

**THE BIBLE OF  
YEHOASHUA HA MASHIAH  
(BYM)**

**WHY THIS  
TRANSLATION?**

**Shora Kuetu**

**Not for sale**

© 2024 Edition : ANJC PRODUCTIONS

24 rue Charles Fourier, 91000 Évry

Tel: 06 12 13 21 49

[www.tv2vie.org](http://www.tv2vie.org)

STRICTLY FORBIDDEN FOR SALE

Work protected in the category of moral rights - Laws of March 11, 1957, July 03, 1985, August 1st 2006, June 12, 2009 and October 28, 2009 - This work may be used for non-commercial purposes in all countries (dissemination, printing and distribution in whole or in part of the work must only be free of charge) without distorting the author's thoughts.

*Bible verse quotations are taken from the BIBLE OF YEHOASHUA HA MASHIAH (BYM) version 2024.*



## Table of contents

<b>PREFACE .....</b>	<b>11</b>
<b>PART ONE THE REVELATION OF ELOHÎM'S WILL .....</b>	<b>19</b>
<b>CHAPTER 1 THE COMMUNICATION OF SACRED LETTERS TO HUMAN BEINGS .....</b>	<b>24</b>
I/ REVELATION .....	24
II/ INSPIRATION .....	26
III/ ILLUMINATION.....	31
<b>CHAPTER 2 THE COMPOSITION OF THE SACRED LETTERS.....</b>	<b>34</b>
I/ THE TANAKH.....	36
II/ THE GOSPELS AND EPISTLES.....	40
<b>CHAPTER 3 PROOF OF AUTHENTICITY OF THE BIBLE: ARCHAEOLOGICAL DISCOVERIES .....</b>	<b>44</b>
I/ THE WRITINGS OF TANAKH: THE DEAD SEA SCROLLS .....	46
II/ THE WRITINGS OF THE GOSPELS AND YEHOŠUA'S TESTAMENT .....	48
<b>CHAPTER 4 PROOF OF AUTHENTICITY OF THE BIBLE: THE BIBLICAL PROPHECY, THE THREE CLOCKS OF THE WORLD .....</b>	<b>51</b>
I/ ISRAËL .....	52
II/ THE NATIONS .....	57
III/ THE MASHIAH'S ASSEMBLY .....	65
<b>SECOND PART REVISIONS IN THE BYM.....</b>	<b>70</b>
<b>CHAPTER 1 WHY THIS REVISION?.....</b>	<b>74</b>
I/ TRANSMITTING THE WORD IN OTHER LANGUAGES, THE WORK OF THE HOLY SPIRIT ...	74
II/ FIGHTING ELOHÎM'S WILL.....	75
III/ ERRORS IN THE ENTRIES RELATED TO THE CHOICE OF TRANSLATORS .....	81
<b>CHAPTER 2 HEBREW NAMES .....</b>	<b>88</b>

I/ MODIFICATION OF TITLES AND CREATOR'S NAME.....	88
II/ BACK TO THE “SOURCES” .....	100
<b>CHAPTER 3 RESTORATION OF THE BIBLICAL GRAMMAR:.....</b>	<b>104</b>
I/ SINGULAR AND PLURAL .....	104
II/ VERBAL TENSES.....	107
III/ PUNCTUATION.....	111
<b>CHAPTER 4 RESTORATION OF THE BIBLICAL GRAMMAR : WORDS AND EXPRESSIONS.....</b>	<b>118</b>
I/ CATERING AND HARMONIZING WORD MEANINGS.....	118
II/ THE WORDS DELETED AND THE WORDS ADDED .....	124
III/ REPEATING WORDS.....	141
IV/ RESTORING EXPRESSIONS IDIOMATIC .....	143
<b>CHAPTER 5 OTHER CORRECTIONS.....</b>	<b>147</b>
I/ CORRESPONDENCE BETWEEN PROPHECIES ....	147
II/ THE ORDER OF BOOKS.....	155
<b>CONCLUSION .....</b>	<b>157</b>
<b>THE EDITIONS .....</b>	<b>158</b>



## PREFACE

Why this Bible translation?

In November 2013, while I was in prayer, I asked the Lord what he wanted from me. He answered me through several dreams in which he told me to revise the Bible. I must say that I found it hard to believe that Elohim could ask me to do such a job. What's more, I felt incapable of taking on such a huge project. So I asked him several times to confirm that this was indeed his wish, which he did. I then spoke about what I had received to brothers and sisters who work with me, and they confirmed that this vision was indeed from the Lord. A dynamic was immediately created, and although none of us felt up to the task, we quickly organized ourselves to make this vision a reality, relying on the Lord to give us the skills and wisdom we needed.

Two major observations led us to the conclusion that a revision of the Bible was more than necessary. First of all, most of the most widely distributed modern Bibles are based on minority texts with a large number of translation errors, omissions and additions that alter the understanding of the message, and therefore mislead the reader. It is the duty of every Christian to put into practice the Word of Elohim, in particular by ensuring its authenticity. *"Amen, I say to you, indeed, as long as heaven and earth do not pass away, not a single iota or stroke of a letter will disappear from the torah until everything has happened. Whoever, therefore, overturns one of these least commandments, and thus teaches people, will be called the least in the Kingdom of Heaven. But he who observes them*



*and teaches to observe them, he will be called great in the kingdom of heaven." (Mattithyah (Matthew) 5:18 to 19).*

*"For I testify to everyone who hears the words of the prophecy of this book: **if anyone adds to them, Elohim will strike him with the plagues described in this book. And if anyone subtracts anything from the words of the book of this prophecy, Elohim will subtract his share from the book of life, from the holy city and from the things that are written in this book.**" (Apokalupsis (Revelation) 22:18 to 19).*

We must not forget that the Bible was originally written in three languages: Hebrew, Greek and a few verses in Aramaic. In carrying out this revision, our aim is to restore the meaning of the original words and remove all enemy influence. This work has brought to light one obvious fact: the person of Yehoshua Mashiah (Jesus Christ) occupies a central place from Bereshit to Apokalupsis<sup>1</sup>, which only confirms and attests to his divinity. *"And he said to them: These are the words I spoke to you while I was still with you, that everything written about me in the Torah of Moshe (Moses), the Prophets and the Psalms must be fulfilled." (Loukas (Luke) 24:44).*

Secondly, we deplore the fact that the majority of Bibles in circulation are sold when Yehoshua Mashiah said: *"You have received freely, give freely."* (Mattithyah (Matthew) 10:8). It is therefore unthinkable that he who drove out sellers and moneychangers from the temple could approve for a single moment of the trade being made with his Word (Yohanan

<sup>1</sup> Genesis to Revelation

(John) 2:14 to 16).

*"All you who are thirsty, come to the waters, even you who have no money! Come, buy and eat; come, buy wine and milk **without money, and without paying anything !**" (Yesha'yah (Isaiah) 55:1).*

*"He also said to me: It's done! I am the Aleph and the Tav, the beginning and the end. To him who thirsts, I will give of the spring of the water of life **freely.**" (Apokalupsis (Revelation) 21:6).*

*"And the Spirit and the Bride say: Come on! And let him who hears say: Come on! And let the thirsty come! Let him who wants the water of life take it freely" (Apokalupsis (Revelation) 22:17).*

The apostles scrupulously respected the Lord's command in Mattithyah (Matthew) chapter 10 verse 8. Petros<sup>2</sup> denounced Shim'ôn<sup>3</sup>, the magician who had been foolish enough to believe that Elohîm's gift could be monetized. And throughout his service, Paulos<sup>4</sup> taught the Gospel free of charge. *"Then they laid hands on them and they received the Holy Spirit. But when Shim'ôn saw that the Holy Spirit was given by means of the laying on of the apostles' hands, he presented them with money, saying: Give me this power too, so that all those on whom I lay hands may receive the Holy Spirit. But Petros said to him: **Let your money go to perdition with you, since you thought to***

<sup>2</sup> Peter

<sup>3</sup> Simon

<sup>4</sup> Paul

*acquire Elohim's gift with money! You have neither share nor inheritance in this matter, for your heart is not right before Elohim. Repent therefore of this malice and pray Elohim, so that, if it is possible, the thought of your heart may be forgiven you. For I see that you are in bitter gall and in a bond of unrighteousness."* (Acts 8:17 to 23).

*"I desired no man's silver, nor gold, nor apparel."* (Acts 20:33).

*"What's my salary? It is that in preaching the gospel, I expound the gospel of the Mashiah **without cost**, and without abusing my right in the gospel."* (1 Corinthians 9:18).

We believe it is right and just that the Bible should bear the name of its true author, and that it should be freely distributed according to his will and the clear order he has given. Consequently, this Bible is entitled "Bible of Yehoshua Ha Mashiah". It is available free of charge to anyone who wishes to purchase it. Ultimately, the aim is for the Word of the Lord to be massively disseminated in its entirety.

How was the translation carried out?

We have based our work on the original texts. For the Hebrew texts from Bereshit (Genesis) to Malakhi (Malachi)<sup>5</sup> we have based ourselves on the Masoretic texts, those written by the Masoretes (Jewish scribes). For the Greek texts, from Mattithyah (Matthew) to Apokalupsis (Revelation), we have

<sup>5</sup> With the restoration of the chronological order of the books according to the date on which they were written, these are Bereshit (Genesis) to 2 Hayyamim Dibre (2 Chronicles).

used the so-called "majority" texts. So, while we've tried to keep the vocabulary within everyone's reach, some terms and expressions have been changed to restore their original meaning. In addition, a number of words that had been deleted have been reinstated. As an example, you'll regularly find that some of them are written twice in a row. This is not an error but the literal rendering of expressions that insist on a truth (see commentary inscribed in the BYM in Bereshit 2:15 to 17).

As you read on, you'll also observe what appear to be time discrepancies within the dialogues and narratives in the Gospels and Testament of Yehoshua. This is perfectly normal, and is due to the strict observance of the tenses used in Greek texts. For example, in Mattithyah<sup>6</sup> chapter 2 verse 13, the narrator used the present tense to conjugate the verb "to appear": "*But after they left, behold, an angel of the Lord **appears** (not appeared) in a dream to Yossef [...]*". Likewise for Acts chapter 22 verse 29: "*Immediately, those who were to interrogate him under torture moved away from him, and the tribune himself was afraid, knowing that he **is** (not was) Roman and that he had had him bound.*" The verb "to be" is conjugated in the present tense by the author.

What's more, in the new translation - Bible of Yehoshua Mashiah (large format, 2022 edition) - we have, like other translators (Chouraqui or Darby, for example), decided to retain the original conjugations.

<sup>6</sup> Matthew

## The pressures suffered

Translating the BYM has brought me a lot of pressure, firstly from those who call themselves "Christians". In fact, I've suffered several attacks and threats from certain people with the sole aim of discouraging me in this translation project. I then received threatening letters, mockery and insults from Christians. Some pastors even went so far as to make a television broadcast, reproaching me for not having consulted them before undertaking this work. I needed their permission, they said, before I could get to work. I also received two letters and a phone call from a so-called Christian, ordering me to stop using the majority texts for this translation. Another so-called disciple of the Lord, with whom we collaborated for over twenty years, went to the home of a young brother to dissuade him from using the Bible of Yehoshua ha Mashiah. This same person told him that the acronym BYM stood for the abyss of demons, the bottomless pit. A play on words characteristic of his wickedness and his hatred of seeing the work done by the Lord Himself come to fruition.

Many go so far as to claim that this revision is tendentious, with the sole aim of darkening the light that the Lord brings through it. So we had to arm ourselves with courage and determination to reach our goal.

It's crucial to remember that this project is first and foremost the will of the Lord Yehoshua. So I thank him first of all for the invaluable help he has given us with this revision, and I thank him for the mobilization and participation of our brothers and

sisters in this colossal work, who have scorned the enemy's criticisms and threats.

### Why so many versions of the BYM?

As you know, revising the Bible is a considerable task, requiring years of investigation. At first, we groped our way along, timidly, because we were children at the time. With years of experience and research behind us, we relied more and more on Hebrew and Greek texts, and the more the Lord enlightened us, the more we made aliyah towards the original texts. We then discovered that in the history of the Lord's Assembly, others before us had translated the Bible. Pierre Robert Olivétan, for example, was the first man to translate the entire Bible into French. And less than a year after their publication, he revised them.

Of course, this work is far from complete, for as long as we are on Earth, Yehoshua Our Lord will continue to enlighten us.

**Shora KUETU**  
And the whole team



**PART ONE**  
**THE REVELATION OF ELOHÎM'S WILL**



*"Elohîm created the human being in his own image, he created him in the image of Elohîm, he created them male and female. Elohîm blessed them, and Elohîm said to them: **Bear fruit, multiply, fill the earth and subdue it. Have dominion over the fish of the sea, over the birds of the air and over every living thing that creeps upon the earth.** Elohîm had said: Behold, I give you every herb sowing seed that is on the face of all the earth, and every tree having in it the fruit of a tree and sowing seed; it shall be your food. For every living thing on earth, for every bird in heaven, for everything that crawls on the earth, having a living soul in itself, every green herb will be food. And so it was." (Bereshit (Genesis) 1:27 to 30).*

Adam and Chavvah (Eve) were fully aware of their Creator's wills for their own lives, this the latter having made them known to their faces, without intermediary. They had heard and above all understood the instructions from their Master: to spread out on all sides of the Earth, dominating all of creation while ensuring not to consume fruit from the tree of knowledge of what is good and what is bad. Not having obeyed YHWH's command, the first earthlings find themselves affected by a feeling of fear so powerful, that they fled the presence of their Creator to hide. We understand that there can be no relationship between Elohîm, who is Holy, and humans, whose profound identity is affected by sin. The latter are reduced to fleeing from the One who created them, on pain of losing their lives: *"YHWH Elohîm called Adam and said to him: Where are you? He said: I heard your voice in the garden, and **I was afraid** because I was naked, and **I hid myself.**" (Bereshit (Genesis) 3:9 to 10).*

*"All the people saw the voices, the torches, the voice of the shofar and the smoking mountain. When the people saw this, they trembled and **stood far**. They said to Moshe: Speak, you with us, and we will listen, but **let not Elohim speak with us, lest we die**."* (Shemot (Exodus) 20:18 to 19).

The human being who previously enjoyed the presence of YHWH Elohim in its fullness, subjected all creation to vanity and was driven from the Garden of Eden (Bereshit (Genesis) 3:14 to 22). Their disobedience thus deprived mankind of the knowledge of the Creator and His will: *"(...) because having known Elohim, they glorified Him not as Elohim, neither gave Him thanks, but became vain in their reasonings, and their heart destitute of understanding was covered with darkness."* (Romans 1:21).

*"For all have sinned and **fall short of the glory of Elohim** (...)"* (Romans 3:23).

*"We know that we are of Elohim and that **the whole world stands in evil**."* (1 Yohanan (John) 5:19).

*"YHWH saw that the wickedness of the human being was very great on Earth and that the whole structure of the thoughts of his heart was only evil at all times. YHWH repented of having made the human being on Earth, and was grieved in his heart. YHWH said: I will blot out from the face of the earth the human being whom I have created, from the human being to the cattle, to the creeping things, and even to the birds of the heavens, for I repent of having made them."* (Bereshit (Genesis) 6:5 to 7).

The Lord's will then became a mystery to human beings. However, because He is Love, Elohim has used various means to pull sinners out of their ignorance as to His existence, His thoughts<sup>12</sup> for mankind, but also for each individual. A Christian is therefore not supposed to be unaware of the way in which Elohim still proceeds to make his will known to him. Indeed, He gradually revealed Himself through:

- *Consciousness*<sup>13</sup>
- *Nature*<sup>14</sup>
- *Stone tablets*<sup>15</sup>
- *Papyrus and parchments*<sup>16</sup>
- *Yehoshua, the Word made flesh*<sup>17</sup>
- *The Word written in the hearts of the saints*<sup>18</sup>
- *The Sacred Letters or the Bible*<sup>19</sup>

The Bible is the medium par excellence through which the Creator addresses human beings and reveals His will to them. Indeed, as we have seen, in the beginning, Elohim's will was not written in a book, for the Lord and the human being were in perfect communion. Created in the image of Elohim, the human being was perfect and holy, which is why he and the Almighty could speak face to face. Sin drove a wedge between man and his Creator, and humanity became unable to see Elohim: *"He said: You will not be able to see my faces, for the*

<sup>12</sup> Yirmeyah (Jeremiah) 29:9.

<sup>13</sup> Romans 2:13 to 16.

<sup>14</sup> Tehilim (Psalms) 19:1-2; 1 Corinthians 11:14; Romans 1:18-21.

<sup>15</sup> Shemot (Exodus) 24:12; 31:18.

<sup>16</sup> 2 Timotheos (Timothy) 4:13.

<sup>17</sup> Yohanan (John) 1:12 to 14.

<sup>18</sup> Hebrews 8.

<sup>19</sup> 2 Timotheos (Timothy) 3:15.

*human being cannot see me and live " (Shemot (Exodus) 33:20); and to hear him: "That' s why I speak to them in parables, because when they see, they don't see, and when they hear, they don't hear or understand. And thus is fulfilled for them the prophecy of Yesha`yah, which says: You'll hear with your ears and never understand; and when you look, you'll see and never see! For the heart of this people has grown fat, and with their ears they have heard with difficulty, and they have closed their eyes lest they should see with their eyes, hear with their ears, understand with their hearts, be converted, and I should heal them. " (Mattithyah (Matthew) 13:13 to 15).*

From now on, we must refer to the Scriptures to know the Lord's will.

