

Hebrew/Aramaic Origin of the New Testament (Brit Hadasha)

Textual analysis and scholarship supporting
an original Hebrew New Testament (Brit Hadasha)

The Remnant of YHWH (YAHUAH/YAHWEH) accepts both the Old Testament (Torah and Tanach) and New Testament (Brit Hadasha) 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 given to the Hebrew worthies in the New Testament (Brit Hadasha), such as "Hezekiah" appearing as "Ezekias" (Mattithyahu (Matthew) 1:9), and Judah (Yahudah) as "Judas" (Mattithyahu (Matthew) 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 (Brit Hadasha). Scholarship is increasingly validating the case for a Hebrew original New Testament (Brit Hadasha). We include some of their documentation in this short study.

Examining all the evidence, we conclude that the New Testament (Brit Hadasha) 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 7 is a list of scholars and their treatises supporting an original Hebrew New Testament (Brit Hadasha). This list is by no means comprehensive. Other enlightened experts have come to the same realization that the New Testament (Brit Hadasha) was originally a collection of Hebrew works. The Scriptures Hebrew writers were led by the YHWH's (YAHUAH's /YAHWEH's) Spirit (Ruach) to write in their native Hebrew language, just as Shaul (Shaul) was spoken to in the Hebrew tongue, Ma`asei (Acts) 26:14.

New Testament (Brit Hadasha) Founded on "Old Testament (Torah and Tanach)"

The inquiring Bible (Scripture) student soon realizes that the New Testament (Brit Hadasha) is undeniably Hebrew in grammar, idiom, and thinking. This opens up a whole new understanding of the essence of truth for the New Testament (Brit Hadasha) believer. If the New Testament (Brit Hadasha) 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 (Brit Hadasha) bring one closer to the truth, or take one further from it, knowing that the Old Testament (Torah and Tanach) is a thoroughly Hebrew work? Is the New

Testament (Brit Hadasha) a complete replacement of Old Testament (Torah and Tanach) teachings, with entirely new truth flavored with hellenistic thought, practice, and understanding?

Not according to the Apostle Shaul. He wrote that the New Testament (Brit Hadasha) is built on the foundation of the Old Testament (Torah and Tanach) prophets as well as the apostles, Eph`siyim (Ephesians) 2:20. Yahsha (Yahusha/Yahshua) the Messiah (Mashiach) gave the directive to "search the Scriptures," Yoḥanan (John) 5:39. The only "scriptures" extant at that time were those of the Old Testament (Torah and Tanach). The New Testament (Brit Hadasha) writings were not yet finished and compiled.

In His story of Lazarus, Yahsha (Yahusha/Yahshua) again advised the unknowing to listen to "Moses (Moshe) and the prophets," meaning the Old Testament (Torah and Tanach), Luqas (Luke) 16:29. It was these same Old Testament (Torah and Tanach) Scriptures that the "noble Bereans" used to establish truth in Ma`asei (Acts) 17:11, and the very ones Shaul told Timotiyos (Timothy) would make one perfect, Timotiyos Bět (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 (Brit Hadasha).

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 (Brit Hadasha) 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 "Bill Clinton"? Of course not. His name would still appear as Bill Clinton.

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 "YHWH (Yahuah/Yahweh)" and "Yahsha (Yahusha/Yahshua)".

"god", "lord", and "jesus" are not equivalents, they are replacements – frauds!

Hebrew Words Out of Place?

A peculiar discrepancy within the New Testament (Brit Hadasha) is this: if the New Testament (Brit Hadasha) were originally composed in greek, why does it contain many un-translated 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 (Brit Hadasha), as taken from the greek translation (some are Aramaic).

Abba ("dearest father"); Messiah (Mashiach) ("Anointed one"); Rabbi ("my teacher"); Hosanna ("Save! We beseech"); Amen (Amein) (suggests trust, faithfulness); talitha cumi ("maid arise"); ephphatha ("be opened"); corban ("a dedicated gift"); Shabbat (Sabbath) ("repose", "desist" from exertion); satan ("adversary"); mammon ("riches"); raca ("to spit in one's face"); cummin (herb); Maranatha ("Master, I pray you overthrow"); Pesach (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 (Brit Hadasha) originally composed in Hebrew is found in the clear Hebrew word order extant in the New Testament (Brit Hadasha).

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 (Brit Hadasha) does not benefit good greek, but does reflect excellent Hebrew grammar.

