Son.

Jesus said the Law was not to be done away with, for it provided knowledge of what was good and bad; and Paul agreed the law was good.

But a back door was now opened to heaven, through which the newly righteous could enter.

I really think that the Law sprang from Ezra's own mind from conversations he had with 'god.' Before EZRA there was no written Torah.

Well, even though the Law was presented to the last of the twelve tribes of Israel they didn't follow the Law, and calamities still befell them. They were overrun by Greeks and Romans, and lost their Temple to the Pagan gods.

Around 250 BCE the Maccabees started a war with the Greek Empire, took back control of the Temple, and rededicated it to HaShem (rededication is celebrated at Hanukkah Dec 25). The Pharisees took on the responsibilities of interpreting the Law from the Levites. They were the keepers of Oral Torah, which they said had been given by HaShem to Moses on Sinai.

The Pharisees interpretation of Law became public law.

Jesus even told his listeners “whatever the Pharisees say do, that do,” because they had been given the responsibility of “keeping” the Oral Torah by God.

After Jerusalem was barred to all Semitic people c. 130 as a punishment for the Bar Kochba revolt (Bar Kochba was also called *The Messiah*) the rabbis began to write down Oral Torah from the memories of the Pharisees and this became the Mishnah of the Talmud.

Who are the Israelites in Torah

First: let us understand this: that the history of the Israelites as described in Torah, was the creation of several authors who lived much later

than the events described i.e. the writing was not contemporary with the events.

When Moses supposedly came down from Mt. Sinai with the Law ~ 2400 years after the creation of Adam, it was said that he gave the law to the people both in writing and via oral instruction. The tribe of Levi were tasked with memorizing the oral laws to ensure that even if the written Torah scroll was destroyed, Torah could be reconstructed from the memories of the Levites. The scroll *was* destroyed in the Babylonian Exile (~ 600 BCE).

After the Israelites returned to Jerusalem, Ezra “discovered” the lost book of Deuteronomy and began reading the Laws to the people.

Torah was reconstructed by several writers from Judea and Israel (~ 440 BCE) Judean and

Israelite versions of the history of the Israelites were conflated, and redacted. In our Old Testament there are two versions of the creation and two “gods” El (ohim) and HaShem, stemming from the two histories. The editors felt it improper to eliminate anything God had said, even if there were disagreements between the accounts.

Elohim was the original power of creation causing rain, plants, and animals to flourish on this Earth. Elohim also created male and female spirits, perhaps without a flesh and blood body.

11

In the second version of the creation which is written as beginning in Ge 2:4, the Bible describes the creation of the first semite Adam

II There is a saying that flesh and blood cannot inherit the Kingdom of God.

and a female Chava which was the work of HaShem. The woman Chava was fabricated from the rib of the male body.

Orthodox Jews today teach that these “human being” created by HaShem were the ancestors of the Jews. Non-Jews are called Goyim, considered to be the equal of cattle. “Gentiles are descended from the apes, ¹² and they are to be treated as cattle (goyim). ¹³Some Orthodox rebbes say, “Gentiles were put on this earth solely to benefit Jews who they say, are “the chosen people” who are descendants of Adam and Eve and of God HaShem who later pledged to Abraham to be Israel’s only God. He

¹² And schools do teach this in the USA.

¹³ In my experience Jews do not think this of Gentiles. I worked for a Jewish Company for four years and almost everyone in management were Jews, but I was treated with great respect even after I had been away more than three years.

said that He had created the sun and moon for non-Jews to worship. HaShem said:

“And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, **which HaShem hath divided unto all nations under the whole heaven.**” De 4:19.

i.e. HaShem has give all non-Israelite Nations the Sun and Moon to worship, so they were not tempted to make idols for themselves, and so blaspheme God HaShem.

Ezra, in fact, created the idea of what it means to be an Israelite - that is: those chosen by HaShem of Torah to be his people. Judaism almost came to an end when the Romans killed most of the Priests during the Bar Kochba war.

c. 130 CE. All Jews left alive were forced into exile.