# CHAPTER 1

## THE COMMUNICATION OF SACRED LETTERS TO HUMAN BEINGS

The Lord's will can be revealed through prophecy, the word of knowledge, the word of wisdom, dreams, visions and the discernment of spirits. In this book, we'll be focusing on Revelation par excellence, namely the Word of Elohîm, for it reveals the Creator's perfect will and is also the source of salvation. So let's understand that the Scriptures exist because YHWH wishes to enlighten, heal, deliver and save souls. They are also Elohîm's solution for mankind, for having sinned, the first living beings lost the precise and correct knowledge of the Creator. Elohîm then inspired and transmitted the Sacred Letters to human beings, so that they could once again enter into a covenant of peace and love with Him, without any fear. *"There is no fear in love, but perfect love banishes fear, because fear implies punishment. And he who is afraid is not made perfect in love. We love him, because he loved us first."* (1 Yohanan (John) 4:18 to 19).

### I/ REVELATION

The word "revelation" is a translation of the Greek word *apokalupsis*, which comes from the verb *apokalupto* and means "to uncover", "to unveil what has been veiled", "to reveal". When it refers to Elohîm, the term revelation refers to the action by which He first makes Himself known and makes His Will

and His Word known to human beings.

And when we talk about "Revelation", we're talking about "Sacred Books". These are THE revelation, and no other should replace or complement them. So no book can or should be put above or on a par with the Bible. In fact, faith, i.e. the Sacred Letters, was given once and for all to the saints<sup>20</sup>. In this regard, Paulos (Paul) asserts that the foundation has already been laid and, therefore, no one needs to lay another<sup>21</sup>. Moreover, after the death of the apostles, no new doctrine was communicated by revelation, concerning the Word of Elohim. The apostles of the Lamb, Yehuda (Jude) and Paulos, had perfect knowledge of the Holy Scriptures to communicate them to us (Ephesians 3:1 to 11). With the composition of the Bible complete, Elohim's new revelations to all human beings also ceased. So today's prophets no longer receive "new mysteries", for the Sacred Letters are the Lord's Revelation for all individuals.

Furthermore, any vision or message that does not agree with the Holy Scriptures must be rejected. And all those who claim to receive them from the Lord are false prophets. And to challenge us on this, the Scriptures warn us against these people<sup>22</sup>.

Finally, dreams, visions, prophecies, the word of knowledge, also known as "revelations" (which in no way equal Revelation par excellence), are **in no way intended to supplement the Bible**. They can only confirm what the Word of Yehoshua

<sup>20</sup> Yehuda (Jude) 1:3.

<sup>21</sup> 1 Corinthians 3:10 to 11; Ephesians 2:20.

<sup>22</sup> Mattithyah (Matthew) 7:15 to 20; 2 Petros (Peter) 2:1 to 21; 1 Yohanan (John) 4:1; Yehuda (Jude) 1:3 to 5.

already affirms. We must then confront all these "revelations" with the only perfect one: The Bible.

## II/ INSPIRATION

From the Greek *theopneustos*, inspiration is the breath coming from the Lord to bring Revelation to mankind. It is the means used by the Lord to transmit His Word to the prophets and apostles who wrote the Bible. Inspiration, like Revelation is perfect, for Elohim inspired the writers of the Bible to perfection, as it is written in 2 Petros<sup>23</sup> chapter 1 verse 19 to 21: *"Know this first: that no prophecy of Scripture comes from any particular interpretation, for prophecy was never once brought about by human will, but it was borne by the Holy Spirit that Elohim's holy men spoke. "*

According to this passage, all biblical writings are the consequence of Elohim's ONLY will. He is the author. The men raised up through the generations for this purpose have therefore been no more than instruments used to this end. And so it is that from Moshe<sup>24</sup> to Yohanan<sup>25</sup>, Elohim's words have been written through the channel of humans led by the Holy Spirit.

*" All Scripture is inspired by Elohim and useful for doctrine, for conviction, for correction, for instruction in righteousness, so that the human of Elohim may be complete, accomplished*

<sup>23</sup> Peter

<sup>24</sup> Moses

<sup>25</sup> John

*for every good work."* (2 Timotheos (Timothy) 3:16 to 17).

According to this passage, the Sacred Letters were inspired by Elohim precisely for the purpose of doctrine, conviction, correction, education in righteousness in order to make the servant of Elohim a complete and accomplished being, i.e. a perfect being.

*" You shall therefore be perfect, even as your Father which is in heaven is perfect."* (Mattithyah (Matthew) 5:48).

### **1. Doctrine**

A doctrine is a set of beliefs, principles or statements, established or not as a system, which express a conception of the world, of society, etc., which constitute a system of religious, philosophical or political teaching, etc., and which are often accompanied by the formulation of rules of thought or conduct (CNRTL).

The Scriptures speak of three types of doctrine: human doctrines (Colossians 2:22) such as those of Balaam or of the Nicolaitans<sup>26</sup>, demonic doctrines (1 Timotheos (Timothy) 4:1) like the ancient serpent who misled the first couple or sought to do the same with Yehoshua man on a high mountain and sound doctrine (1 Timotheos (Timothy) 1:10). The first two types are false doctrines, misleading assertions or teachings that contradict the Word of the Lord.

When the Bible speaks of THE doctrine or sound doctrine, it refers to the teachings bequeathed by the Lord Yehoshua,

<sup>26</sup> Bereshit (Genesis) 3 and Loukas (Luke) 4:9 to 13.



which are a source of salvation for mankind, but also of such a nature as to found and root a person's belief. The importance of knowing this doctrine is therefore paramount. We need to know it, and more than that, we need to keep it and apply it, lest we find ourselves "*carried hither and thither with every wind of doctrine*" (Ephesians 4:14) on the one hand, and then drifting away from the truth before being shipwrecked as far as faith<sup>27</sup> is concerned on the other. On the contrary, a disciple of the Lord must hold fast to this truth, be able to exhort others, but also to refute, to censure opponents of the Mashiah's commandments<sup>28</sup>.

The apostle Yohanan<sup>29</sup> goes further, stating<sup>30</sup> firstly, that you must not invite into your home a person who brings teachings contrary to those of the Lord, and secondly, that you must not even greet the contradictors. Let's remember two things: the ears are the doors of faith, leading directly to the heart, and every word is a seed<sup>31</sup>. But every seed has a vocation to develop and bear fruit. Thus, the mere act of making contact with this type of individual exposes you to the unavoidable danger of receiving bad seeds. Our ears must therefore be completely closed to false doctrines, and what's more, we must not give them the opportunity to hear them, as long as it depends on us.

Finally, to have a precise knowledge of the Lord's teachings, but also to be able to discern precisely what comes from Him

<sup>27</sup> 1 Timotheos (Timothy) 1:19.

<sup>28</sup> 1 Timotheos (Timothy) 6:3 to 5; Titos (Titus) 1:9.

<sup>29</sup> John

<sup>30</sup> 2 Yohanan (John) 1:10

<sup>31</sup> Apokalupsis (Revelation) 2:7 and Mattithyah (Matthew) 13:19 to 23.

and what, on the contrary, comes either from the flesh or from the enemy, the disciple of Yehoshua must not only read the Scriptures, but go deep into them by meditating on them. This requires time, digging and research.

## **2. Conviction**

A conviction is called *elegchos* in Greek and translates as "proof", "that by which something is proved or attested", or "conviction", "certainty based on clear evidence".

According to the dictionary, evidence is "the material element (contractual document, attestation) that demonstrates, establishes or proves the truth or reality of a factual or legal situation". It can also be defined as "a being or thing which, by its very existence, bears witness to the reality of something". For its part, the CNRTL defines proof as: "fact, testimony, reasoning likely to establish irrefutably the truth or reality of (something)".

The Scriptures contain hundreds of witnesses, testimonies, facts and documents whose purpose is to "irrefutably establish" the veracity of Elohîm's Word and the reality of His existence. The Sacred Letters are therefore irrefutable proof of the very foundation of the conviction of Yehoshua's disciples as to his death and resurrection.

## **3. Correction**

According to the dictionary, this term corresponds to the action of rectifying, reforming, in order to remove an error, a defect, by establishing what is exact, good, correct. It also refers to the act of bringing back to the rule or to exactitude what deviates

from it, to rectify what is deficient, or to repair something, to bring it back to measure, to balance by an opposite effect. In Greek, this term is called *epanorthosis* and means "restoration to a just or right state", "correction, of life or character". Thus, the Sacred Letters are used to rebuild and straighten the life and character of a deformed person. In fact, in the Hebrew alphabet, the longest letter is Lamed. The latter refers to correction, an essential notion in Hebrew education.

#### **4. Education in the justice system**

Education is the implementation of means to ensure the instruction, training and development of a human being. There are as many types of education as there are people on Earth (parental education, family education, national education...) and as many areas of learning (sports, cooking, art, culture...).

However, *the "education in righteousness"* spoken of in the Scriptures concerns the whole of children's education, relating to the cultivation of the mind and morality in connection with biblical teachings. To this end, we use reprimands, orders, warnings, corrections and punishments, as well as advice (on frequentations, for example), a healthy lifestyle (diet, sleep, etc.), exercise and body care. It's a shaping process that begins in childhood with our parents and continues with the Lord throughout our life on Earth.

#### **5. May the human of Elohim be complete, fulfilled for every good work**

A child of Yehoshua is led to grow and mature, passing from the stage of a child to that of a Father. For this, Mashiah must

be fully formed in him (Galatians 4:19). How? Through knowledge of the Word of the Lord, that is, of Yehoshua Himself.

*"Now eternal life is **that they know you, the only True Elohim, and him whom you have sent, Yehoshua Mashiah.**" (Yohanan (John) 17:3).*

*"But Yehoshua answering, said to them: You have gone astray, because **you know neither the Scriptures nor the power of Elohim.**" (Mattithyah (Matthew) 22:29).*

And why? To accomplish Elohim's purposes. *"But Yehoshua answered them: **My Father works until now, and I also work.**" (Yohanan (John) 6:17).*

*"But in Joppa there was a certain **disciple** by the name of Tabitha, which, translated, means Dorkas. **She was full of good works and gave alms.**" (Acts 9:36).*

*"Who is wise and intelligent among you? **Let him show his works by good conduct with gentleness and wisdom.**" (Yacoov (James) 3:13).*

### III/ ILLUMINATION

*"And they said to each other: Didn't our hearts burn within us when he spoke to us on the road, and **opened the Scriptures to us ?**" (Loukas (Luke) 24:32)*

*"Then he **opened their minds** so that they might understand the Scriptures." (Loukas (Luke) 24:45)*

Let's understand that the Scriptures are closed and that, to understand them, the Author, Elohîm, must open them so that those who read them can grasp their significance. So the Lord will also speak through illumination.

The Dictionary defines the term as: "a sudden inspiration", "a light that dawns on the mind", or as "the action of illuminating", of "bathing in light". It comes from the Greek *photizo*, meaning "to make evident", "to give light", "to shine", "to illuminate", "to kindle", "to bring to light" or "to give understanding". In other words, it is a grace for a human being to receive the enlightenment and science (or knowledge) of the mysteries of Elohîm's Word. And it is with the illumination granted by the Holy Spirit, that we understand Revelation. This means that Revelation must not be confused with Illumination.

*"Let him **enlighten** the eyes of your understanding, that you may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints..."* (Ephesians 1:18).

*"For it is impossible, as for those who have once been **enlightened**, and have tasted the heavenly gift, and have become partakers of the Holy Spirit (...)"* (Hebrews 6:4).

*"But remember the first days, when, having been **enlightened**, you endured the sufferings of a great struggle (...)"* (Hebrews 10:32).

Illumination is therefore the means used by Yehoshua to help us understand the Bible. However, unlike Revelation and Inspiration, which are perfect and have already been realized,

enlightenment continues to be conceded to Bible readers. Satan, however, tries to imitate the Lord by producing and communicating false enlightenment to human beings in order to create sects. Illumination is therefore imperfect, deceptive and demonic if it does not come from the Lord. That's why all enlightenment must be in accordance with Elohim's Word, and everyone must always refer to the Sacred Letters. Unfortunately, the enemy, the Deceiver, continues to seduce many with this profusion of illuminations, because very few take the time to verify in the Word what they have received.

## CHAPTER 2

# THE COMPOSITION OF THE SACRED LETTERS

The Bible, as we know it today, took centuries to be definitively formed. It is a miracle produced by Elohîm, both in the way it was composed and in the coherence of its content. It consists of sixty-six books: the Tanakh, with thirty-nine books, the Gospels with four books, and the Testament of Yehoshua with twenty-three books. They were written on different media such as papyrus, parchment (animal skin) and paper, by around forty different authors over a period of more than 1500 years. Despite this diversity and spread over time, it retains a perfect coherence from Bereshit to Apokalupsis<sup>32</sup>, which is the first testimony to its divine inspiration. For while the Bible was written by human beings, it is the work of Elohîm, who inspired them to write each and every word. It is the divine Word written by men under his control. This is why Jews and Christians have drawn up lists of books recognized as inspired by Elohîm. This is what is known as the "biblical canon". The word "canon"<sup>33</sup> comes from the Greek *kanon* meaning "rule", "model", itself borrowed from the Hebrew *qaneh* translated as "reed", "measure", "rod". Now, Paulos<sup>34</sup> used the same term when he spoke to the Corinthian Assembly about the limits the Lord had assigned to his apostolic mandate: *"But we will not boast without measure, but according to **the measure of the definite***

<sup>32</sup> (Genesis to Revelation).

<sup>33</sup> See commentary inscribed in BYM in Philippians 3:16.

<sup>34</sup> Paul

*limit*, which Elohîm has allotted to us for a measure in making us come even to you." (2 Corinthians 10:13). As in the case of Paulos, let's understand that the biblical canon is the rule or model to follow for the children of Elohîm, as well as for the whole world, the measure that must not be crossed. In this way, the Lord wants all Men to know His perfect will and the limits that must not be exceeded. This is why he not only raised up servants to build up the biblical canon, but also to transmit the Sacred Letters to the ends of the earth, so that they would be accessible to as many people as possible. Until the invention of printing in the fifteenth century, Scripture was copied by scribes. It is thanks to their work that we now possess several thousand manuscripts, including more or less complete Bibles books and fragments. To bear witness to the original Hebrew and Greek texts, we can also rely on various ancient translations, as well as on Scripture quotations made by early Christians in their exchanges. In reality, the Lord watches over His Word to execute it, but He also watches over its authenticity. That's why it's important to know that the biblical text is the best-preserved writing of all antiquity. And this multitude of sources means that we can be sure that our texts are faithful to the originals, with any variants or errors corrected by the majority of others. Even if some variants pose more difficulties than others, none of them changes the Bible's overall message and doctrine.



# I/ THE TANAKH

## 1. The constitution of Tanakh

The Tanakh (or Hebrew Bible) is commonly referred to as the "Old Testament" in most Bibles. According to Jewish tradition, Ezra founded the "Great Assembly" that brought together Nehemyah<sup>35</sup>, the prophets Chaggay<sup>36</sup>, Zekaryah<sup>37</sup>, Malakhi<sup>38</sup> and other sages, called "sopherim", i.e. scribes, whose mission was to determine which writings were inspired by Elohim and establish a canon. Still according to Jewish tradition, Ezra set the canon of the Tanakh in the fifth century before Yehoshua (Nehemyah (Nehemiah) 8:1), assisted by the aforementioned prophets. And it wasn't until the year 90, at the Jewish Council of Yavneh<sup>39</sup>, that the definitive canon of the Hebrew Bible was decided, rejecting in the process the apocrypha included in the Septuagint (also known as the LXX, a Hebrew Bible translated into Greek).

## 2. The authenticity of Tanakh

*"He established the testimony in Yaacov, he set the torah in Israel, which he commanded our fathers to make known to their sons,"* (Tehilim (Psalms) 78:5).

*"He sends his word and melts them, he makes his wind blow and the waters flow. He made known his word to Yaacov, his statutes and ordinances to Israel."* (Tehilim (Psalms) 147:18 to

<sup>35</sup> Nehemiah

<sup>36</sup> Haggai

<sup>37</sup> Zechariah

<sup>38</sup> Malachi

<sup>39</sup> Jamnia

19).

*"What then is the advantage of the Jew, or what is the use of circumcision? Great anyway! First, because **the oracles of Elohim have indeed been entrusted to them.**" (Romans 3:1-2).*

Paulos<sup>40</sup> states here that Elohim's words were entrusted to the Jews. Therefore, as far as the Tanakh is concerned, we must refer to what the latter considered authentic and reject the apocryphal books (such as Tobit, Judith, I and II Maccabees, Wisdom of Solomon, Sirach and Baruch) that we can find in some versions of Bibles, as they are not considered inspired by Elohim. While they may be of historical interest, they are by no means authoritative in matters of doctrine. Some of them contain errors and/or contradictions. For example, the false doctrine of purgatory has its origins in a passage in the book of Maccabees.

### **3. The transmission of Tanakh**

Despite the multitude of manuscripts at our disposal, no trace remains of "autographs", i.e. texts written by the authors themselves. To date, the oldest complete manuscript of the Tanakh is the Leningrad Codex, dated 1008. However, a multitude of older fragments, some 3,000 in all, allow us to compare and attest to the overall invariance of the texts through the ages, particularly the Qumran manuscripts discovered in 1947 and written between the third and first centuries before Yehoshua.

<sup>40</sup> Paul

With the exception of a few passages in Aramaic, the Tanakh was written in Hebrew. Hebrew originally had no vowels. This is why the pronunciation of certain words began to be lost over time (for example, the tetragrammaton YHWH). Thus, from the sixth century after Yehoshua. onwards, schools of scribes, the Masoretes (Jewish scholars who were "masters of tradition"), first appeared, with the aim of perpetuating the Massorah. The aim was to preserve the original text and its meaning. After them came the sopherim, who strove to preserve the content and form of the texts. Following them, the anoraim placed separators between the words, to distinguish them.