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

For example, what did Yahsha (Yahusha/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" (Mattithyahu (Matthew) 6:23); "let the dead bury the dead" (Mattithyahu (Matthew) 8:22); "for if they do these things in a green tree, what shall be done in the dry" (Luqas (Luke) 23:31), and "thou shalt heap coals of fire on his head" (Shaul in Romiyim (Romans) 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 years," "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 (Brit Hadasha) can be retranslated word for word back into the Hebrew. Luqas (Luke) 10:5-6 is just one example: "And into whatsoever house you enter, first say, Shalom (Peace) be to this house. And if the Son of Shalom (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 (Epistles), the Ma`asei (Acts), and the Book of Hazon (Revelation) were composed in Hebrew (see listing of these scholars included herein). Early "church fathers" validate that the Book of Mattithyahu (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 Yehudah (Judah) and Galil (Galilee) in the first century. Its sister language, Aramaic, remained the secondary tongue and the language of commerce. Jews (Yahudim) 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 (Yahudite) historian, priest, and scholar Josephus admitted that he could not speak greek fluently and that the Jews (Yahudim) frowned on any Jew (Yahudite) 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 we've learned, why would they even want to do so?

A Hebrew Writing to Hebrews

The common perception is that Shaul was a hellenist Jew (Yahudite) from Tarsus who wrote his letters to greek-speaking assemblies in asia-minor, rome and greece.

Shaul was first and foremost a Pharisee - a Jewish (Yahudite) sect opposed to hellenization. He was of the tribe of Benjamin (Binyamin) and a "Hebrew of Hebrews," Pilipiyim (Philippians) 3:5.

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

The epistles Shaul wrote were to various assemblies of the dispersion. Each assembly was composed of a nucleus group of Jews (Yahudim) and supplementary collections of gentiles (goyim) (read about the Thessalonians Assembly, Ma`asei (Acts) 17:1-4, as well as the Qorintiyim (Corinthians), Qorintiyim Aleph (1 Corinthians) 10:1-2). The converted Jews

(Yahudim) in these assemblies would receive Shaul's letters and then teach the gentiles (goyim) among them. It wasn't the gentiles (goyim) who were converting Jews (Yahudim) to a grecian-roman faith with a greek savior and doctrines of mystery worship!

Typically Shaul went first to the synagogue when he traveled to contact these and other assemblies (Ma`asei (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 (Yahudim) (and gentiles (goyim)) of the various assemblies would reflect his mission to take the message of the Kingdom of YHWH (YAHUAH/YAHWEH) to "the Jew (Yahudite) first and then to the greek," Romiyim (Romans) 1:16.

As an example, Shaul specifically addressed Jews (Yahudim) of the Qorintiyim (Corinthians) 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 (Moshe) in the cloud and in the sea" (Qorintiyim Aleph (1 Corinthians) 10:1-2).

Truth from Greek or Hebrew?

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

How much of a gentile (goy) should the True Worshiper 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 Dawid (David)? Shaul was no champion of the gentile (goy) cause. He was the champion of a Hebrew Messiah (Mashiach) and scriptures given in a Hebrew Old Testament (Torah and Tanach). 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 YHWH (YAHUAH/YAHWEH) 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 (Torah and Tanach) Scriptures.

Which culture, world-view, and mentality should prevail among True Worshipers today? A greek- gentile (goy) heritage? Or the birthright of those grafted into the promised of Israel (Yisra'el) established by the Heavenly Father YHWH (Yahuah/Yahweh) Himself?

Shaul wrote to the assembly at Rome, "Who are Israelites (Yisra'elites); to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of YHWH (YAHUAH/YAHWEH), and the promises" (Romiyim (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. Yahsha (Yahusha/Yahshua) and the Scriptures are Hebrew.

This one pivotal truth is being taught today, and real understanding of the Scriptures is breaking out everywhere! The true Hebrew Covenant of YHWH (YAHUAH/YAHWEH) – everlasting life through His Hebrew named Son Yahsha (Yahusha/Yahshua) The Messiah (HaMashiach) is at last being revealed.

“And he said, Go thy way, Dani’ël (Daniel): for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” – Dani’ël (Daniel) 12:9-10

**But you, stay in what you have learned and trusted, having known from whom you have learned,
and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah יהושע.**

**All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness,
that the man of Elohim might be fitted, equipped for every good work.
Timotiyos Bět (2 Timothy) 3:14-17**

**Whoever loves discipline loves knowledge, But he who hates reproof is stupid.
The good obtains favour from יְהוָה, But the man of wicked devices He declares wrong
A man is not established by wrongness, But the root of the righteous shall not be moved.
Mishlě (Proverbs) 12:1-3**

This article has been edited and adapted from an article which was published by the Remnant of YHWH.

Scholars Who Support A Hebrew Original New Testament (Brit Hadasha)

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

Matthew Black, *An Aramaic Approach to the Gospels 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; V 8:2; VI 25:4.

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

Dr. Frederick C. Grant, *Roman Hellenism and the New Testament (Brit Hadasha)*, p. 14.

Dr. George Howard, *The Tetragram and the New Testament (Brit Hadasha)* 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 (Brit Hadasha)*, 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.

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

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