Torah might have been lost to the World, after that war, and Elohim or HaShem might have ceased to be a factor. But, in the western mediterranean, and in Babylon, groups of various ethnicities clung to the idea of HaShem. And from them was created the modern religion of Judaism and this religion was adopted by people in Germany, Spain, Syria and so on. “Jews” felt that they were actually related to one another even though they spoke different languages and bore little physical resemblance.

The belief that they were following the directions of a god called HaShem, helped them accept the deprivations and hardships of living as foreigners in the land where they sojourned. Never did they integrate with the non-Jewish people.

Over time the Jews were expelled by countries they sojourned in such as Britain, and Spain. And in 1938 when Hitler offered to repatriate German Jews to any country that would take them, [31 refused to take them](#). Only the Dominican Republic accepted families as refugees. Britain accepted 10,000 unaccompanied children. You know what happened in Germany to those who couldn't find homes elsewhere.

Jews have always believed that their ancestral home promised to them by HaShem was in Palestine where Ezra had lived c. 440 BCE, This land they said had been usurped by others.

Evidence of people prior to Adam

6,100 B.C.E: Halaf culture started in Southern Mesopotamia

6,000 B.C.E: The Hassuna culture started in Northern Mesopotamia.

6,000 B.C.E : Nineveh is first settled.

5,500 B.C.E: The non-semitic people who speak Sumerian start to settle around Sumer

5400 B.C.E: The City of Eridu is founded.

4,500 B.C.E: The city of Uruk is founded

4,500 B.C.E: Sumerian Build their temples called ziggurats

3,600 B.C.E: The first written language Cuneiform is invented

3700 BCE Creation according to Jewish Calendar ~5717 years ago (2017 is 5717.)

3,700 BCE **Adam** born 8 generations before Noah ~ 1250 years according to lifespans in OT.

3,200 B.C.E: The first wheel was invented

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3,000 BCE 2,900 BCE The first planned city called Mari on bank of the Euphrates.

2,750 BCE Gilgamesh rules Uruk

2,500 B.C.E: First written account of war.

2,500 B.C.E: The first Dynasty of Lagash under King Eannutum create a first empire

2,452 Flood and Noah eight generations from Adam (cf Gilgamesh Epic timetable.) Flooded the Euphrates Valley to a width of 300 km or so according to Geological records. Only Adam's descendants were affected. **Damascus, Byblos, Aleppo, Susa in Levant and Syria all continuously inhabited since 3000 BCE ~ 4000 BCE** were not flooded.

2,400 B.C.E: The first use of chariot

2300 B.C.E: Sargon united the Sumerian cities. Halaf making silver and gold housewares.

2,150 B.C.E: The Epic of Gilgamesh written on clay tablets.

2,000 Chinese Xia Dynasty

2,038 B.C.E: King Shulgi of Ur builds great wall in Sumer.



1,900 B.C.E: Assyrian came into the power.
Mesopotamia came under Assyrian rule.

1,900 BCE Abram born

1,792 B.C.E: Babylon came into power. The
Babylonian king Hammurabi started to rule

1,772 B.C.E: One of the earliest code of law, The
Code of Hammurabi is established.



1,700 Chinese Shang Dynasty

1,495 Moses and Exodus story.

1,450 Sinai with Moses and HASHEM.

840 BCE Mesha Stele with HASHEM inscribed.

440 BCE **Torah** written by Ezra.

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250 BCE Old Testament written - Greek Septuagint.

Halaf Culture began 8000 BCE. Here is some gold and silver artifacts from 2300 - 2000 BCE

HALAF CULTURE 5400 - 5600 BCE

HALAF CULTURE 5400 - 5600 BCE

MAP of Halaf people

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Halaf Culture 6100 -
5200 BCE -
2000 + years before
Adam and Eve.

Evidence of early writing

The history of Israel began to be written 440 BCE with the return of the Israelites from Exile. Ezra put together the history of the Israelites. The people had no records of where they had come from, or how they had become captive in Babylon. Ezra gave them a history. It was a history based on myths that had been passed down for perhaps hundreds of years. No one had any real memory of events 1000 years earlier, and there was no record.