To preserve the pronunciation of words, the Masoretes used the following method: they placed vowel points on each word and a form of punctuation. The rules the Masoretes had to follow were very strict:

- About the support:

*"A scroll used in the synagogue must be written **on skins of pure animals** specially prepared by a Jew for this purpose. These skins must be attached with threads taken from pure animals. Each skin must bear a certain number of columns, constant throughout the codex. The length of each column must not be less than 48 lines nor more than 60 lines. The width must be 30 letters. The first step is to draw lines all over the copy; if three words are written without a line, the copy is void."*

- About the tool :

*" **The ink must be black** and not red, green or any other color;*

*and it must be prepared in the manner specified."*

- About how to copy:

*"The scribe must **copy from another authentic copy, without deviating**. No word, no letter, not even a yod, should be written from memory, without looking at the text in front of you (...). Between consonants, the scribe must put a space the width of a hair or thread; between words, the width of a narrow consonant; between parashahs, or sections, the width of nine consonants; between books, three lines. The fifth book of Moshe (Moses) must end exactly at the end of a line, but this is not obligatory for others."*

- Concerning the scribe's clothing and attitude:

*"In addition, to write the scribe must be seated in **his formal Jewish garb**, he must **wash his entire body**, he is not permitted to begin writing the Name of Elohîm with a quill newly dipped in ink, and even if a king speaks to him while he is writing this Name, **he must pay him no attention**."*

- Regarding penalties for failure to comply with the prescribed forms :

*"[...] Rolls that do not comply with these regulations must be **either buried or burned** however, they may be **relegated to schools** for use as reading books."*

They also used a counting system to detect any errors. For example, the number of verses, words and letters in each book was counted. They also noted the median letter, word and verse of each book. Thus, the possibility of deviations in their

manuscripts was very low.

The Masoretes are responsible for the Leningrad Codex and the Aleppo Codex, which predates it. These codices were used to create the "Biblia Hebraica Stuttgartensia".

It is on the basis of this faithful Masoretic text that most Bibles translate the TaNaKh.

## II/ THE GOSPELS AND EPISTLES

### 1. The constitution of the Gospels and Epistles

From the earliest days of the primitive assembly, the writings of the apostles were recognized by Christians as authoritative. Some passages bear witness to this: *"I beseech you by the Lord that this epistle be read to all the holy brethren."* (1 Thessalonians 5:27).

*"[...] not to be quickly agitated out of your thoughts nor troubled by a spirit, by a word, or by a letter as though by us, as though the day of the Mashiah were imminent."* (2 Thessalonians 2:2).

*"And when this letter has been read among you, see that it is also read in the assembly of the Laodiceans, and that you also read the one that will come from Laodicea. "* (Colossians 4:16).

*"And consider that the patience of the Lord is your salvation. As Paulos, our beloved brother, also wrote to you, according to the wisdom given to him. As he also does in all his letters, where he speaks of those things, in which there are points*

*difficult to understand, which ignorant and unstable people twist, as they also twist other Scriptures, to their own destruction."* (2 Petros (Peter) 3:15 to 16).

After the death of the apostles and the direct witnesses to Yehoshua's life, the need quickly arose to gather and determine the writings considered inspired by Elohim. For the first Assembly, two main criteria were selected as determining factors:

- **apostolic authority**, i.e. one of the apostles associates his authority with the writings,
- **the value already recognized** in the local assemblies to which the writings were sent.

The main stages in canon formation are as follows:

- **At the end of the 1<sup>st</sup> century**, all writings were recognized by all or part of the Assembly;
- **Around the year 200**, the "Fragment of Muratori" shows that book lists were circulating and under discussion;
- **Around 230**, Origen's writings give a list of the books recognized in the Eastern assemblies;
- **Around 340**, Eusebius of Caesarea confirms Origen's list;
- **In 343**, the Council of Hippo did the same;
- **Around 367**, Athanasius also cites the same list;
- **between 397 and 419**, that of Carthage, only confirms this list.

## **2. The transmission of the Gospels and epistles**

The value placed by Christians in the early centuries on Scripture as authentic and inspired, and the care they took in copying and distributing it, were part of Elohim's plan to preserve His Word and make it last through the ages. In fact, for the Gospels and Epistles, there are over 5,800 Greek manuscripts and over 20,000 manuscripts of early versions (translations).

As previously mentioned, from the very beginnings of the Lord's Assembly, the authority of the apostles' writings was recognized, and said writings were very quickly considered to be inspired by Elohim. So it was with just as much fear and care that the first Christians had to copy these texts in order to preserve and disseminate them. This is borne out by the impressive number of manuscripts at our disposal, some of which date back to the first century, such as the "Oxford papyrus" (50 after Yehoshua) containing extracts from the Gospel of Mattithyah<sup>41</sup>.

In addition to the Greek manuscripts, which date from the first to the fifteenth century, we can rely on ancient translations in Latin (Codex Bobiensis, Codex Vercellensis), Ethiopian, Slavonic, Armenian, Syriac (Codex Syro-Sinaiticus, Codex Syro-Curetonianus), Coptic, etc. All these ancient versions, some of which date back to the third century, reflect the immutability of the texts through the ages, and enable us to

<sup>41</sup> Matthew

translate them correctly into modern languages. All these ancient versions, some of which date back to the third century, bear witness to the immutability of the texts through the ages, enabling them to be correctly translated into modern languages. To bear witness to the veracity of the original texts, it is also possible to rely on the quotations of the "Church Fathers", which alone make it possible to reconstruct 46% of the Gospels and Epistles.

Despite the evidence of the authenticity of Elohîm's Word, many still question not only the correct transmission of biblical writings, but also the veracity of the events described therein, the existence of places and characters that appear there. Yet there is a wealth of historical, scientific and medical evidence to answer these questions. And if these answers weren't enough, archaeology and biblical prophecy still bear tangible witness to the accuracy of these writings.



# CHAPTER 3

## PROOF OF AUTHENTICITY OF THE BIBLE: ARCHAEOLOGICAL DISCOVERIES

The term archaeology derives from the ancient Greek *archaiologia*, itself formed from the Greek words *archaia*, meaning ancient; and *logos*, equivalent to "word", "speech", "discourse", "reason". Archaeology is the study of past civilizations through the collection and analysis of movable and immovable remains, as well as natural elements such as flora and fauna. To achieve this goal, archaeology uses a variety of tools and techniques, most of which were developed during research into biblical history:

- **Site excavation** ;
- **Carbon-14 dating** : radiometric dating method based on the measurement of the radiological activity of carbon-14 (14C) contained in organic matter whose absolute age is to be determined, i.e. the time elapsed since the death of the organism (animal or plant) that constitutes it;
- **Stratigraphy** : earth sciences discipline that studies the strata or layers of land that make up the earth's crust, with the aim of reconstructing its history. This technique was used for the first by the scholar of Tell el-Hesi in Judea, on the West Bank;
- **Paleography** : the science of ancient writing, and more specifically of deciphering it. It is a must for anyone wishing to access a document with reading difficulties.

To determine the reliability of any text, specialists use three main criteria:

- The number of referenced copies of the text ;
- Similarity between referenced copies ;
- The time interval between the earliest referenced copies and the original text.

These criteria and the techniques described above have been applied to a number of archaeological finds.

As far as biblical archaeology is concerned, it has seen its foundations laid in the nineteenth century through its pioneers: Johann Jahn (1750-1816), Edward Robinson (1794-1863) et Sir William Matthew Flinders Petrie (1853-1942). Later on, it had dominated figure William Foxwell Allbright (1891-1971), who was one of the first to introduce the question of origins and the reliability of biblical narratives in public debates at the early twentieth century. Following in his footsteps, many archaeologists have directed their research in this direction: some have sought to prove the Bible's fidelity and the veracity of the civilizations and characters mentioned therein; others to refute these elements. This has led to the emergence of two main trends: the "*minimalist*" and the "*maximalist*". So-called "*minimalist*" archaeologists believe that the Bible should be read and understood like a novel or fiction. They deny it any historical value in the absence of archaeological evidence. As for the so-called "*maximalist*" archaeologists, they believe that the Bible is true as long as archaeology cannot prove otherwise.

To this day, there are no original texts of the Tanakh, Gospels and Testament of Yehoshua. All that remains are copies, and copies of handwritten copies. It is these writings that are the subject of archaeological studies.

## **I/ THE WRITINGS OF TANAKH: THE DEAD SEA SCROLLS**

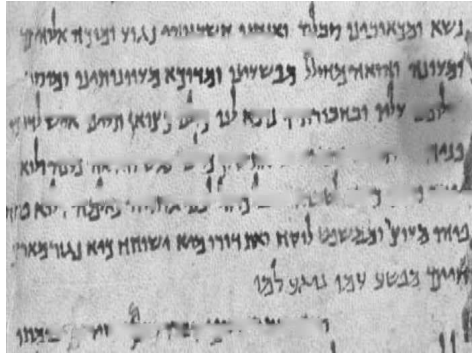
Considered to be the greatest archaeological discovery of all time, the Dead Sea Scrolls, also known as the Qumran Scrolls, are a collection of parchments and papyrus fragments discovered between 1947 and 1956 in eleven caves at the site of Qumran in the Judean Desert, located in today's West Bank. These documents date from the third to the first century before Yehoshua. They include biblical texts, Jewish apocryphal texts and writings relating to the life of the Essenes, a Jewish community who lived at Qumran. It contains all the books of the Tanakh, with the exception of the Book of Esther.

According to scientists, the manuscripts were protected by the Essenes in earthen vessels. The latter applied what Elohîm recommended in the book of Yirmeyah<sup>42</sup> chapter 32 verse 14: "*Thus says YHWH Tsevaot, the Elohîm of Israel: Take these letters, this letter of purchase, the sealed one and this open letter, and put them in an earthen vase, so that they may be preserved for many days*".

When the Dead Sea Scrolls were discovered, the question

<sup>42</sup> Jeremiah

arose: "Do these manuscripts correspond to the copies of the Tanakh known to date?". To answer this fundamental question, archaeologists compared these handwritten copies with the



earliest known copies of the period. Let's take the example of the book of Yesha'yah<sup>43</sup>:

The supposed date of writing of the original text of the book of Yesha'yah is estimated at the year 700 before Yehoshua. Before the discovery of the Dead Sea Scrolls, the oldest manuscript copy referenced of this book was dated the year 916 after Yehoshua, more than 1,600 years after the original text. On the other hand, the Dead Sea Scroll of the Book of Yesha'yah is dated to 175 before Yehoshua, some 500 years after the original text. The Yesha'yah scroll is the best preserved of those discovered. It is also the longest (7.34 m) and contains all 66 chapters.

As early as 1947, experts including Professor Gleason L. Archer (1916-2004), compared the Dead Sea Scroll with the oldest referenced copy of the time. After examination, it turned out that there was 95% concordance between the two manuscripts and that the remaining 5 points represented discrepancies due to spelling variants or to human errors, but without any significant change in meaning. The equivalence between these two texts has thus been demonstrated.

This high degree of reliability concerning the Yesha'yah scroll, combined with the multiplicity and similarity of the

<sup>43</sup> Isaiah

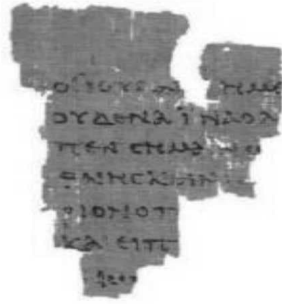
archaeological fragments recorded (over 3,000 for the Tanakh), attest to the reliability of the Writings and their correct transmission.

Since 2010, the Dead Sea Scrolls have been accessible to the public free of charge on the Internet thanks to the digitization and dissemination of their data by the Israel Museum in Yeroushalaim<sup>44</sup>. To this day, these manuscripts constitute the oldest written evidence of the Tanakh.

## **II/ THE WRITINGS OF THE GOSPELS AND YEHOSHUA'S TESTAMENT**

According to archaeological data, the original texts of the Gospels and Testament of Yehoshua were written approximately between 50 and 90 after Yehoshua. Research has brought to light over 25,000 copies, fragments or portions of writings, currently catalogued and preserved in various museums. Among the copies are over 5,500 in ancient Greek, on which our current writings of the Gospels and Testament of Yehoshua are based. This is followed by 10,000 copies in Latin and 10,000 in other ancient languages. The earliest fragments date from 70 after Yehoshua., just 20 years after the original text was written. In view of these dates and the abundance of copies, It is relevant to look at some of the oldest papyrus fragments.

<sup>44</sup> Jerusalem



The papyrus named P52 is the oldest fragment of the Gospels held to date. Discovered in 1935 in Egypt, it presents some verses from chapter 18 of the Gospel of Yohanan (John), and is currently observable in John Rylands Library, in Manchester, in England.

Archaeologists put the date of its writing between 100 and 150 after Yehoshua, at the latest 65 years after the original text (which was written around 85-90 after Yehoshua.).



The P66 papyrus, also known as the Papyrus Bodmer II, dated to around 200 after Yehoshua, was discovered in Egypt in 1952.

It contains almost the entire Gospel of Yohanan. This papyrus can be viewed at the Bodmer Library in Cologny, near Geneva, Switzerland. The oldest fragment of the Epistle to the Hebrews is 1900 years old and written in Greek.

It was bought among many others in 1883 at a market in Cairo, Egypt, and brought back to Austria by an antiquities dealer. It is now available in the papyrus collection of the National Library of Vienna.

The above-mentioned archaeological items are part of a long list of listed documents. The large number of copies referenced, their similarity and the fact that they were written close to the

dates of the originals, are all criteria for determining the reliability of handwritten copies. By comparison, the best-known ancient texts, such as Homer's *Iliad and Odyssey*, Julius Caesar's *Gallie War* and Herodotus' *Enquiry*, have a maximum of 643 copies for the most well-documented, and a minimum of 7 or 8 copies for the others.

## CHAPTER 4

# PROOF OF AUTHENTICITY OF THE BIBLE: THE BIBLICAL PROPHECY, THE THREE CLOCKS OF THE WORLD

*"Behold, the first things have come to pass, and new things I declare unto you : before they sprout, I make you hear them."*  
(Yesha'yah (Isaiah) 42:9).

There are two types of prophecy: conditional and unconditional. The first type of prophecy is fulfilled only if humans obey Elohim (Devarim (Deuteronomy) 28). The second type will be fulfilled no matter what. These prophecies relate exclusively to the unfolding of the end times: the birth of the Mashiah, the birth of the Assembly, persecutions, apostasy, the snatching out of the Assembly, the great tribulation, the reign of the Beast, the visible return of the Mashiah, the judgment of the nations, the resurrection of the saints, the restoration of Israel, the Millennium, the Last Judgment, the Lake of Fire, and the New Yerushalaim<sup>45</sup>. Now, the fulfillment of each prophecy depends on times fixed by the Lord, the measure of which is possible thanks to the symbolic clocks He has also provided: Israel, the nations and the Assembly of Yehoshua.

As early as Bereshit (Genesis), Elohim makes a promise to Abraham, announcing that he will be the father of a whole nation: Israel, the first clock that Elohim gave to the world to

<sup>45</sup> Jerusalem



measure the time left for human beings to prepare themselves before His visible return.

## I/ ISRAËL

The story of the Jews begins when Elohim commanded Abraham to leave his country, promising him numerous descendants and a great nation in the land of Kena'ân (Canaan) (Bereshit (Genesis) 12:1 to 5). Today, this land is known as Israel, after the new name of Abraham's grandson, who begat the Jewish people.

The Hebrews were first recorded in history around 1700 before Yehoshua. Egyptian tablets found at Tel Al-Amarna, Akhenaten's Pharaonic city, refer to the Hebrews as "Habirou". However, only the Bible really gives us information about the Jewish people. According to the Scriptures, it was around 1700 before Yehoshua. that Abraham and his people, at Elohim's behest, broke away from the Arameans to go to the land of Kena'ân (Canaan): "*YHWH had said to Abram: Go for you, out of your land, out of your country, and out of your father's house, to the land I will show you. **I will make you into a great nation, and I will bless you; I will make your name great, and you will become a blessing.***" (Bereshit (Genesis) 12:1-2).

### 1. The birth of Israel

Abraham had two children by two different women: Sarah, his

lawful wife, and Hagar, her Egyptian servant. The first son he had with his maid was called Yishmaël (Ishmael), who, according to legend, begat the Arabs, the nomads of the desert. In her old age, Sarah bore Yitzhak (Isaac), the child of promise, who gave birth to Yaacov (Jacob), the father of the Jewish nation. Yitzhak succeeded his father and in turn had two sons, Esav (Esau) and Yaacov, by his wife Ribqah (Rebekah). Advanced in age and blind, he wanted to bless his eldest son Esav so that he could become the head of the family. But thanks to his mother's intervention, Yaacov, the younger son, tricked his mother into giving him the older son's blessing. As a result, he fled to his uncle Laban to escape Esav's wrath. During his flight, he had a prophetic dream in which he heard YHWH say to him: *"I am YHWH, the Elohîm of Abraham, your father, and the Elohîm of Yitzhak. I will give you and your descendants the land on which you lie."* (Bereshit (Genesis) 28:13).

On his return to the land of Kena'ân (Canaan), YHWH gave him a new name. *"He said: Your name shall no longer be Yaacov, but Israel (...)"* (Bereshit (Genesis) 32:29). Yaacov went on to father twelve children, who became the twelve tribes of Israel: Reuben, Shim'on (Simeon), Levi, Yehuda (Judah), Zebulun, Yissakar (Issachar), Dan, Gad, Asher, Naphtali, Yosef (Joseph) and Benyamin (Benjamin) (Bereshit (Genesis) 49).

In accordance with the prophecy Elohîm had given to Abraham<sup>46</sup>, Yaacov and his family emigrated to Egypt to join

<sup>46</sup> Bereshit (Genesis) 15:13 to 16

Yossef. The Israelites would have remained in this country until around 1200 BC, and were enslaved there for four centuries. At the end of these four hundred years of slavery, Elohim, having compassion on His people, raised up His servant Moshe (Moses) to deliver Israel from Pharaoh's yoke and lead them to the Promised Land. However, because of their unbelief, the Hebrew people wandered for forty years in the desert. It was during this wandering that YHWH gave them the Ten Commandments and the Law (the Torah) on Mount Sinai.

