

Restoring the Ancient Text of Turah (Scripture)

By Sha'ul ben Yahukhanan ha Yahudah

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The Way of the Most High

“Exalting belief in our Father, the Most High יְהוָה (YaHUAH), through His Turah, the 5 scrolls of M'shih (Moses).”

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Here is the scoop. It is admitted that modern nikkud (vowel-pointing) is guesswork. There is no reason given for example that a "sheen" should have a dot at the top left (שׁ) and make it a "seen" or "s" as in "samek" (ס). We created a group on Facebook entitled *Restoring Ancient Aibreeth* (Hebrew). This, with the endeavour to understand the ancient letters, text, and as much as possible, bring a restoration to it .

Never before have we seen a leader or group explain the ins and outs of their own Aibreeth (Hebrew) preferences. This includes the Tiberian codification or modern text. Over the years, we have met quite a few groups that attempted to create a restoration of their own "Scriptural" language. We haven't seen anyone confront these people on it, so I guess I will do it. Some are black Hebrews claiming they are applying the original Hebrew/African pronunciation. What ends up happening is that these people simply use an "a" for everything. Instead of "SH'Loom" (or shalom) it becomes "ShaLaWaM," because the waw which in "sh'loom" (commonly "shalom") makes the "oo" is now used as a "w" in their version to make it "wam" at the end. Others like The Chronicle Project who are not black Hebrews are doing the exact same thing. Add in an "a" everywhere and you're done. Nice and easy. Oh sure, it is easy and convenient, but it defies all linguistics and never has such a language ever existed.

Others who have attempted a return to the ancient text have done a more balanced approach. The "al" (commonly "alef") makes the "ah" sound as in "AHbinu" meaning "our Father." So then they use the "al" always as "ah." This is certainly more reasonable for a basic pronunciation of each letter of the Al-Bayt (alphabet). It is the vision of this page we created, to reason out the method behind transliteration or pronunciation and provide valid evidence for a fresh return to the ancient text if possible.

We cannot sit idle when we have studied new knowledge. We are revising our articles, book and site to represent a more ancient pronunciation, as discussed with my wife and a few others. For example, we have "Sh'mai Y'shra'Al, YaHUAH Al'haynu, YaHUAH akhed" (D'bayrim (Deut.) 6:4). These will be written in the ancient text and transliterated into English. If by some mighty wonder we go through the entire Turah (Scripture), we will explain this method in depth. You will see a publication of a pdf of each chapter as they are completed, with the ancient text on one side, transliteration in English in the middle and English translation on the other side. This is not for the faint of heart and will be a long process. We are willing to engage on the ins and outs of this process, as we have been applying it to our own readings and praise. Sadly, this means we will not be able to promote works and music which does not follow the higher standard we believe we have been called to in this regard.

The following are a number of thoughts and posts we have had so far on our group page that may help others view some practical and easy changes that perhaps they may also want to implement in their own reading and application of the Turah (Scripture).

Our first thought here will be simple. It is with regards to the letter sheen (shin). Numerous words throughout the Turah (Scripture) were changed from a "sheen" (sh) to a "seen" (s) as in "samek." Thus, Y'shr'Al became Y'sra'El (Israel). One easy change that we can make would be to restore the "sheen" to a "sh" in every instance of the Turah (Scripture) where we find it. If YaH wanted it to be an "s" sound, He could have spelled

Y'shr'Al with a "samek" (s). It is modern niqud (vowel-pointing) under the Tiberian codification which made such unwarranted changes.

Having explained the "sheen" issue above and referenced "Y'shr'Al," we should address the issue of the "i" as normally transliterated in "Y I sra'El." Having no yood between the yood and the sheen in Y'shr'Al, we could leave a vowel out completely. As we pronounce the simple letters, it would indeed be "Y'shr'Al, which one could transliterate either with an "i" or an apostrophe ' indicating pause. However, we see no reason to believe there would be an "a" between the Yood (yod) and the Sheen (shin) as I have seen some do. Those who do that say "Yashra'El" or "Yashara'Al." There is nothing to warrant an "a" in their "Yashar'al."

Previously:

We use "Alahym." Quite simply, al = ah, lamed = la, hay = h, yood = ee/y, mem = m. But then we have a "oo-ah" (waw) in "Al OO ah," commonly "Eloah." Arabic is different, which eliminated the oo-ah. Lastly, we simply have "Al," commonly transliterated as "El." It is perhaps due to Islam that Orthodox Judaism uses an "e" for all of these. Properly, we have:

Al
Aluah
Alahym.

Previously:

Notice that in the modern text, "pharaoh" is most often with a hard "p" or pay sound. Reading modern Masoretic text it is not "faroh" as most people pronounce. In most cases, modern Masoretic niqud uses the hard "p" in "pay." We see no reason to make it a fay or "f" or "ph" sound as some texts vowel-point it to be. Another easy change we can make. Thus, we have "P'rai'h."

Previously:

D'bayrim (Deut.) 6:4-9 is the famous "Sh'mai," meaning to "hear, guard, and do." In the original text here, the ayin, , the symbol of the eye, is enlarged. This emphasizes a very important point, that this is a text to be paid much attention. The letter dalat which is the symbol for the "door" is also enlarged here in the last word of the text, being "akheD," the word for "One." These two enlarged letters combined make the word "ayd," meaning "until." It is a word for an age or time, often future. In this text, it is showing that the "Sh'mai" recitation, the commands of YaH to love Him alone and serve Him with all the heart and etcetera is FOREVER and ENDURING. Moreover, to guard such a significant text as this is to "see (ayin) the door (dalat)" of life and truth. In other words, if a person chooses to come to YaH and love Him with all they have and obey His commands, they are looking through the opening/door of life. YaH is our Door (dalat) of life, not Yeshua/Jesus (falsely claimed in John 10:17). Such pivotal words of the "Sh'mai" were followed by a direct command from the Most High, which we read earlier here. It is of course verse thirteen, that we ought to fear Him and swear by His Name. Such a command is only founded upon the earlier command to love the Most High with all our heart, mind, strength and being. The only question is, have you repented and turned from all wicked and evil ways to serve and fear Him? Have you decided to swear

by His Name? People have sworn on "The Holy Bible" in court. They have sworn to creditors, banks, organizations, governments and individual persons (actually corporations). But the question is whether these same people have the guts to call "evil" what is evil and repent of it. It is a matter of accepting the commands of the Most High, His TaNaK (OT) and His government as their Sovereign. The challenge is given. People must repent before it is too late. Today could be the last day of a person's life. Today ought to be a day of repentance and turning from evil. A day to enter into an oath-relationship with YaH.

Previously:

"And you (wa-atam) will come to be (tahayu) for me (li) a reign (m'melakat) of priest (kahaman) and a nation (gu-ee) set-apart (qodush)" ...(Sh'moot (Ex.) 19:6a).

Previously:

Our exhortation to return to the ancient paths comes directly from D'bayrim (Deut.) 32:7. "Remember (zakar) the days (y'mut) of old (ayulam), understand (baynu) the years (sh'nut) of generation (dar) upon generation (wa-dar). Ask (sh'al) your father (abika - ultimately YaH our Father in 32:6), and he (or He in reference to YaH) will show you (wa-y'gad'ka)..."

Sources

http://en.wikipedia.org/wiki/Tiberian_Hebrew.

<https://www.facebook.com/groups/292997687417160/>. Our Facebook group page,
Restoring Ancient Aibreet (Hebrew).