There were some commercial cuneiform writings from Babylon and The Gilgamesh Epic, which told the story of a flood, which Ezra later borrowed to become the story of Noah. There is no hard evidence for any of the Torah being written prior to the 2nd. century BCE.

Hard Evidence for the Torah

Torah scrolls from the time of Jesus have never been discovered. This is the very oldest Torah scroll discovered. It has been carbon dated to the 13th century. It is now at a University in Bologna, Italy.





Oldest fragment of Torah 150 BCE

It is called
the Nash
Papyrus -

commandments and rules and teachings. This was the oldest fragment of Torah discovered prior to the discovery of the Dead Sea Scrolls. It is not in direct agreement with the text of later Torah

scrolls, so may have been used in personal prayer, and interpreted by the author.

Oldest Septuagint 2nd. c.

This is the oldest fragment of the Greek Septuagint. It is only a few letters. It is thought to be from the 2nd century BC.

Oldest mss. with HaShem

HERE IS THE SECOND OLDEST FRAGMENT OF THE GREEK SEPTUAGINT. IT IS THOUGHT TO BE FROM THE 1ST CENTURY BCE. IT IS THE OLDEST MANUSCRIPT TO HAVE THE HEBREW NAME OF HASHEM יהוה .

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THE OLDEST KNOWN INSCRIPTION OF THE TETRAGRAMMATON DATES TO 840 BCE, ON THE MESHA STELE. IT BEARS THE EARLIEST CERTAIN EXTRA-BIBLICAL



REFERENCE TO HASHEM. ¹⁴

¹⁴ THE MOST RECENT DISCOVERY OF A TETRAGRAMMATON INSCRIPTION, DATING TO THE 6TH CENTURY BCE, WAS FOUND WRITTEN IN HEBREW ON TWO SILVER SCROLLS RECOVERED FROM JERUSALEM.



GREAT ISAAH SCROLL FOUND AT QUMRAN. IT IS THE EARLIEST OLD TESTAMENT TEXT DISCOVERED AND DATED 125 BCE. IT HAS 66 CHAPTERS WHICH ARE SOMETIMES IN AGREEMENT AND SOMETIMES NOT, WITH THE 11TH CENTURY TEXTS OF THE HEBREW TORAH.

The oldest manuscript from the 1st. century relating to **the teachings of Jesus** was

discovered between 1880 and 1945, and was estimated to have been written at least 100 years before the New Testament as we know it. This is the Didache or Teaching of the twelve Apostles as it was later called. It is a Greek church manual and the forerunner of the Book of Common Prayer, and was for the conversion of pagans to the Faith. It is estimated to have been written AD 70. You can buy this book at Amazon **ISBN-10:** 0814658318 \$9

The second oldest work was a set of five books written by a Bishop of the Church describing the fifty different religious groups that branched from the Jerusalem Church. They taught something different about Christ compared with Orthodoxy. Bp. Irenaeus wrote these books c. 150 AD probably before the New Testament Gospels were completed because he wrote that Jesus died an old man of fifty.



SAMARA CULTURE 6000 BCE

You can buy many of Irenaeus's works from Amazon. A kindle edition of *Against the Heresies* costs 99 cents.

Then c. 150 AD, many Gospels and writings appeared written by the followers of the Apostles Thomas, Philip, James, Paul, Peter, John, Mary, Judas, and Mary Magdalene.

These were discovered in the 19th and 20th cents. Some of the manuscripts have been carbon dated to c. 200 AD. All of the manuscripts are dated earlier than any New Testament manuscripts. The catholic Monks hid copies of them in caves in the Egyptian desert.

The New Testament proper did not appear before AD 325. That is the year of the Council of Nicaea. Constantine ¹⁵ funded 50 Bibles to be written and distributed in his city of

¹⁵ Constantine had British parents.

Constantinople. Two of them have survived and these two Bibles are in Museums. They are both

THE ORIGINS OF WRITING

Writing first appeared, so far as we know, some time before 3000 BC in Mesopotamia.