After Moshe's death, Yehoshua (Joshua), at the head of the twelve tribes, set out to conquer the land of Kena'an (Canaan) and see Elohim's promises to Abraham fulfilled. But when he died, the people forgot the law of YHWH and prostituted themselves to the elohim of the nations around them.<sup>47</sup> Elohim then raised up judges to bring them back to His Word and free them from their enemies.

Eager to be like the other nations, the Israelites demanded a king to rule over them; thus Shaul (Saul), was appointed and consecrated Israel's first king by the prophet Shemuel (Samuel)<sup>48</sup>. After his disavowal by Elohim because of his disobedience, David, the man after Elohim's own heart, was anointed in his place<sup>49</sup>. He made Yerushalaim the capital of the kingdom of Israel, and his son Shelomoh (Solomon), who succeeded him, built the first Temple where the Ark of the Covenant was stored. Yeroushalaim became Judaism's first

<sup>47</sup> Shoftim (Judges) 2:11 to 13

<sup>48</sup> 1 Shemuel (Samuel) 10

<sup>49</sup> 1 Shemuel (Samuel) 18 and 31

holy place. During his reign, from 965 to 931 before Yehoshua, Israel prospered and reached its zenith. But Shelomoh, for all his wisdom, went astray. He introduced idolatry into Israel by serving the elohîm of his many wives and concubines. Upon his death, the country was divided in two: in the south, the kingdom of Yehuda, whose capital was Yerushalaim; to the north, the kingdom of Israel, whose capital was Samaria. Weakened by the division of their country and the pagan practices to which they devoted themselves, the Hebrews eventually succumbed to their enemies and experienced invasions, colonization and the domination of foreign nations.

## **2. The restoration of Israel**

*"I will pour on the house of David and on the inhabitants of Yerushalaim the Spirit of grace and supplication, and they will look to Aleph Tav, whom they have pierced. There will be wailing over him as one wails over a single one; they will be bitter because of him as when one is bitter because of a firstborn." (Zekaryah (Zechariah) 12:10)*

Since the birth of the State of Israel in 1948, several nations have sought in vain to destroy this people, notably during the wars of independence from 1948 to 1949. The neighboring countries of Egypt, Jordan, Syria, Lebanon and Iraq then tried to dislodge Israel from its lands. It should be noted that on each occasion, Russia more or less officially sided with Israel's enemies.

During the Sinai War, which took place from October 29 to

October 5 November 1956, Egypt, Syria and Jordan signed a military alliance. Egypt subsequently entered into direct conflict with Israel for nearly a week resulting to the Hebrew occupation of Sinai, the Gaza Strip and the town of Sharm el-Sheikh.

If we study the history of the Jewish people from its birth, we see that an invisible hand always gives them victory, even when the attacks they face seem insurmountable. As the prophet Zekaryah<sup>50</sup> so aptly put it, Yeroushalaim<sup>51</sup> is truly a cup of dizziness for neighboring countries and a heavy stone that will not be able to be lifted by the nations: *"Behold, I will make Yerushalaim a cup of dizziness for all the peoples around. And so it was for Yehuda at the siege of Yerushalaim. It shall come to pass in that day that I will make Yerushalaim a burdensome stone for all peoples, and all who lift it will be bruised, bruised. All the nations of the earth will gather against her."* Zekaryah (Zechariah) 12:2 to 3.

To better understand this, we need to go back to the vision Yossef received in the book of Bereshit (Genesis) 37: 9: *" He dreamed yet another dream and told it to his brothers, saying: Here I am, dreaming a dream again. And behold, the **sun, moon and eleven stars bowed down before me.** He told his father and brothers. His father rebuked him and said: What does this dream of yours mean? Will we come, will we come, **me, your mother, your brothers, to prostrate ourselves on the ground before you?** ". The Jewish calendar was lunisolar.*

<sup>50</sup> Zechariah

<sup>51</sup> Jerusalem

Now, prophetically, the sun represents the people of Israel, the clock that announces the time left to the nations before the coming of the Mashiah on Earth. Judaism is a religion based on a calendar marked by seven main feasts, which foreshadow YHWH's perfect plan for mankind.

## II/ THE NATIONS

*"Yaacov called his sons and said to them: Gather yourselves together, and I will tell you what will happen to you in **the last days**. "* (Bereshit (Genesis) 49:1).

Yaacov<sup>52</sup> was the first prophet to speak clearly about Bible prophecy concerning the end of the age of the nations. The expression *"the last days"*, made up of the Hebrew terms *achariyth* (last) and *yowm* (day), refers to the final period of domination of the nations to which Elohîm announces the fulfillment of His perfect plan.

*"But having sat down on the Mount of Olives, his disciples came to him privately and said: **Tell us when these things will happen, and what will be the sign of your parousia and the completion of the age** "* (Mattithyah (Matthew) 24:3).

The apostles also wanted to know the signs, i.e. to have palpable proof of the end times of the nations. And they were right. Indeed, it's more than vital for saints to be well-informed about the times we're in.

<sup>52</sup> Jacob

The Lord's return will take place in two phases. First he will snatch out the Assembly, his bride, then he will return with her to Earth to restore the land of Israel. Before that happens, a number of events must take place and are already manifesting themselves on Earth. Whether it's natural disasters or the depravity of morals, these signs, announced over two thousand years ago by Yehoshua, are being fulfilled today and attest to the imminence of the Lord's parousia.

## **1. Wars, famines, natural disasters**

*"But you will hear of wars and rumors of wars. take care not to be troubled, for all these things **all these things must happen**. But it won't be the end just yet. For **nation shall rise against nation, and kingdom against kingdom**, and there shall be **famines and pestilences and earthquakes** in divers places."*  
(Mattithyah (Matthew) 24:6 to 7).

### **1.1 The wars**

Ever since Yehoshua spoke these words over 2,000 years ago, the Earth has been shaken by war, despite human efforts to establish peace. Here are just a few examples:

- Religious wars that claimed millions of victims, notably during the Inquisition
- The war of 1870, which cost 47,000 lives
- World War I, which claimed 9,381,551 lives
- World War II, which claimed some 11 million lives
- The Algerian war, with over 180,000 dead

- The Vietnam War, with over a million dead
- The Gulf War, which claimed more than 103,000 lives
- The Israeli-Palestinian conflict...

*“And the sixth angel poured out his bowl **on the great river Euphrates. And his water dried up, so that the way of kings coming from the side where the sun rises was prepared.**”*  
(Apokalupsis (Revelation) 16:12).

In 2022, Le Monde published an article entitled "*In Iraq, the fertile valley is dying*". It reminds us that Sumerian civilization was built near the Euphrates over 5,000 years ago. A river that allowed locals and animals alike to eat and bathe. It also provided several nations with electricity supplies. Photographs show that the level of the river has fallen to such an extent that the land has become arid. This drying-up is one of the consequences of the water war being waged between neighboring countries.

## ***1.2 Famines***

Every year, ten million children under the age of five die of malnutrition and related diseases. Today, the food crisis caused by the rise in the price of raw materials, kills 25,000 people a day. In this context, this macabre phenomenon would spread to hundreds of millions of people in the years to come. Everywhere in the world, demonstrations, sometimes turning into riot, as was the case in Haiti, fill the streets to denounce the staggering rise in food prices. West Africa is particularly hard



hit by famine: "hunger demonstrators" in Burkina-Faso, Cameroon, Senegal and Côte d'Ivoire are making their distress heard in the streets. Egypt, where bread had become a luxury item, had to ban the export of certain foodstuffs and reserve them for its agricultural market. According to United Nations data, food prices rose by 35% between January 2007 and the end of January 2008, an increase of 65% since 2002! In 2007, the Food and Agriculture Organization (FAO) noted inflation of 80% on dairy products and 42% on cereals. Projections do not foresee any improvement in the short term.

The Horn of Africa, and Somalia in particular, is currently experiencing a catastrophic humanitarian situation. The region is facing its worst drought in 60 years. More than half of Somalia's population - 3.7 million people - are affected by the food crisis, according to the French Red Cross. There are 4.7 million in Ethiopia and 3.5 million in Kenya.

Europe is also affected by the decline in living standards. The people of Greece, Portugal, Ireland, Spain, France and many other countries are constantly voicing their dissatisfaction with the high cost of living. Paradoxically, these wealthy countries are also home to growing poverty and social inequality.

### ***1.3 Disasters***

*"There will be great earthquakes in various places, famines and pestilences, and there will be things that strike terror and great signs in heaven." (Loukas (Luke) 21:11).*

Yehoshua predicted that before his return, the Earth would be shaken on all sides by various natural disasters; these are the "*terrible phenomena*" and "*great signs in the sky*" mentioned in the book of Loukas (Luke) in chapter 21, verse 11.

According to the latest report by the International Federation of Red Cross and Red Crescent Societies in collaboration with CRED (Center for Research on the Epidemiology of Disasters), drawn up in 2020, 83% of disasters since 2010 have been climate-related. A more than worrying report which recalls that more than 410,000 people died during phenomena such as floods, storms, extreme heat... over the same period. According to the same report, 1.7 billion people worldwide have been affected by climate and weather-related disasters.

Although the COVID-19 pandemic was a health disaster, it was also one of the deadliest. The International Federation of Red Cross and Red Crescent Societies has recorded no fewer than 65 million deaths in less than three years. As a result, "inequalities within countries have increased, as has mistrust between them"<sup>53</sup>.

It's important to note that after a major natural disaster, in addition to the death toll, material damage and economic losses, surviving victims suffer other long-term consequences such as epidemics and famine, which further weaken developing countries.

To illustrate this trend, we can give the following examples:

<sup>53</sup> World Disasters Report 2022

- In May **1998**, the Yangtze River overflowed its banks and flooded more than 200,000 km<sup>2</sup> of land, killing 100 million people and destroying 5 million homes. This disaster caused damage estimated at over 160 billion Yuan.
- On August 17 , **1999**, an earthquake measuring 7.8 on the Richter scale shook the Izmit region of Turkey, killing 15,000 people and injuring 30,000.
- In August **2003**, an exceptional heatwave swept across Europe. Temperatures soared to 44°C, particularly in the Gard region. They caused 27,000 deaths, mainly among the elderly, including 15,000 in France.
- On December 26, **2003**, an earthquake with a magnitude of 6.3 on the Richter scale struck Iran. The town of Bham at the epicenter was virtually wiped out; 40,000 people died and 30,000 were injured.
- On December 26, **2004**, a devastating earthquake measuring 9 on the Richter scale shook the seabed off the coast of Sumatra, triggering a gigantic tsunami. Waves up to 10 meters high hit Indonesia, Thailand, Sri Lanka, India and Malaysia. More than 220,000 people died as a result.
- On August 29, **2005**, Hurricane Katrina caused massive flooding in southern Louisiana, Mississippi and New Orleans in the USA. 1,132 people were killed and the cost of the damage was estimated at \$125 billion.
- On October 8 , **2005**, a violent earthquake struck the

border region between India and Pakistan, killing 75,000 people.

- On January 12 , **2010** in Haiti, an earthquake measuring 7 to 7.3 on the Richter scale killed 230,000 people, injured 30,000 and left over a million homeless.
- On March 11 , **2011**, an earthquake measuring 8.9 on the Richter scale, the strongest ever recorded in Japan, struck the northeast of the country, triggering a tsunami several meters high on the Pacific coast. Japanese police reported over 12,000 confirmed dead and 15,472 missing at the beginning of April 2011, not counting the 243,200 homeless. In addition to the death toll and homelessness caused by the tidal wave, the Japanese are now living with the threat of a nuclear disaster.
- Recently, on February 6 , **2023**, two devastating earthquakes occurred near the border between Turkey and Syria. These earthquakes, of magnitudes 7.8 and 7.5 respectively on the Richter, have claimed more than 50,000 victims and include among the deadliest of the 21<sup>st</sup> century.
- On September 8 , **2023**, an earthquake struck Morocco, killing over 3,000 people and injuring 5,500.

## **2. The depravity of morality**

*“And, because the violation of the torah will be multiplied,*

*the love of many will grow cold."* (Mattithyah (Matthew) 24:12).

The Bible foretells an increase in sin and moral depravity at the end of time. In 2 Timotheos (Timothy) chapter 3 verses 1 to 5, it says: *"But know this also, that in the last days will come times hard to bear. For people will be lovers of themselves, lovers of money, boastful, proud, blasphemers, rebellious to their parents, ungrateful, without religion, without natural affection, without loyalty, slanderers, without self-control, cruel, opposed to goodness and good men, traitors, reckless, puffed up with pride, friends of voluptuousness rather than friends of Elohim, having the appearance of piety, but having denied His power. Get away from those people too."*

From now on, we can observe among the pagans, and even among so-called Christians, the characteristics described in this passage: swindles, rapes, murders, debaucheries, prostitutions and all forms of wickedness have spread all over the Earth. They are human beings marked by the beast and will manifest all the attributes of bestiality.

Recently, American parents influenced by the gender theory according to which we are not born male or female but become so, changed the sex of their ten-year-old little boy who apparently refused to accept his masculinity! In the same vein, a school called "Egalia" that promotes gender theory recently opened in Sweden. What makes it special? *"Toddlers aged 1 to 6 are friends, but definitely not boys and girls. The use of these words and that of the pronouns he or she there is forbidden*

[...] " (lefigaro.fr).

*"But the works of the flesh are evident: they are adultery, illicit sexual intercourse, impurity, unbridled lust, idolatry, witchcraft, enmities, quarrels, jealousies, animosities, party spirits, divisions, sects, envies, murders, drunkenness, orgies, and things like these, concerning which I foretell you, as I have already told you, that those who commit such things will not inherit the Kingdom of Elohim."* (Galatians 5:19 to 21). Another aspect of the depravation of morals is the increase in racist acts and the rise of nationalism<sup>54</sup>.

### **III/ THE MASHIAH'S ASSEMBLY**

#### **1. The persecution of Christians**

The Assembly had already suffered a great deal from some Jews and pagans, but these persecutions were not widespread. Emperor Nero was the first to organize and use sovereign power against Christians. Nero began by issuing an edict forbidding people to embrace the Christian religion. In 64 after Yehoshua, he set fire to the city of Rome and accused the Christians of being responsible for the disaster, thus justifying the bloody persecutions he undertook against them. He made them suffer the cruelest tortures: some were wrapped in the skins of wild beasts and exposed to the dogs to be devoured. Others, clad in tunics coated with resin and sulfur, were tied to poles and used as human torches to light up the circus games at

<sup>54</sup> See the book *The Biblical Prophecy*.

night. In fact, it was under Nero's reign that Petros<sup>55</sup> and Paulos<sup>56</sup> ended their lives as martyrs. On June 29, 67, Petros was condemned to the cross on Mount Janiculum. The latter, deeming himself unworthy to die in the same manner as his divine Master, asked to be crucified upside down. Paulos, a Roman citizen, was beheaded in a place called the "Salvian Waters". As for the apostle Yohanan<sup>57</sup>, he was thrown into a cauldron of boiling oil, but emerged unscathed; he was subsequently exiled to the island of Patmos.

Following Nero, other emperors rose up to continue the campaign of destruction against the Lord's followers. These included Marcus Aurelius in 166, Septimius Severus in 202, Maximin the Thracian in 235, Decius in 249, Valerian in 257, Aurelian in 275, Diocletian and Maximian in 303, Trajan, Adrian and Antoninus in 606. Trajan did not proclaim any new edicts against Christians, but he continued to enforce the bloodthirsty laws of his predecessors. Emperor Marcus Aurelius paid close attention to the slander levelled at Christians, and renewed the edicts of persecution. The first acts of violence were committed in Smyrna, where the most famous martyrs were : Justin and his companions; in Rome, Cecilia and the elderly bishop Pothin; in Lyon, Blandine; in Autun, Symphorien, etc.

In today's countries of human rights, persecution is very subtle, since it manifests itself mainly in social pressure that makes a mockery of biblical principles, and iniquitous laws that

<sup>55</sup> Peter

<sup>56</sup> Paul

<sup>57</sup> John

institutionalize sin (legalization of abortion and homosexual marriages even in churches, obligation to join a federation of churches, etc.). Christians who refuse to submit to these laws face social persecution. Consequently, most of the time in the West, it is the gaze of others and the seduction of material goods that oppress the children of Elohim. In addition, assembly halls are closed, pastors are called gurus and groups of people faithful to the Word are branded as sects.

And although we're in the twenty-first century, the bloody repression of Christians has not disappeared from the face of the earth. Far from it! Christians are still the world's most persecuted religious community. According to Portes Ouvertes, over 150 million Christians around the world are victims of persecution. Indeed, in non-democratic countries, Christians are killed, as is currently the case in some Muslim and Communist countries. These persecutions will intensify until the advent of the beast mentioned in the book of Apokalupsis (Revelation) in chapter 13, verses 1 to 9, i.e. the Antimashiah. In fact, this is one of the reasons why in which the Assembly of Yehoshua firmly awaits the Lord's rapture.

## **2. The snatching out of Christians**

*" Let not your heart be troubled. You believe in Elohim, believe also in me. In my Father's house there are many dwelling places. If it were otherwise, I would have told you. I will **prepare a place for you.** And when I have gone and prepared a place for you, **I am coming again, and will take you with me, so that where I am, there you may be also.**" (Yohanan (John)*



14:1-3).

In this passage, the verb "to take" clearly means "to snatch out". Many people make a mockery of the Lord's promise to the Assembly concerning his return. Yet he has explicitly said that he is coming to get us.

Paulos<sup>58</sup> also tells us about this glorious hope in 1 Thessalonians chapter 4 verses 13 to 17. At the seventh and last trumpet, the saints will be snatched out into heaven to meet the Lord at the wedding feast of the Lamb. It's the day of the Lord as spoken of in the Pauline epistles. This is the blessed period for the Assembly that will begin with the disappearance of all the saints in Mashiah (1 Corinthians 5:5).

The snatching out will occur suddenly and unexpectedly. In Loukas (Luke) chapter 17 verse 34 to 36, the Lord gives us some details about this event: *"I tell you, on that night, of two people in the same bed, one will be taken and the other left; of two women dying together, one will be taken and the other left. Of two men in a field, one will be taken and the other left"*.

As already mentioned in the introduction to this chapter, all these prophecies have but one purpose: to prepare Christians to meet their Master. I'm sure you'll agree that Elohim is Sovereign and has nothing to prove to the dusty beings that we are. However, knowing perfectly well the unbelieving nature of humans, whether converted or not, in His infinite Love, the Creator never ceases to give material proof of what He has

<sup>58</sup> Paul

announced in His Word. This is also one of the reasons why the enemy seeks to conceal the Writings, determined to prevent the children of Elohîm from learning. Here again, Elohîm is not surprised! He raises up men and women in every generation to restore the Scriptures. It's a long but glorious job, as it lifts Christians out of ignorance and brings many hearts back to Yehoshua!

**SECOND PART**  
**REVISIONS IN THE BYM**

As we know, the Holy Scriptures have been handed down to the children of Elohim from all nations, origins, languages and cultures. However, this legacy continues to be challenged. Since the aim of the enemy and his emissaries is to hold the children of Elohim captive, they are constantly busy communicating lies and false doctrines, notably by falsifying the Scriptures. Worse still, false messengers come with new books claiming that this is the last revelation granted to mankind. Completely demonic doctrines that must be firmly condemned and, what's more, cursed, as Paulos (Paul) states: *"But if we ourselves, or an angel from heaven, preach to you another gospel than the one we preached to you let him be anathema! As we have said before, I say it again now: if anyone preaches to you a gospel other than the one you have received, let him be anathema!"* Galatians 1:6 to 9.

So naturally, I obeyed the Lord's command when he asked me to revise the Bible. Indeed, Elohim continues to enlighten his people in every age, raising up men and women in every generation to restore the truth. This translation has enabled us to make several changes that will not go unnoticed by readers. Here are a few highlights:

- *Restoring Hebrew names*
- *The restoration of the correspondence between prophecies and that of the chronological order of the books, according to their date of writing.*
- *The restoration of biblical grammar, with the re-establishment of singular and plural forms, verb tenses and punctuation, as well as work on the meaning of words,*

*their positioning and expressions linked to Hebrew culture.*



# CHAPTER 1

## WHY THIS REVISION?

Before explaining the translation and correction work we have carried out in the Bible of Yehoshua ha Mashiah, it is important to understand the reasons behind this revision.

### I/ TRANSMITTING THE WORD IN OTHER LANGUAGES, THE WORK OF THE HOLY SPIRIT

Firstly, translation of the Scriptures was an accepted practice among the Jews. The Septuagint, the Greek translation of Tanakh, bears witness to this. The same was true of the Judeo-Christians of the first centuries, with the Peshitta and the Vulgate. So although the Scriptures were entrusted to the Jewish people, the Lord in His grace raised up faithful Hebrews and Gentiles alike to transmit the Word in languages other than Hebrew. So at its birth, the Assembly was made up of Jews who, under the guidance of the Holy Spirit, proclaimed the Word in other tongues: "*And as the day of Pentecost was fulfilled, they were all with one accord in one place. And suddenly there came from heaven a sound like that of a wind blowing with violence, and it filled the whole house where they were sitting. Then there appeared to them tongues divided like fire, and he placed one on each of them. **And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.** Now there were dwelling in Yerushalaim Jews, pious men of all the nations under heaven.*"

*And after this sound had taken place, the multitude came together and were confounded because each one heard them speaking in his own language. They were all surprised and in awe, saying to each other: Aren't all these people who are talking Galileans? And how do we hear them, each in the language in which we were born? Parthians and Medes and Elamites, and those who inhabit Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the territory of Libya which is near Cyrene, and those who have come from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speak in our tongues of the wonders of Elohîm! Now all were astonished and perplexed, saying to one another: What does this mean? But others, scoffing, said: They are full of sweet wine! " (Acts 2:1 to 13). This is proof that the Lord wants to speak to all those he has called to the four corners of the globe.*

## **II/ FIGHTING ELOHÎM'S WILL**

Secondly, Elohîm's will has always been fought against, whether it was revealed directly to human beings as in the Garden of Eden, or whether it was contained in a Book.

### **1. In Israel**

In the sixth century, there were several waves of deportation from the people of Yehuda<sup>69</sup> or from the southern kingdom to Babel (Babylon). As early as 605 before Yehoshua, Nebuchadnezzar, king of Babel, made Yehuda a vassal

<sup>69</sup> Juda



province of his kingdom. He had deported the principal lords and sons of Israel of royal race, including the prophet Daniye'l<sup>70</sup> and his friends. Then came the first mass deportation, in 597 BC. In fact, during the reign of King Yehoyaqim<sup>71</sup> (2 Melakhim (Kings) 23:34), ministers, notables and principals of Yehuda were deported: certainly some ten thousand people, among whom was Yehezkel<sup>72</sup>. After the monarch's death, his son Yehoyakiyn took his place. By the Subsequently, the king of Babel appointed Zidqiyah<sup>73</sup>, Yehoyakiyn's uncle, to reign over Yehuda. But in 589 BC, Tsidqiyah revolted and allied itself with Egypt. In 587 BC, Babylonian armies laid siege to Yerushalaim<sup>74</sup> and in 586 BC, the Temple was destroyed and most of the inhabitants of Yehuda were deported. Once in Babel, some Jews were forced to adopt Babylonian names and to eat the king's dishes: *"The king assigned them, word of the day in his day, of the king's delicacies and the wine of his feasts to make them grow in this way for three years, at the end of which they would stand before the king. Among them, from among the sons of Yehuda, were Daniye'l, Chananyah, Miyshael and Azaryah. The chief of the eunuchs imposed names on them: he imposed on Daniye'l that of Beltshatsar, on Chananyah that of Shadrach, on Miyshael that of Meshach, and on Azaryah that of Abed-Nego."* (Daniye'l (Daniel) 1:5 to 7).

Nebuchadnezzar's absolute ambition was to colonize the Hebrews. As a result, the names of some Hebrews were

<sup>70</sup> Daniel

<sup>71</sup> Eliakim

<sup>72</sup> Ezekiel

<sup>73</sup> Zedekiah

<sup>74</sup> Jerusalem

changed, as Babel sought to assimilate these people into the king's service.

In 333 before Yehoshua, Yehuda came under the domination of the Greek Empire. That year, Alexander the Great triumphed over the Persians and seized the Palestinian region. When he died in 323 BC, in accordance with Daniye'l's prophecy, his four generals shared his empire. Judea reverted to the Ptolemies, who also ruled Egypt. The latter showed respect for Jewish traditions and granted the Hebrews cultural and religious autonomy. However, as time went on, Greek culture invaded the whole of the Near East and attracted many Jews. In the third century before Yehoshua, two new centers of Judaism emerged: Babylon and Alexandria. In Alexandria, Jews came to identify with Greek culture. Seventy Jewish scribes translated the Tanakh into Greek, calling this version the Septuagint. The names of biblical characters were thus replaced or colonized. In Judea, some were worried about the massive Hellenization of Jewish culture. An anti-Hellenistic literature then appeared.

In 200 BC, the Jews came under the domination of the Syrian Seleucids. Unlike the Ptolemies, they wanted to impose Greek culture by force. In 167 before Yehoshua, Antiochus IV of Syria (or Epiphanes) forbade the practice of Judaism. He introduced a statue of Zeus into the Temple and many were martyred. A revolt breaks out under the leadership of a Jewish family: a priest and his five sons, including Judas, nicknamed Maccabaeus. Judas takes the lead in resisting Hellenization (or forced colonization), on the death of his father. In 164 BC, he

succeeded in retaking Yerushalaim. The worship of YHWH is restored in the temple. Sadly, one of the consequences of Babylonian and Greek colonization was a change in the names of biblical characters.

## **2. In Europe**

In the course of history, it is possible to trace a very large number of people who openly stood against the Word of Elohim, including public figures such as kings, presidents, philosophers, literary figures, scientists... Although they were never able to annihilate the Word of the Creator, these individuals unfortunately led many people astray with their statements and writings. Such was the case for Nicolas Machiavelli, Friedrich Nietzsche, Emmanuel Kant and Adolf Hitler, for whom the Bible and Christian doctrine were "alien to the truth", "a vast deception", or "a harmful, absurd (...) and socially destructive superstition". These men, considered great thinkers, influenced the world with false reasoning and demonic doctrines.

### ***2.1 Louis XIV (1638-1715)***

On July 9, 1685, Louis XIV put an end to the circulation of the Bible in France with an edict, the "Edict of Fontainebleau". The Geneva Bible was thus banned, and the edict prohibited all booksellers and Protestant printers in the territory from continuing their activities. However, it will continue to be published in neighboring countries (Switzerland, Netherlands, etc.) and smuggled across French borders. The police were then ordered to actively search booksellers and printers, as well as

homes, for disputed Bibles. Despite the penalties (fines, imprisonment and even death) for possessing a bible, bible owners dared to hide them in all sorts of places (headaddresses, women's buns, stools, mirrors, walls...). In fact, they were produced at a tiny size so as to be easily concealed.

## ***2.2 Voltaire (1694-1778)***

Known around the world for his revolutionary and philosophical ideas, François-Marie Arouet, also known as Voltaire, was one of the founding fathers of the Enlightenment movement. Throughout his life on earth, he wrote polemical, disdainful and mocking works against the Christian faith. According to him, the Bible holds neither authority nor truth, and is in no way the source of edification and salvation for human beings: *"The Bible. It's what fools have written, what fools recommend, what thugs teach and what young children are forced to learn by heart."*<sup>75</sup>

To try and convince public opinion, he relied on the sources of the precursors and founders of Bible-critical literature such as Spinoza, Richard Simon<sup>76</sup> and Abraham ibn Ezra<sup>77</sup>.

When he published *The Bible finally explained*, he was at the height of his fame. With an abundance of arguments, he attempts to demonstrate that the Pentateuch<sup>78</sup> was not written by Moshe, and that the books as a whole do not answer

<sup>75</sup> *Philosophical dictionary*, 1764.

<sup>76</sup> Critical history of the Old Testament.

<sup>77</sup> *Theological-political treatise*.

<sup>78</sup> The first five books of the Bible : Bereshit (Genesis), Shemot (Exodus), Vayiqra (Leviticus), Bamidbar (Numbers), Devarim (Deuteronomy).

mankind's questions about salvation. An attempt that has remained unsuccessful to this day since, as we said earlier, the plethora of existing archaeological, historical, scientific, literary and other sources cannot be ignored without proof of incredulity. and bad faith, and the fulfillment of biblical prophecies, even today, is indisputable.

What's more, Voltaire's writings are characteristically misogynistic, anti-Semitic and heretical. Indeed, he was able to declare during his lifetime: "*God created women only to tame men*", asserting that the Jews were "*the most abominable people on earth*"<sup>79</sup> ", and predicting concerning Elohîm's Word "*that there will be no more Bible on earth*", a hundred years after its birth. However, after his death, his own castle in Geneva, Switzerland, was used to store Bibles.

### **3. Men established to restore Truth**

Over time, Catholicism deprived the people of the Bible and imposed the Latin Vulgate as the only authorized version recognized as inspired. It was not until the twelfth century that new attempts at translating into the popular language were made. It was Vaudès (or Pierre Valdo), a wealthy merchant from Lyon, who, wishing to devote himself to the Lord following the death of a friend, sold all his possessions and financed the translation of several books of the Bible into Franco-Provençal. Vaudès also opposed the distinction between clergy and laity, the doctrine of transubstantiation in the Eucharist, the Assembly's attachment to temporal goods,

<sup>79</sup> Article "The Jews".

and so on. This opposition led to his excommunication and that of his followers by the Council of Verona in 1184. It gave rise to a movement known in its early days as the "Poor of Lyon" and later the "Waldensians". It was these same Waldensians who, in the sixteenth century, joined the Protestant Reformation and financed the first French translation of the Bible based on Hebrew and Greek texts.

Pierre Robert Olivétan (1506-1538), a French scholar and humanist, carried out this work, based mainly on the Hebrew texts of the Masoretes and the Greek text of Erasmus. The Olivétan Bible was published in 1535, and went by three or four different names (notably Bible d'Olivétan, Bible des Martyrs or Bible de Serrières). It will accompany the French reformers and will be revised by:

- *Jean-Calvin and Théodore de Bèze in 1540 (**Bible de l'Épée**)*
- *the Elzévir brothers and the pastors of Geneva in 1669 (**Bible of Geneva**)*
- *David Martin in 1707 (**Bible Martin**)*
- *Jean-Frédéric Ostervald in 1744 (**Bible of Ostervald**).*

### **III/ ERRORS IN THE ENTRIES RELATED TO THE CHOICE OF TRANSLATORS**

Thirdly, many of the errors contained in modern Bibles are not necessarily the work of ill-intentioned translators, but also result from the choice of manuscript or the translation method used.

## 1. Choice of manuscript

Among manuscripts, we can broadly distinguish two sources: majority manuscripts and minority manuscripts. And yet, of all the variants that exist between the various writings, none calls into question the overall doctrine of the Scriptures. Nevertheless, there are two "schools" on this subject: that of Hillel and that of Schammai (or Chammaï). These schools were founded by "sages" of the same name, whose fame stems from their many differences over Jewish law. Each school then takes the side of one corpus of texts or another.

As an example, in the first book of Timotheos, chapter 3 verse 16, Bibles based on minority texts, translate this passage as follows: *"And, without question, great is the mystery of godliness: **he who was manifested in the flesh**, justified by the Spirit, seen by angels, preached to the Gentiles, believed on in the world, exalted in glory."*

The Bible of Yehoshua Mashiah, on the other hand, based on the majority text, restores this passage identically: *"And without question, the mystery of godliness is great: **Elohîm was manifested in the flesh**, justified by the Spirit, seen by angels, preached to the nations, believed in the world, and exalted in glory."*

### 1.1 Minority texts

The so-called "minority" manuscripts are so called because they represent only 5% of those available; they are also known as "Alexandrian" manuscripts, because most of them are thought to have come from Egypt. Surprisingly, despite their

numerical inferiority, these are the ones on which most modern Bibles are based. It's true that the latter are older and better preserved than the "majority" manuscripts. Codex Vaticanus and Codex Sinaiticus, for example, date from the mid-fourth century, while Codex Alexandrinus dates from the fifth century. Because of this antiquity, modern critics believe they are closer to the original manuscripts and give them greater credence. And so, following this thought, Westcott and Hort, two unconverted men, compiled these manuscripts to publish in 1881 the Greek text on which most modern Bibles are based. Later, Eberhard Nestle and, after him, Kurt Aland, would revise this compilation, although it would remain very close to Nestle. In addition to Westcott and Hort's more than dubious spirituality and doctrine, the supposedly better minority texts are in truth of poor quality. The most important of these, the Codex Vaticanus, mysteriously left the Vatican libraries in 1481. It lacks the majority of the first book, Bereshit<sup>80</sup>, part of the Tehilim<sup>81</sup>, Mattithyah<sup>82</sup> 6:2-3, the epistles addressed to Timotheos<sup>83</sup>, Titos<sup>84</sup> and Philemon, as well as the book of the Apokalupsis<sup>85</sup> in its entirety. On top of that, it's riddled with errors, especially historical and scientific ones. As for the Codex Sinaiticus, it was found by Tischendorf in the garbage cans of a monastery at the foot of Mount Sinai. That's how much the monks valued it.

John William Burgon, a great defender of biblical texts, and

<sup>80</sup> Genesis

<sup>81</sup> Psalms

<sup>82</sup> Matthew

<sup>83</sup> Timothy

<sup>84</sup> Titus

<sup>85</sup> Revelation



particularly of majority texts, will say of minority manuscripts: *"If they had been valid manuscripts, diligent reading would long ago have torn them to shreds. We suspect that these manuscripts owe their preservation solely to their diabolical side [...] This shows that the Church rejected them without reading them. Otherwise, they would have been worn out by too much reading and would have disappeared."*

### ***1.2 Majority texts***

The so-called "majority" texts are so called because they represent the vast majority of available manuscripts. They also include "Byzantine" writings. Together, they formed the basis for the "Received Text".

In 1516, Erasmus compiled precisely seven of these manuscripts. It underwent several revisions in 1519 and 1522. Luther based his German translation on the work done in 1519. In 1550 and 1551, Robert Estienne introduced verse division. A further revision was made in 1598 by Théodore de Bèze, and in 1633 by the Elzévir brothers, who affixed the words "Textum ergo habes, nunc ab omnibus receptum", i.e. "You have the text now received by all". Since then, we've been talking about the "Textus Receptus": the Received Text.

Some Bible versions, such as the Bible d'Olivétan, de Genève, de Lemaistre de Sacy, de l'Épée, de Martin, d'Ostervald, de Lausanne, etc., are based on this last version. And, in addition to following the majority of manuscripts, the Received Text also accords with ancient translations such as the Peshitta, the Italic Bible, the Waldensian Bible and the Vulgate, as well as

Scripture quotations by the "Fathers of the Church". It is therefore by far the most reliable text, and the closest to the originals.

## **2. The choice of translation**

The act of translating is not an easy one, as each language has its own way of functioning, is subject to evolution and transformation, and obeys its own complex laws. When it comes to translating the Sacred Letters, precautions must be taken because such an undertaking cannot be undertaken lightly and, what's more, without the Spirit of the Lord.

At present, an unconsidered number of translations have been made. However, it is possible to distinguish two categories of version, each corresponding to two different forms of translation.