The stimulus for the emergence and development of writing was the need to record economic transactions such as the receipt of goods or the allocation of rations. Previously tokens had sometimes been used for counting; records were also kept with the help of clay tags and labels, marked with distinctive seals and sometimes with a system of numerals. True writing extended the range of records that could be kept.

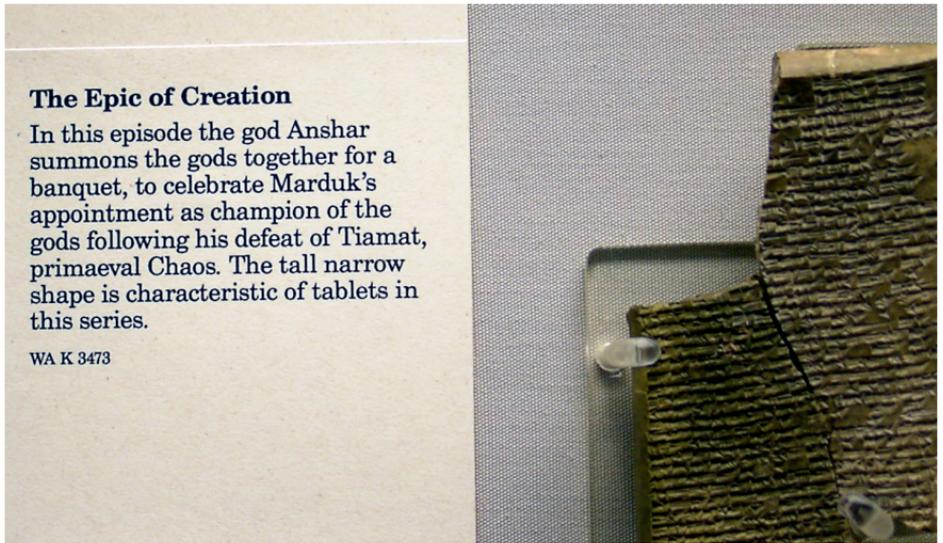
The earliest surviving examples of writing are clearly pictographic, with simple pictures representing livestock, barley and other goods, drawn on prepared pieces of clay. These pictures became more schematic, developing over several centuries into the characteristic cuneiform script of Mesopotamia, with signs made by various combinations of wedges. Once it was realized that individual signs, besides representing specific objects, might also represent sounds in personal names or verbal forms, it became possible to use writing as a medium for the recording of real language. Between 3000 and 2500 BC writing began to be used not only for economic documents but also for literature and history.

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written in very old Greek that hardly anyone can understand. Two experts from Cambridge translated *Vaticanus* into modern Greek but



modern well educated Greek scholars cannot tell if they did a good job of the translation. If



you want to see it go to <http://www.codexsinaiticus.org/en/manuscript.aspx?book=35>