### ***2.1 Translation with formal or literal equivalence***

This form of translation aims to show in the receiving language the way something is said in the original language. This translation process allows us to stay as close as possible to the source text. Versions such as the Chouraqui or the Martin are part of this type of translation. It is said to be formal or literal because it remains faithful to the terms and expressions of the original language, even if the receiving language does not grasp the meaning, nuances or thought behind them. Let's not forget that biblical writings are first and foremost spiritual. The understanding that any individual must have is therefore not primarily intellectual but spiritual.

*"The opening of your words brings light; it gives understanding to the stupid." (Tehilim (Psalms) 119:130).*

*"Then he **opened their minds**. That they may understand the Scriptures." (Loukas (Luke) 24:45).*

## ***2.2 Translation with dynamic or functional equivalence***

This type of translation seeks to extract content from the form of the original language, and transpose it into the form of the target language. In other words, this translation attempts to produce the same impressions as the original language, while completely detaching itself from the particularities of the original language. The problem with this type of translation is that it gives rise to all kinds of interpretations and abuses. Translators end up going too far in their interpretation.

In the passage from Yohanan (John) chapter 3 verse 20, the dynamic translation (Nouvelle bible français courant) gives this: *"He who does evil hates the light and **shuns it** for he fears that his evil deeds will be revealed."* Whereas the literal translation (Bible of Yehoshua ha Mashiah) reads: *"For whoever practices evil, hates the light and **does not come to the light, lest his works be exposed.**"*

However, to move away and to come, respectively *cuwr* and *erchomai* in Greek, are two actions that are defined differently. The verb shun means to move away from a direction, a place, to turn away from. Whereas the verb to come means to go to, or to go towards. While both concepts include movement, the

starting point is not the same. In the context of the passage from Yohanan<sup>86</sup> chapter 3 verse 20, the dynamic translation assumes that there was originally a closeness between the individual and the light, so that he could then move away from it, turn away from it. However, the literal translation necessarily implies that the person moving towards the light was initially far from it. Now, in our earthly journey, before coming to the Lord, we were far from him, being immersed in darkness. As the apostle Paulos<sup>87</sup> writes, there is no communion, no relationship between light and darkness<sup>88</sup>. We therefore understand that the dynamic translation here has an erroneous meaning with regard to the Lord's doctrine.

<sup>86</sup> John

<sup>87</sup> Paul

<sup>88</sup> 2 Corinthians 6:14 to 15

## **CHAPTER 2**

### **HEBREW NAMES**

Very few Christians know that many biblical characters were Jews. Indeed, of the forty writers of the Bible, thirty-nine were Jews, and the first Assembly was totally JEWISH<sup>89</sup>. However, the influence of Babylon and the forced Hellenization of the Word of Elohim strongly influenced the original Hebraic thought. So it's common for a person who claims to be a disciple of Mashiah not to know the real name of the one he serves. As proof of this, those who speak out against this restoration work are first and foremost individuals who claim to be Christians. Yet the non-translation of a name should make sense to anyone, since every human being is attached to his or her identity. Remember that a name carries a history, a character, a meaning. Moreover, the most appalling thing about this falsification of biblical names is that Satan remains the name that has never been changed in all the Scriptures. When you consider that this is the Lord's first adversary, you have to wonder about the intentions of certain translators.

### **I/ MODIFICATION OF TITLES AND CREATOR'S NAME**

#### **1. The Creator's titles**

Elohim, El and Eloah are translated as "Dieu in French". Now, Dieu comes from the Latin "deus" and deus itself comes from

<sup>89</sup> Act 2:7

"Zeus". The same Zeus, the main Greek deity, was introduced into the temple of Yeroushalaim by Antiochus Epiphanes. Biblical characters have been westernized and Greco-Roman deities assimilated by paganized Christianity. Zeus is thus imposed on all members of the new religion. In 392 CE, Christianity was declared the state religion of the Roman Empire by decree of Theodosius I<sup>st</sup>. With the Edict of Thessalonica in 380, Christianity became the official religion of the Roman Empire. All Greco-Roman divinities were dressed up as saints. For example, Artemis or Diana, the principal divinity of the city of Ephesus mentioned in the book of Acts (chapter 19), became Mary, the mother of God, at the Council of Ephesus in 431. To ensure that Roman subjects adhered to the new religion, Greco-Roman deities had to be Christianized. So how do we name the Lord?

The fathers of the Christian religion not only replaced the name "Elohîm" with "Zeus", the name of the main Greek deity, they also replaced it with deities of the peoples to whom they sent missionaries. For example, missionaries sent to West Africa translated the word "God" as Mawu to facilitate conversions. Mawu stands at the pinnacle of the Voodoo Pantheon. He is a supreme deity who dominates all other deities. According to voodoo, he is an uncreated god and the creator of all other forms of voodoo. Voodoo teaches that Mawu does not intervene in the lives of humans. The name means "that which no one can reach" or "the inaccessible". As this deity does not intervene in human affairs, he is not worshipped by voodoo followers.

According to voodoo, Nana Buluku is an androgynous god who

gave birth to the world. It is the symbol of motherhood and fatherhood. He gave birth to two twins, who are: Mawu, divinity of the moon, and Lisa, divinity of the sun. These two entities are constantly together, Siamese twins who rule the earthly world, hence the name Mawu-Lisa.

The children of these two deities are called voodoo. According to the voodoo religion, the voodoo are the bridge between the cosmic and supranatural world and the physical and profane world. But for us, disciples of the Mashiah, the Only True Elohim is Yehoshua ha Mashiah.

Would you therefore agree to the translation of the passage in Bereshit (Genesis) chapter 1, verse 1 as follows: "*In the beginning Mawu created the heavens and the earth*"? It's inconceivable, isn't it? So once we've clarified the origin of the name god, why continue to use it and attribute it to the True Elohim?

## **2. The Name of Yehoshua**

First, Elohim gave the Mashiah the name Yehoshua. Yehoshua is the Name above all names! The Lord's name is composed of "YeHo" and "Shoua":

- "*YeHo*" is a form of "*YaHu*", a diminutive of the name of Elohim YHWH.
- "*Shoua*" means "*a cry invoking help*", "*a cry that saves*", "*help!*".

In other words, Yehoshua means "YH saves". Behind this name lies the idea of delivering, saving, rescuing.

It consists of 5 letters: י ה ש ו ע

- Yod[י]: The hand.
- Hey[ה]: Praise.
- Shin[ש]: Tooth or hate. The Lord said: You'll be hated by everyone because of my name.
- Wav[ו] : The nail. The nails used to crucify him.
- Ayin [ע] : Eyes, revelation, knowledge. Indeed, his Name is called the Word of Elohim, and this word comes from knowledge.

The first man so named was Hoshea (Hebrew *Howshea*: "salvation", "saves"), son of Nun, and successor to Moshe<sup>90</sup>. The latter changed Hoshea's name to Yehoshua, which was translated by Joshua in English (Bamidbar (Numbers) 13:16). Now, as we have already discussed, the saving principle is attached to the Name of Yehoshua. In fact, many biblical passages attest to this. Here are a few references:

- *"There is salvation in no other, for there is **no other Name** under heaven that has been given to the **by which we were to be saved.**"* (Acts 4:12).
- *"For everyone who **calls on the name of the Lord** will be saved."* (Romans 10:13).
- *"For this reason Elohim also has exalted him to supreme majesty and given him the **Name that is above every name**, so that at the Name of Yehoshua every knee should bow, both of those in heaven and*

<sup>90</sup> Moses



*of those on earth and under the earth, and every tongue confess that Yehoshua Mashiah is Lord, to the glory of Elohîm the Father." (Philippians 2:9 to 11). The word "Christ" comes from the Greek *Christos* (anointed) from the Aramaic *mechiHa'* and the Hebrew *machiaH* (anointed, Messiah) (Mattithyah (Matthew) 1:17). In fact, Yehoshua is our Lord's personal name, and Mashiah is his title. "[...] You shall call his Name Yehoshua: for he shall save his people from their sins." (Mattithyah (Matthew) 1:21). The Name of Yehoshua thus explicitly reveals the mission he was to accomplish, that of delivering his people. But here goes, **Yeshua** and **Yehoshua** were replaced by "Joshua and Jesus"<sup>91</sup>.*

It's important for readers to know that the Latin letters J and U were invented and introduced into the Western alphabet in 1270 after Yehoshua. The intention was to solve the problem of Latin words such as "**servus et juvenis**" (slave and youth), which were spelled *servvs* and *ivvenis*. Moreover, the sounds "**J**" and "**U**" do not exist in Biblical Hebrew or Aramaic. The Hebrews of biblical times therefore never pronounced names such as : Jehovah, Jacob, Joshua, Jehoshaphat, James, Judah, Joseph or Jesus.

Instead, they expressed sounds such as: Yéhowa, Yéhoua, Yahoué, Yahweh or Yahou. Moreover, in the King James Version of 1611, the letter J was not yet used and the Lord's Name began with the letter I and not with the letter J. In

<sup>91</sup> See Bamidbar (Numbers) 13:16 and Ezra (Ezra) 2:2

Mattithyah<sup>92</sup> chapter 2 verse 1, for example, we read *"Now when Jesus was borne in Bethlehem of Judea, in the days of Herod the king, behold, there came Wise men from the East to Hierusalem"*. In Acts chapter 26 verses 14 to 15, the Lord spoke with Paulos<sup>93</sup> in Hebrew and his name was communicated to him in that same language: *"And we all fell to the ground and I heard a voice speaking to me in the Hebrew language, saying: "Shaoul, Shaoul, why do you persecute me? It's hard for you to resist the goads. But I said: Who are you Lord? And he said: I am Yehoshua whom you persecute."*

What's more, after translation into other languages, we get, for example : "Yasû" in Arabic, "Gesù" in Italian, "Jézi" in West Indian Creole, "Isùs" in Romanian, "Yesu" in Lingala, "Ìosa" in Irish Gaelic, and so on. And sadly, this life-saving notion no longer appears. We have therefore decided to return to the Name "Yehoshua" in the present translation. It's important to stress, however, that there's no question of condemning the children of Elohîm who sincerely invoke the Lord by His Name translated into any other language.

To better understand the meaning of Yehoshua's name, it is essential first to access the meaning of the tetragrammaton, the name of the Creator most cited in the Tanakh. Indeed, YHWH is the very backbone of the Hebrew name Yehoshua, meaning "YHWH is salvation". The four letters that make up this Name undoubtedly have a highly prophetic message.

<sup>92</sup> Matthew

<sup>93</sup> Paul

### 3. The tetragrammaton YHWH

The tetragrammaton YHWH clearly identifies the Name of Israel's Elohîm. The biblical Hebrew text reveals these four letters, which in the general scheme of things are mere consonants, but in reality express the fullness of the living Elohîm.

*"And he said to him: **I am YHWH** who brought you out of Ur in Chaldea, to give you this land to possess."* (Bereshit (Genesis) 15:7).

In this verse, the Elohîm of Israel introduces himself by name to Abraham. He uses the same Name to introduce himself to Moshe<sup>94</sup> in Shemot<sup>95</sup> chapter 3 verse 14.

Finally, this designation is used more than 5,000 times in the Tanakh to refer to Elohîm and has been translated as "I AM". The divine appellation (in its Hebrew form) is written with the letters Yod He Wav He :

#### 3.1 Yod or Youd

Youd ך is the tenth letter of the Hebrew alphabet. It comes from *yad*, meaning "hand", and can be pronounced as "ya", "yé", "ye" or "yi". This letter is the smallest in the alphabet, yet it contains the most power. Indeed, it was the hand of Elohîm that sculpted us:

- *"Your hands shaped me, they formed me. Give me understanding so that I may learn your*

<sup>94</sup> Moses

<sup>95</sup> Exodus

*commandments.*" (Tehilim (Psalms) 119:73).

- *"Your hands formed me, they shaped every part of my body, and you would swallow me up!"* (Iyov (Job) 10:8).
- Elohîm's hand or finger is the symbol of his power. Consequently, the Creator's Name begins with a letter that tells us about his power, authority and might. Indeed, the Kingdom of Elohîm consists of power: *"For the Kingdom of Elohîm is not in word, but in power."* (1 Corinthians 4:20).

*"The magicians wanted to do the same with their enchantments, to produce lice, but they could not. Lice were found on both humans and animals. The magicians said to Pharaoh: It's the finger of Elohîm! However, Pharaoh's heart was hardened and he did not listen to them, as YHWH had said."* (Shemot (Exodus) 8:14 to 15).

*"But if I cast out demons by the finger of Elohîm, then the Kingdom of Elohîm, has come to you."* (Loukas (Luke) 11:22).

### **3.2 Hé**

Hé ה is the fifth letter of the Hebrew alphabet. It is articulated as "hé", can be silent as in French, and can be used to separate two different sounds. It has been translated as "behold" in Bereshit (Genesis) chapter 47 verse 23 and Yehezkel (Ezekiel) chapter 16 verse 43. It is about the Lord Yehoshua ha Mashiah who is to be presented to Men. Indeed, Yohanan the Baptist<sup>96</sup>

<sup>96</sup> John Baptist

presented the Lamb of Elohim to his disciples (Yohanan (John) 1:29, 35) and Pilate presented him as the man (Yohanan (John) 19:5) and as the King of the Jews (Yohanan (John) 19:14). Consequently, the message that assemblies must preach is "behold the Bridegroom". This is the midnight cry of Mattithyah<sup>97</sup> chapter 25 verse 6. It is Yehoshua ha Mashiah alone who must be presented, proclaimed and taught (1 Corinthians 2:1-2; 15:1-11; 2 Corinthians 4:5).

The letter Hé also means "praise". Having experienced the power of Elohim (the letter Youd), we naturally express our gratitude through praise. This same letter also means "breath"; after having formed us by his hand, YWHW gave us his breath, and after having transported us into his kingdom by his power, he gave us his Spirit so that we might have life.

### ***3.3 Wav***

Wav ם is the sixth letter of the Hebrew alphabet. It can be pronounced "o", "ou" or "é". It means "nail", "hook" or "fishhook". In Hebrew, this letter is used as a coordinating conjunction. It also represents everything that binds things together. The Name of Yehoshua is therefore the name that brings human beings together, however different they may be from one another<sup>98</sup>. Note that Wav is translated as "hook" in Shemot (Exodus) chapter 26 in verses 32 and 37<sup>99</sup>. The Lord told Petros<sup>100</sup> that he was going to make him a fisher of humans (Loukas (Luke) 5:10). With the Name of Yehoshua, sanctified

<sup>97</sup> Matthew

<sup>98</sup> Mattithyah (Matthew) 18:18 to 20; Galatians 3:28

<sup>99</sup> Shemot (Exodus) 27:10 to 17; 36:36 to 38; 38:10 to 19 and 38

<sup>100</sup> Peter

sinners are attached, clinging to the Gospel. With the letter Wav, we are linked like branches to the vine (Yohanan (John) 15:1 to 10).

### **3.4 Hey**

Hé ה is used a second time to remind Men of the importance the Lord places on praise. The Lord said to the children of Israel: *"I am YHWH, that is my Name; and I will not give my glory to another, nor my praise to graven images."* (Yesha'yah (Isaiah) 42:8).

The tetragrammaton YHWH is the most frequently used divine name, with over 6,500 occurrences in the Tanakh. Although the exact meaning of YHWH is controversial, it is usually linked to the root HWH, which became HYH or Hayah ("I am" in Hebrew). It is the root of the Creator's name revealed to Moshe<sup>101</sup> in Shemot (Exodus) chapter 3 verse 14: *"I AM WHO I WILL BE"*. Also translated as *"he who exists by himself"*, the holy tetragrammaton can be directly associated with the notion expressed in Apokalupsis (Revelation) chapter 1 verse 8: *"He who was, is and will be."*

Considering Elohim's name to be eminently holy, and wishing to avoid pronouncing it in vain<sup>102</sup>, the Jews stopped pronouncing the tetragrammaton long before the advent of Christianity. They justified this by their desire to obey the third commandment: *"You shall not take the Name of YHWH your Elohim in vain, for YHWH will not hold him guiltless who has*

<sup>101</sup> Moses

<sup>102</sup> Shemot (Exodus) 3:14, Vayiqra (Leviticus) 24:16.

*taken His Name in vain*" (Shemot (Exodus) 20:7). It was also a superstition. The Israelites then replaced the tetragrammaton in the liturgical setting with "Elohîm" or "Adonāï", and in everyday language with "Hachem", which translates as "The Name". In reality, this commandment did not forbid the pronunciation of Elohîm's Name, but emphasized its sacred nature and the reverence due to it.

Subsequently, in a process of vocalization and punctuation that took place from the fifth to the tenth century, the Masoretes placed the vowels of the title Adonai under the consonants of the four letters YHWH. Contrary to what many believe, their intention was not to say that the Name of Elohîm is Jehovah, but simply that the reader should read the title Adonāï and not the sacred Name when he sees the tetragrammaton.

There are several indications that the Name of Elohîm was known and pronounced. First of all, we can note that individuals have pronounced and invoked the Name of Elohîm throughout the Tanakh. This is the case of Abraham in Bereshit (Genesis) chapter 15 verse 2, Yitzhak<sup>103</sup> in Bereshit<sup>104</sup> chapter 26 verse 25, Yaacov<sup>105</sup> in Bereshit chapter 32 verse 9 and Moshe<sup>106</sup> in the Torah. The prophets also pronounced the Name of the Lord, notably through the formula "*Thus says YHWH*", present in Elohîm's many messages to his people. In addition, His Name had to be pronounced in various rituals and in verses of injunction, as the following passage testifies: "*YHWH spoke*

<sup>103</sup> Isaac

<sup>104</sup> Genesis

<sup>105</sup> Jacob

<sup>106</sup> Moses

*to Moshe, saying: Speak to Aaron and his sons, and say to them: So you shall bless the sons of Israel, saying to them: YHWH bless you and keep you! May YHWH lift the light of his countenances upon you and be gracious to you! May YHWH turn his face towards you and give you peace! Thus shall they put My Name upon the children of Israel, and I will bless them."* (Bamidbar (Numbers) 6:22 to 26). In this passage, Elohim instructed Aaron and his sons to bless the children of Israel in His Name.