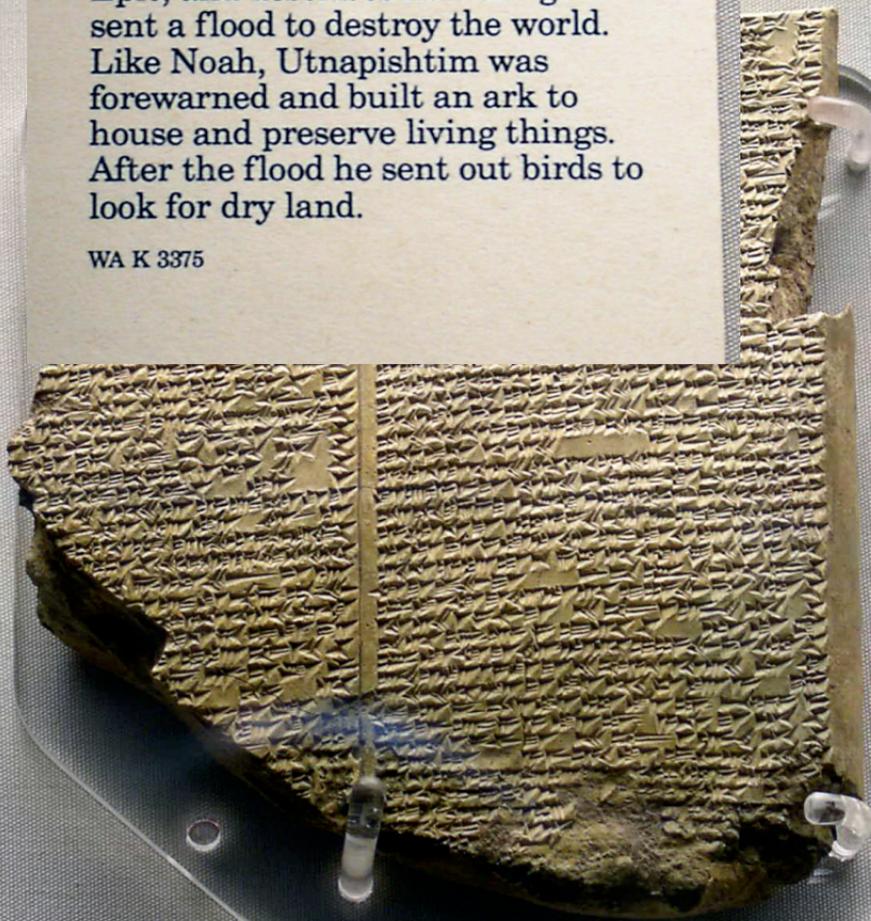
and have a look at Luke Ch 1 vs 1. c. 400 AD

You can see that the symbols are old Greek uncials with no breaks for words or sentences. To the right of the picture is W-H Literal

The Flood Tablet

This is perhaps the most famous of all cuneiform tablets. It is the eleventh tablet of the Gilgamesh Epic, and describes how the gods sent a flood to destroy the world. Like Noah, Utnapishtim was forewarned and built an ark to house and preserve living things. After the flood he sent out birds to look for dry land.

WA K 3375

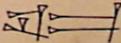


THE EVOLUTION OF CUNEIFORM WRITING

This chart illustrates selected examples of the way in which the earliest known writing developed. Originally there were pictographic signs, essentially picture-writing, but the shapes of the signs became more schematic as they were written with the stylus, the cut reed with which the signs were impressed into damp clay tablets. The most important change was that curved lines tended to become straight.

The earliest examples of this form of writing come from Uruk in south Mesopotamia, where some 5000 tablets were found in a level of about 3100 BC. At that time there were some 750 distinct signs, and the presence of significant conventions shows that the script was already well established, implying the existence of earlier phases about which we still know nothing. Later some of these signs disappeared or merged with similar ones, while entirely new ones were also developed.

Much later, when the signs had lost all resemblance to pictures, they came to be written at right-angles to the way in which they had originally been orientated, and were written instead in horizontal lines from left to right.

About 3100 BC	About 3000 BC	About 2400 BC	About 2000 BC	
				SAG Head

translation of the passage we number as
Luke 1:1 -3 (there were no verse numbers in the
original Bible.)

Upon-if-then-very much they-handed-
upon-unto to-have-arranged-up to-a-
leading-through about of-the-ones of-
having-had-come-to-be-fully-beareed-unto
in unto-us of-practicings-to, down-as they-
had-given-beside unto-us, the-ones off of-a-
firsting, self-beholders and under-rowers
having-had-became of-the-one of-a-forthee,
it-thought-unto unto-and-I unto-having-had-
come-to-path-along-beside-unto up-unto-
which-from unto-all unto-exacted of-held-
down unto-thee to-have-scribed, Most-
secured Deity-cared,

Not much like the KJV language which
William Tyndale created in 1520 is it?

The oldest fragment of any Gospel before this Bible was written are from 200- 250 AD. Most papyrus fragments were written between 250 AD and 650 AD. All of them are small pages mutilated and missing words. Someone had to guess at what was missing.