Note that the tetragrammaton is absent from most French versions of the Bible. In 1533, spurred on by the nascent Reformation, Pierre Robert Olivétan (1506-1538) undertook a translation of the Bible based on the Masoretic texts for the Tanakh, and the writings of Erasmus of Rotterdam for the Gospels and Testament of Yehoshua. In this undertaking, the scholar chose to replace the tetragrammaton with "the Eternal" and thus justified it in the preface to his 1535 version: *"Wishing to show the true property and meaning of this word YHWH (...) I have expressed it according to its origin, as closely as I could by the word Eternal. For YHWH comes from HWH, which means "is". But he is the only one who truly is and makes all things be (...) To call him, as the Jews do, Adonai, i.e. Lord, is not to fulfill and satisfy the meaning and majesty of the word. For Adonai in Scripture is communicable, being to men as to God. But YHWH is incommunicable, unable to appropriate and attribute, except to God alone according to His essence."* Subsequently, many French versions of the Bible followed Olivetan's work and retranscribed the tetragrammaton as "the



Eternal" (16<sup>th</sup> century)<sup>107</sup>. This is the case, for example, with the Vulgate and Septuagint translations, which have replaced the tetragrammaton YHWH with "Lord" in the Tanakh. Moreover, the Greek texts commonly referred to as the "New Testament" mention extracts from the Tanakh containing the Name "YHWH". In these passages, the translators have chosen to translate the tetragrammaton as *kyrios*, meaning "Lord", or as *theos*, which is traditionally translated as "God".

## II/ BACK TO THE “SOURCES”

In its vocation to return to the sources, the present translation - Bible de Yehoshua Ha Mashiah - has chosen to come as close as possible to the original texts, while making the meaning accessible to readers. The four letters of the Name of Elohim have therefore been transcribed in their equivalent in the Latin alphabet: YHWH. When excerpts from the Tanakh are quoted in the Gospels and in the Testament of Yehoshua, the tetragrammaton appears in the form "Lord" or "Elohim" in accordance with the following rules. to the major Greek texts . Commentaries have been added to the verse references in this edition (e.g. Loukas (Luke) 4:18 to 19) to enable the reader to establish the link between the texts and grasp that from Bereshit to Apokalupsis<sup>108</sup>, there is only one message, one Elohim, one

<sup>107</sup> For further reading, see Devarim (Deuteronomy) 8:3, Mattithyah (Matthew) 4:4 and Loukas (Luke) 4:4; Yesha'yah (Isaiah) 61:1 and Loukas (Luke) 4:18; Yoel (Joel) 2:32 and Romans 10:13.

<sup>108</sup> Genesis to Revelation

Savior.

*"Declare it, and bring them near! Let them take advice together! Who made these things heard from the beginning, and declared them long ago? Is it not I, YHWH? **And there is no other Elohim besides me. The El-Tsaddiq and Savior, there is no other than me.** All of you, to the ends of the earth, look to me and be saved! For I am Elohim, and there is no other. "* (Yesha'yah 45:21 to 22).

Interestingly, many proper names contain the tetragrammaton YHWH or its contracted form YAH or YEH. Certainly because the characteristics of Elohim are revealed when we read these Hebrew names. For example:

- *John from the Hebrew "Yohanan" means "YHWH has been gracious" ;*
- *Elijah → Eliyah, "my El is YAH";*
- *Jeremiah → Yirmeyah, "he whom YAH has appointed".*

*Here is a non-exhaustive list of the beautiful Hebrew names that were colonized or Hellenized*

<b>Original Hebrew names</b>	<b>Signification</b>	<b>Modification</b>
<b>Nehemyah</b>	Yah	<b><i>Nehemiah</i></b>
<b>Obadyah</b>	Worshipper, servant of Yah	<b><i>Abdias</i></b>
<b>Tsephanyah</b>	Yah hid or protected	<b><i>Zephaniah</i></b>

Yesha'yah	Yah saved	<i>Isaiah</i>
Yirmeyah	He whom Yah has appointed	<i>Jeremiah</i>
Yonah	Dove	<i>Jonas</i>
Zekaryah	Yah remembers	<i>Zechariah</i>
Channah	grace	<i>Anna</i>
Chavvah	Life, living	<i>Eve</i>
El'azar	YHWH El helped	replaced by <i>Eleazar</i> , son of Aaron the priest and <i>Lazarus</i> .
Eliysheba	Eli which means my El	<i>Elizabeth</i>
Hoshea	Yah salvation or saves	<i>Hosea</i>
Shaoul	Desired, asked of YHWH	<i>Saül</i>
Shemouél	Hear, hear from El	<b>Samuel</b>
Stephanos	crowned	name of Greek origin, replaced by Stephen.
Yaacov	pronounced <b>heel translated by El has supported</b>	replaced by <b>Jacob</b> in the Tanakh, then by <b>James</b> in the Gospels and Testament of Yehoshua.
Yehuda	<b>YHWH is praised</b>	<i>Judah and Jude</i>
Yoël	YHWH is my El	<i>Joel</i>
Yossef	YHWH will add	<i>Joseph</i>

As a result, in the new Bible translation, you'll notice a return to these names and the partial abandonment of the French translation (the latter being indicated in brackets wherever possible and available in the glossary for better understanding).

Almost all Hebrew sounds such as "Yah" or "Yeh" were changed to the "ie" sound. But we know that a proper noun cannot be translated from one language to another. Knowing that a name can not only have a meaning, but also provide information on the geographical origin of the person who bears it. For example, Kuetukidi is a Congolese name of Bas-Congo origin, meaning "where do you come from? Yehoshua in Hebrew cannot therefore become Jesus in French, but must remain Yehoshua. So it makes no sense to leave the Hebrew name El'Azar (son of Aaron) in the Tanakh but replace it with Lazarus in the Gospels (Yohanan (John) 11). Worse still, it erases any correlation between the different books. In this respect, the colonization and westernization of biblical names has had, and continues to have, the effect of misleading many people. In making all these changes, between the first and second covenants, there is a real break that leads to a separation from the Jewish faith, from the Hebrew roots and from the history of Israel. This discontinuity can also be explained by the anti-Semitism of certain translators.

The restoration of Hebrew names then re-establishes the link between the characters in the Tanakh and those in the Gospels and Testament of Yehoshua.

# **CHAPTER 3**

## **RESTORATION OF THE BIBLICAL GRAMMAR:**

### **Singular and plural, verb tenses, punctuation**

Generally speaking, grammar covers all the rules to be followed to write a language correctly (morphology, syntax...). When we talk about biblical grammar, we often refer to the study of Hebrew. Indeed, most of the Tanakh was written in Hebrew. Indeed, the root of the writings is Hebrew. However, as we have seen, some verses are written in Aramaic, while the Gospels and Epistles (Yehoshua's testament in the BYM) were written in Greek. The restoration of biblical grammar here focuses on all sixty-six books of the Word, as it is important to know the true literal meaning of the Scriptures as a whole. Restoring the singular, plural, verb tenses and punctuation is therefore necessary for understanding the biblical message as a whole.

### **I/ SINGULAR AND PLURAL**

As early as Bereshit (Genesis), a considerable number of common nouns have not been translated correctly. In fact, the agreement in number (singular / plural) that appeared in Hebrew writings has not been respected.

## 1. Words in the plural in Bereshit (Genesis)

Let's take the example of Bereshit chapter 2 verse 9 (Louis Segond version) "*YHWH Elohîm made sprout from the ground every tree desirable to the sight and good for food, and the tree of **life** in the middle of the garden (...)*". In this passage, the Hebrew term *chayyîym* translated as "life" is in the singular. However, in the original texts this word is in the plural "...*the tree of **lives** in the middle of the garden...*". Clearly, the tree planted in Eden contains many lives. According to Jewish tradition, it's about eternal life and life on Earth. Assuming this acceptance, the omission of the plural again erases the original meaning.

Another major example can be found in Bereshit (Genesis) chapter 1, verse 26 "*Elohîm said: Let us make the human being (...) and let **them dominate** over the fish of the sea (...)*". In so speaking, Elohîm had ordained a joint dominion of man and woman over all his creation. The collaboration between the first two individuals has completely disappeared with the deletion of the plural, which is nevertheless present in the Hebrew sources.

## 2. Other examples of incorrect agreements

<b>Traduction interpretative</b> Louis Segond version <sup>109</sup> 1910	<b>Literal translation</b> Version BYM 2023	<b>Explications</b>
<b>Genesis 1:2</b> " <i>The earth was without form and void: there was <b>darkness</b> on the surface of the deep, and the spirit of God moved over the waters.</i> "	<b>Bereshit 1:2</b> " <i>The Earth became tohu and bohu. <b>The Darkness</b> was upon the face of the deep, and the Spirit of Elohîm hovered over the waters.</i> "	Although darkness corresponds to deep obscurity, to a total absence of light, here darkness refers to a being in its own right: Satan. The restoration of the singular form thus reveals another qualifier borne by the enemy.
<b>Genesis 4:10</b> " <i>And God said: What did you do? The voice of <b>the blood</b> of your brother cries out from the earth to me.</i> "	<b>Bereshit 4:10</b> " <i>He said: What did you do? The voice of <b>the bloods</b> of your brother cries out from the ground to me.</i> "	The word blood generally refers to organic matter, a red liquid that circulates in the veins of living beings. According to the context, it also refers to death. But let's not forget the spiritual dimension of Scripture. When we talk about the bloods, we're talking about all the offspring a murdered (or aborted) person could have produced if he or she hadn't been.
<b>Ezekiel 22:2</b> " <i>And you, son of man, will you judge, the city <b>bloody</b>? Make known to him all his abominations!</i> "	Yehezkel 22:2 " <i>And you, son of man, wilt thou judge the city of <b>bloods</b>? Will you make known to him all his abominations?</i> " See also : 2 Shemuel 21:1, 2 Melakhim 9:7, Tehilim 5:7	
<b>Genesis 4:16</b> " <i>Then Cain went away from <b>the face</b> of the Lord, and dwelt in the land</i> "	<b>Bereshit 4:16</b> " <i>Qayin went out from before <b>the faces</b> of YHWH and dwelt in the land of Nod, on the east of Eden.</i> "	The faces of the Creator evoke his different aspects; the immolated Lamb (Redeemer and

<sup>109</sup> As the Louis Segond Bible translation is the most widely distributed worldwide, with over a million copies sold in 2009, particularly in Europe, Canada and Africa, we have decided to base our comparisons primarily on this version

<i>of Nod, on the east of Eden."</i>	See also : Bereshit 33: 10, 48 : 11, Bamidbar 6: 25	Savior), the Ox (Servant), the Lion of the tribe of Yehuda (Judge), the Eagle (King) and so on.
<b>Isaiah 53:9</b> " <i>They set his grave among the wicked, <b>His tomb</b> with the rich, Though he had done no violence And had no deceit in his mouth."</i>	<b>Yesha'yah 53:9</b> " <i>They gave him his grave with the wicked, and <b>in his (literally his) death(s)</b> he was with the rich, though there was no deceit in his mouth."</i>	The Hebrew <i>muwth</i> means death, not tomb. The word is plural. It highlights the agony endured by Yehoshua. Such suffering is comparable to several deaths in one.

## II/ VERBAL TENSES

When translating Scripture, one of the major difficulties is translating verbs. Indeed, in biblical Hebrew, there is no such thing as past, present or future tense, but rather a difference between what we call "accomplished" (or perfect) and "unaccomplished". So it's not anteriority or posteriority that is expressed, but aspectual value, i.e. the state (completed or not) of the act in question.

### 1. The accomplished verb

The accomplished refers to what is in front of the human being, what he sees or has seen. Bereshit (Genesis) chapter 1 verse 1 "*In the beginning Elohîm **created** the heavens and the Earth*". In this passage, the verb "*Bara*" (to create) is in the past tense. In the phrase "*Elohîm created...*" as well as in "*Elohîm*



*creates...*", the meaning is the same: the Creator continues to create today. In this way, the accomplished sometimes refers to a present action, which nevertheless began in the past and will continue to do so in the future. It can refer to the Greek "perfect" tense, which indicates an accomplished, finite (i.e. punctual) state.

Since the verb "create" here refers to Elohim, we understand that it is his very essence to create, just as it is his essence to be alive. That's why he's called the Creator, not just because he created once, but because he creates in perpetuity.

## **2. The unaccomplished verb**

The unaccomplished refers to what's behind a person, what they can't see because it's a future action. However, it also echoes an action in progress, a habit, something in the making or a repetition.

Yohanan (John) chapter 14 verse 3 "*And when I have gone and prepared a place for you, **I will come again** and take you with me (...)*". As a result, unaccomplished alludes to something that has begun, is beginning, or is in the process of coming to an end. It can also be translated as past, imperfect, present or future.

What's more, although we're tempted to associate a verb conjugated in the past tense with the expression of something accomplished, and conversely, one conjugated in the future tense with something incomplete, in Biblical Hebrew, the

degree of accomplishment goes beyond time as such. Indeed, it's more accurate to see the accomplished as something **punctual**, whether time is past or future, and the unaccomplished as everything that **lasts** in time, again, whether time is past or future.

### 3. Time reversal

In biblical Hebrew, the sixth letter of the alphabet, "vav", has a special grammatical property. This feature enables it to reverse time. This is known as a "vav conversive" or "vav inversive". Thus, the letter vav has the ability to transform the durative into the punctual, or the punctual into the durative. This ability generates four grammatical tenses:

- *accomplished on time,*
- *accomplished durative,*
- *unaccomplished punctual* (most frequently used tense in writing),
- *durative unaccomplished.*

In other words, when vav is placed before a verb in the future tense, it transforms it into a verb in the past tense. And when placed before a verb in the past tense, it transforms it into a future verb.

In the passage from Bereshit (Genesis) chapter 1 verse 3 "*Elohîm said: **The light will appear! And the light appeared*** ", which in Hebrew gives us this: "*Yehi'ôr, wá- yehi 'ôr*". The word "haya" (yehi) is used twice.

However, the first is in the future tense and the second is in the past tense, because a vav (*wá*) has been added just before it. Thus, the tense of this word is automatically changed from future to past. This gives : " *And the light **appeared**.*"

In ancient Greek there is the aorist tense, from the Greek *a* and *oristos* meaning "unbounded". It's one of the past tenses in Greek conjugation. It is not used in French grammar, but finds its analogue in the simple past or anterior past, when used in a narrative. This time refers to an event in the past that is always an accomplished fact. Taking the passage from 1 Corinthians chapter 15 verse 26 for example, the Louis Segond version conjugates the verb to destroy in the future tense. "*The last enemy which **will be destroyed** is death.* However, the original texts use the verb to destroy in the indeterminate past tense. The correctly translated verse therefore becomes : "*The last enemy that is abolished is death.*" Without the restoration of time in this excerpt, it's not obvious that Yehoshua has ALREADY conquered death. The latter is therefore not waiting to be destroyed, since this action has already taken place.

#### 4. A few examples

Louis Segond 1910	Version BYM 2023	Comments
<p><b>Matthew 2:13</b> "<i>When they had gone, behold, an angel of the Lord <b>appeared</b> in a dream to Joseph, and said (...) "</i></p>	<p><b>Mattithyah 2:13</b> "<i>But after they had departed, behold, an angel of the Lord <b>appears</b> in a dream to Yosef and says (...) "</i></p>	<p>The verb to appear, <i>phaino</i> in Greek, has been used in the past simple tense, whereas in the original texts the present continuous tense has been used.</p>

<p><b>John 14:3</b> <i>"for you yourselves know that the day of the Lord <b>will come</b> like a thief in the night."</i></p>	<p><b>Yohanan 14:3</b> <i>"for you yourselves know precisely that the day of the Lord <b>comes</b> like a thief in the night."</i></p>	<p>Yehoshua is currently on his way to pick up his children. As a result, we can better identify the notion of imminence linked to the Lord's coming. By putting this verb in the future tense, Louis Segond has annihilated this essential notion of the Mashiah's return, which drives the Lord's true children to prepare to join him.</p>
<p><b>Acts 22:29</b> <i>"Immediately those who were to give him the question withdrew, and the tribune, seeing that Paul <b>was</b> Roman, was afraid because he had bound it."</i></p>	<p><b>Acts 22:29</b> <i>"Immediately those who were to interrogate him under torture moved away from him, and the tribune himself was afraid, knowing that he is Roman and had him bound."</i></p>	<p>Here, the verb to be is conjugated in the present tense by the author. Yet Louis Segond uses the imperfect tense.</p>
<p><b>1 Thessalonians 5:3</b> <i>"For when men <b>will say</b> : Peace and safety! then sudden ruin <b>will surprise</b> as the pains of childbirth surprise the pregnant woman, and they shall not escape."</i></p>	<p><b>1 Thessalonians 5:3</b> <i>"For when they <b>say</b> : Peace and safety! then a sudden destruction <b>surprise</b> as the pains of childbirth surprise the pregnant woman, and they shall never escape."</i></p>	<p>The verb dire, in Greek <i>lego</i>, is also a verb conjugated in the present tense. Using it in the future tense gives the impression of future ruin. Now, from time immemorial, whenever human beings have said and are saying: "Peace and safety!" the Lord confounds them.</p>

### III/ PUNCTUATION

A number of examples show that punctuation can be used to shift the meaning of a text, and even change it completely.