But, we have found no physical proof that any part of the New Testament was written before 200 AD. There is no proof that any Gospel was written by any Apostle.

The earliest Apostolic Fathers writings from the late 1st - early 2nd centuries say that Jesus asked three Apostles to record the Gospel, and these were Thomas, Philip and Matthew. All were in Aramaic. Some were copied to Coptic which was the language of the Egyptian monks. Matthew in Aramaic has been lost but is mentioned by several of the Fathers. None of

these Gospels was adopted by the catholic church.

Pauline letters are older: the oldest letters (Ro 5-6,8-16, 1 co, 2 Co, Gal, Eph, Php,Col, 1Tes, Heb) are dated AD 200. There is a history of some of his letters being handed over to the Catholic Church in Rome around 140 AD by Bp. Marcion, but these were redacted by the Church as they were considered to be heretical. The changes they made are clear to us from the commentaries by other Bishops who have quoted Marcion's writing.

Paul's letters were created long before canonical Matthew, Mark and John were created. In fact at that time only the Gospel of Luke existed (proto Luke, not the final version)



A Lucan manuscript showing Luke 1-6 now in the National Library of France is dated as early as AD 175.

The other Gospels discovered so far are: Mark dated AD 250, John ch 1, 16 and 20, Dated 250, Matthew ch 12 dated AD 200, Matthew ch 5 (the beatitudes) AD 350. There



was no complete Gospel until the 4th century (Sinaiticus) which of course was just after the Catholic Church was founded in AD 325.

Remember that it wasn't until this date AD 325, that the nature of God was made Dogma by

the 300 Bishops who attended the council of Nicaea. At this meeting God the mono-triad was described in the Nicene Creed, and all Bishops were required to accept this.

After this meeting at Nicaea. the New Testament was written. The Gospels and letters were based upon what the various Bishops had brought to the meeting. The final version was a compromise - the best writings which supported Church doctrine already being widely practiced.

Even so, the books of the 4th. century New Testament were not the same as the books of modern Bibles - for instance the New Testament included the letters of Clement, and the Shepherd of Hermas.

The Church of the late 2nd. century wrote ACTS and some of the Catholic Epistles and

Hebrews (none of these were ever attributed to Paul) in order to counter the arguments of Marcion (c. 150) who was allegedly quoting Paul.

Marcion's Church had become more powerful than the Catholic Church by mid 2nd century, and it taught that the Old Testament was not important for Christians, and that The Father of Jesus was a God superior to the Israelite God.

The title "New Testament" actually originates with Marcion. In fact if it hadn't been for Marcion's success teaching his version of Pauline theology in his own Marcionite Church, the New Testament would not have been so rushed out and we might have seen a lot more of Jesus's sayings. Many more of his sayings are in the Gospel of Thomas.

What was presented in the New Testament was just enough material to squelch Marcion's ideas, but not enough to give away any of the liturgical mysteries stemming from Peter's teaching. What the Bishops made public was just two hours of Jesus's teaching from the thousands of hours from Peter's knowledge. The rest of the story was kept safely within the Church archives, and only shown to Catholic Bishops.

It would be a thousand years before much of this information was made available to scholars. Access to Vatican records was restricted to those who had Catholic credentials. If anyone published writings about what they saw in the Library without getting permission first, their books would be blacklisted and forbidden to any Roman Catholic. In the 16th century anyone

writing a translation of the Bible that had different words in it than the official Bible, was executed. As I said, after 200 years of archeological digs, no New Testament earlier than 350 AD has been discovered.

Scraps of manuscripts from the 3rd century do have some biblical writing on them, but none of them agree word for word with what is written in a modern New Testament. In fact of the 10,000 manuscripts discovered so far, hardly any two agree word for word.

Even the King James Version has 24,000 variations in the texts in various printings between 1611 and 1769. And none of these Bibles entirely agree with the original translators notes of 1605 - 1610. The original translators of the KJV, all Bishops or other C of

E clergy changed the wording if the source documents did not support the doctrine of the Church of England. The source documents were, of course, Roman Catholic manuscripts in Latin and Greek.

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