## 1. The example of Yesha'yah (Isaiah)

There's the famous example of the quote from Yesha'yah<sup>110</sup> chapter 40 in verse 3 *"The voice of one crying in the wilderness : Prepare the way of YHWH, make straight in the dry regions a path for our Elohim"*. As we read this passage, let's ask ourselves this question: Does the desert refer to the place where the voice cries out, or to the place where YHWH's way must be prepared? Put a colon ( : ) before "desert" and you get : *"The voice of one who cries : In the desert, prepare the way for YHWH, make straight in the dry regions a path for our Elohim"*.

If you read the book of Yesha'yah carefully, you'll see that the phrases go in pairs ("desert" and "prepare" go together). So it becomes clear that this is the path that must be prepared in the desert. Similarly, Yesha'yah reiterates this statement a second time, commanding to level [and thus prepare], in the arid regions [the desert], a path for Elohim.

## 2. The example of Yehoshua's death and resurrection

Another example is Markos<sup>111</sup> chapter 16 verse 9.

**Version Louis Segond** *"Jesus, having risen on the morning of the first day of the week, appeared first to Mary of Magdala, from whom he had cast out seven demons"*. In this version, the comma ( , ) is placed after "Jesus", validating the erroneous

<sup>110</sup> Isaiah

<sup>111</sup> Mark

teaching that Yehoshua (Jesus) was resurrected on the first day of the week, i.e. a Sunday. The aim is to impose Sunday as the Lord's Day, and make it a day of worship. However, the Roman emperor Constantine wanted a special day for worship. So he chose the day of the sun (Dies Solis in Latin, Sunday in English... for Sunday).

**Bible of Yehoshua Mashiah version:** *"And having risen, on the morning of the first Sabbath, he appeared first to Miriam Magdalene, from whom he had cast out seven demons. When she had gone, she brought the news to those who had been with him, who mourned and wept".* By putting the comma ( , ) after resurrected, we see that the Lord was not resurrected on a Sunday but on a Friday evening at the beginning of the Sabbath (which is equivalent to Saturday for the Jews).

So let's ask ourselves this question: what is the day of the Lord's death and resurrection?

In Markos (Mark) chapter 16 verse 9 the Greek text tells us about the first Sabbath (πρώτη σαββάτου). It was necessary to count 7 shabbats, from the weekly shabbat (in the week of the Feast of Unleavened Bread) to Pentecost according to Vayiqra (Leviticus) chapter 23 verses 15 to 22. We're talking here about the weekly Sabbath, i.e. the seventh day or Friday/Saturday<sup>112</sup>.

For many, Yehoshua ha Mashiah died on Friday evening and rose again on Sunday morning. This theory does not hold up when confronted with the Gospel account. First, the Master

<sup>112</sup> See Mattithyah 28:1

declared that he would remain "three days and three nights in the heart of the Earth" (Mattithyah 12:40), and that he would rise again "three days later" (Markos 8:31). Clearly, if Yehoshua died on Friday and reappeared on Sunday morning, that's not three days and three nights. Of course, the Scriptures don't specify which day the Lord died, but they do give us a few clues. Beforehand, it should be pointed out that among the Hebrews (according to Bereshit 1), the day begins at sunset, around 6 p.m., and ends at sunset the following day. Among the Romans, the day begins at midnight and ends the next day at the same hour: this is how the Gospel of Yohanan (John) counts the hours. In the other Gospels, by contrast, the days begin with sunrise. We know that Yehoshua was crucified at "the third hour" (Markos 15:25), which corresponds to 9am.

It then goes on to say that there was darkness on Earth from the sixth to the ninth hour, i.e. from noon to 3 p.m.<sup>113</sup>. So Yehoshua died before 6 pm. Clearly, He couldn't have spent all day Friday at the tomb.

We also know that Yehoshua was crucified "on the day before a Sabbath" (Markos 15:42), which could lend credence to the theory that he succumbed on Friday. Now, the Hebrews have weekly shabbats (Friday/Saturday) and major annual shabbats, which correspond to YHWH's celebrations (Vayiqra 23). Thus, the Sabbath in question was undoubtedly the Feast of Unleavened Bread (also known as Passover)<sup>114</sup>. In all likelihood, there were several shabbats that week: the Passover

<sup>113</sup>Mattithyah 27:45 to 46; Markos 15:33 to 34; Loukas 23:44

<sup>114</sup>Mattithyah 26; Markos 14; Loukas 22

shabbat, the feast of unleavened bread and the weekly shabbat. In the passages from Mattithyah chapter 28 verse 1, Markos chapter 16 verse 1 and Loukas chapter 24 verse 1, we learn that women went to buy spices to embalm the Lord's body "when the Sabbath was over" (this refers to Passover). The first Shabbat is the weekly Shabbat of the week of unleavened bread. In Loukas chapter 23 verses 54 to 56 it says that before the Sabbath began, the women prepared spices and balms, and then rested. Now, it's impossible for them to have bought the spices after Shabbat and prepared them before, unless there were at least 2 Shabbats that week. So, for the Lord to spend three days and three nights in the heart of the Earth (Mattithyah chapter 12 verse 40), he had to be arrested on Monday night in Gethsemane (bearing in mind that for the Hebrews, Monday at 6 p.m. was the beginning of Tuesday). He appeared before the Sanhedrin on Monday evening (Mattithyah chapter 26 verses 57 to 66). And at 9 o'clock on Tuesday morning, he was crucified. He remained on the cross for six hours (from 9 a.m. to 3 p.m.) and was laid to rest in the evening, around 6 p.m. (which corresponds to the beginning of Wednesday for the Hebrews (Mattithyah chapter 27 verses 57 to 60). So we have :

- *Tuesday evening to Wednesday evening: **a day and a night.***
- *Wednesday evening to Thursday evening : **two days and two nights.***
- *Thursday evening to Friday evening: **three days and three nights.***

So the Lord was resurrected just at the start of the weekly



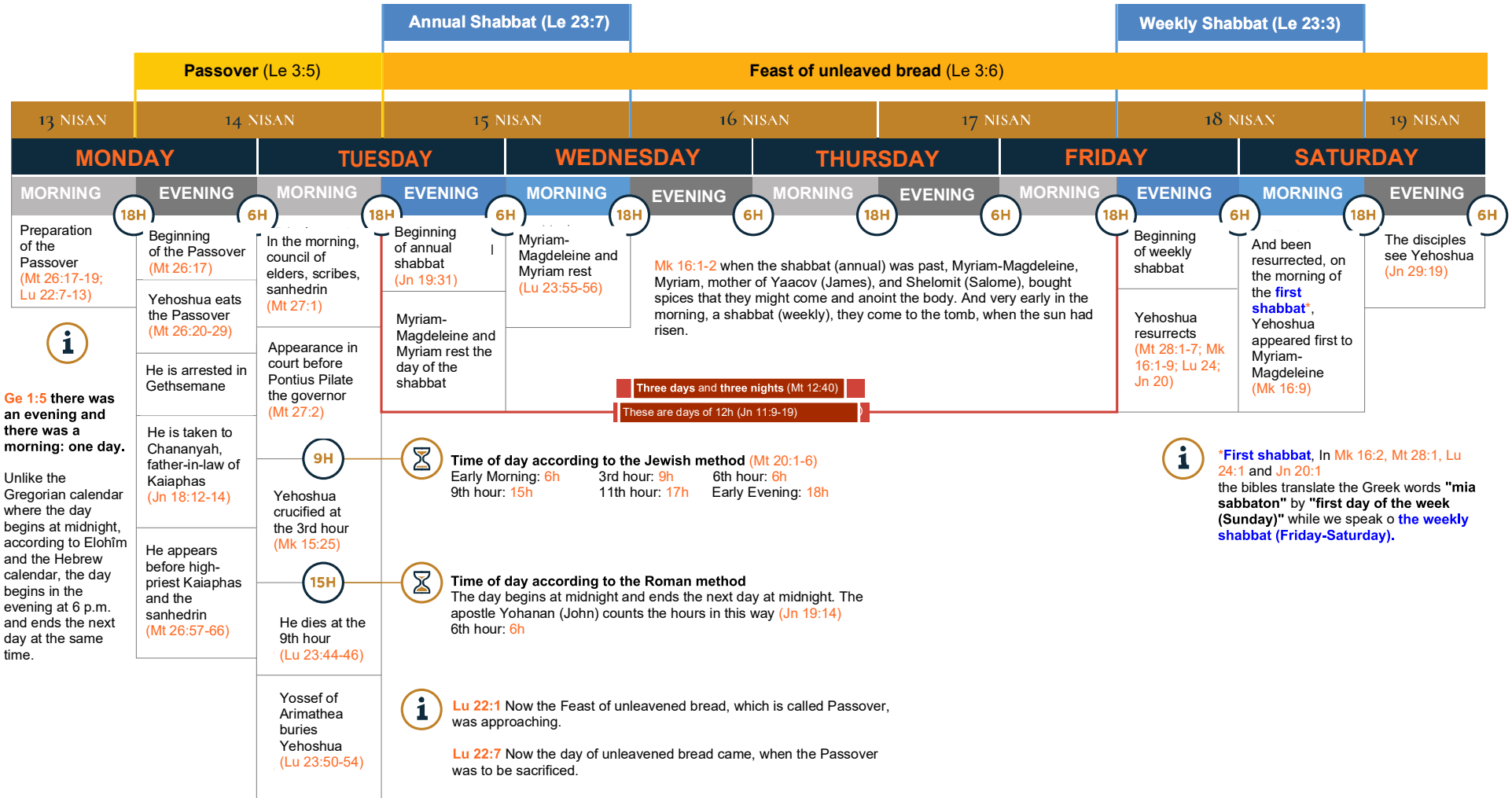
Sabbath, on Friday evening from 6 p.m. (corresponding to the start of the weekly Sabbath for the Hebrews and Friday evening for the Romans). When the women arrived at the tomb at dawn on the Sabbath or Saturday morning, the Lord was no longer there<sup>115</sup>.

<sup>115</sup> To find out more : Mattithyah (Matthew) 28:1; Markos (Mark) 16:2; Loukas (Luke) 24:1-3

# THE DEATH AND THE RESSURECTION OF YEHOSHUA HA MASHIAH



ANNEXE XLII



# **CHAPTER 4**

## **RESTORATION OF THE BIBLICAL GRAMMAR : WORDS AND EXPRESSIONS**

Biblical grammar also includes word meanings and expressions. In addition to the names, the words also had to be correctly translated. Indeed, these mistranslations are at the root of false doctrines. In addition, to re-establish the coherence of biblical writings, it was necessary to harmonize the translated words.

A Hebrew or Greek term can have several meanings in French. By taking into account the etymology of a word, the context in which it is used and, above all, the guidance of the Holy Spirit, a harmonization has been achieved. What's more, the task of translation can be a dangerous one for the person undertaking such a work, as he will be constantly tempted to add his own reasoning and academic knowledge to it, if he is not fully guided by the Lord.

### **I/ CATERING AND HARMONIZING WORD MEANINGS**

This restoration made it possible to do away with anti-biblical gospels such as the prosperity gospel, which, until now, has been could find a legitimate basis because of a mistranslation

of a single little word. There are many mistakes of this type, but we'll just mention a few.

## 1. False doctrines legitimized by mistranslation

### 1.1 *The prosperity gospel*

In the Gospel of Loukas (Luke), chapter 16, verse 9, some translators have mistranslated the Greek *ek* as "with", "in company of" whereas this Greek word means "far from, out of". Consequently, this passage poses a problem: *"And I say to you: Make friends **with** unrighteous riches, that they may receive you into the eternal tabernacles, when they shall fail."* According to this translation, the Lord would command us to be friend with unjust wealth, which contradicts all the other teachings concerning corruption and bribes : *" **You shall not receive a bribe**, for bribes blind the seers and pervert the words of the righteous."* (Shemot (Exodus) 23:8). *"But know this also, that in the last days will come times hard to bear. Because people will be in love with themselves, **money-loving** boastful, proud, blasphemous, rebellious to their parents, ungrateful, without religion,"* (2 Timotheos 3:1-2).

In fact, he commands us to make friends far from riches. After restoration, Yehoshua tells us precisely: *"(...) Make friends **outside of Mammon** of unrighteousness, so that when you leave, they will receive you into the eternal tabernacles."*

This mistranslation justifies the gospel of financial prosperity preached by thousands of preachers today. The latter rely on

this passage to establish their doctrine in the hearts of Christians. Thus, thousands of them are stripped and willingly participate in this stripping without flinching, believing they are obeying Elohim.

### ***1.2 The woman: man's rib?***

The Hebrew word for side is *tsêlâ'*. It also corresponds to the word coast. However, Louis Segond translates this word differently in Bereshit (Genesis) chapter 2 verse 22 "*The Lord God formed a woman from the **rib** he had taken from the man (...)*" and in Shemot (Exodus) chapter 38 verse 7 "*He passed through the rings at the **sides** of the altar (...)*". In Bereshit, this term, used to refer to the woman, has been translated as "rib", whereas it originally meant "side". This macho translation does nothing but diminish women and validate worldly male domination. Now, according to the Lord, woman is the equal of man, and they both form 1. In fact, even in everyday language, we refer to the wife as "half" of her husband, and vice versa. Now, we know that half of 1 is 0.5 and that  $0.5 + 0.5$  is 1. So there's a clear desire to demean women in favor of men. As proof, this word has been correctly translated in other passages.

### ***1.3 Human reasoning***

Some translations, which are not translations at all, have to do with human reasoning. In fact, we've learned that it's possible to hear a voice through hearing. So we're more likely to say "I

hear thunderclaps" rather than "I see thunderclaps". Sounds about right. However, the Word of the Lord is first and foremost spiritual. In the passage from Shemot (Exodus) chapter 20 to verse 8, for example, the verb "to see", "to glimpse", "to consider" has been used: "*All the people **saw** the voices, the torches, the sound of the shofar and the smoking mountain. And the people seeing this trembled and stood afar off.*" As a result, Israel saw voices.

Finally, when a word is misused, it can lead to confusion of meaning. Each term has its own semantics. Let's take the example of 2 Timotheos (Timothy) chapter 3 to verse 16 (Louis Segond version): "*All Scripture is inspired by God, and is useful for teaching, **for reproof**, for correction, for instruction in righteousness,*". Here, "convincing" means getting someone to believe or admit something. Now, in Greek texts, *hupostasis* designates that which is placed beneath, a thing laid under structure, foundation, bedrock. Biblical writings are therefore necessary for conviction, not persuasion : "*All Scripture is inspired by Elohîm and is useful for doctrine, **for conviction**, for correction, for instruction in righteousness (...)*" (2 Timotheos 3:16). In other words, to appeal to Scripture for conviction is to strengthen, establish (or root), encourage belief, faith that already exists.

## 2. Other examples

Traduction interpretative Louis Segond version 1910	Literal translation Version BYM 2023	Explications/Definitions Etymologies
<p><b>Isaiah 5:1</b> " <i>I sing to my beloved the song of my beloved on his vineyard. My beloved had a vineyard on a fertile <b>hillside</b>.</i>"</p>	<p><b>Isaiah 5:1</b> " <i>I will now sing for my beloved on his vineyard. The vineyard of my beloved had become <b>the son of the fertile horn</b>.</i>"</p>	<p>A hillside is a slope on the side of a small hill. According to the Louis Segond version, the vine of which the Shoulamite (Sulamite) speaks is placed on a hill that produces abundantly. Now, Son of the Fertile Horn is another name of the Lord that has been completely erased.</p>
<p><b>Exodus 20:3</b> " <i>You will have no other gods <b>before</b> my face.</i>"</p>	<p><b>Shemot 20:3</b> " <i>Thou shalt have no other elohîm <b>against</b> my faces.</i>"</p>	<p><b>In front</b>: on the same side as a person's face, in someone's presence. <b>Against</b>: the opposite of, in the opposite direction to.</p>
<p><b>Exode 20:13</b> " <i>You shall not <b>kill</b>.</i>"</p>	<p><b>Shemot 20:13</b> " <i>You shall not <b>murder</b>.</i>"</p>	<p>Killing is the act of causing someone's death, whether intentionally or unintentionally. Whereas to murder is to commit <b>premeditated</b> homicide. It is therefore a carefully considered, planned act.</p>
<p><b>1 Samuel 21:4</b> " <i>The priest answered David: I have no bread <b>ordinary</b> under my hand, but there is consecrated bread; if at least your wise men have abstained from women (...)</i>"</p>	<p><b>1 Shemuel 21:5</b> " <i>David answered the priest and said to him, I have no bread <b>profane</b> under my hand, there is only holy bread, provided your young men have abstained from women!</i>"</p>	<p>To desecrate means to violate something sacred, to defile morally. By using the ordinary term, <b>the notion of defilement</b> has disappeared. Now, the Hebrew word <i>chôl</i> translates as "profanation", "impious", "profane", "banality", "sand", "common".</p>
<p><b>Ruth 4:4</b> " <i>I thought it my duty to <b>inform</b> you, and tell you: Acquire it, in the presence of the inhabitants and in the</i></p>	<p><b>Routh 4:4</b> " <i>And I said to myself: I will <b>discover your ear</b> to say: Buy it before those who sit here</i></p>	<p><b>Inform</b>: put (someone) knows about (something). <b>Discover</b>: remove entirely what covers something.</p>

<i>presence of the elders of my people."</i>	<i>and before the elders of my people!"</i>	<b>Open:</b> Make accessible inside. <b>Digging:</b> Removing material from an object (or something), so that a cavity is formed. These 4 terms have completely different meanings. But listening is salutary, because faith comes from hearing, and what is heard and understood is put into action.
<b>Psalms 40:6</b> <i>"You desire neither sacrifice nor offering; you have <b>opened</b> my ears; You ask for no burnt offering, no sin offering."</i>	<b>Tehilim 40:7</b> <i>"You desire neither sacrifice nor offering; you have <b>dug</b> my ears; you ask neither burnt offering nor sin offering."</i>	
<b>Job 2:9</b> <i>"His wife said to him: You stand firm in your integrity ? <b>Curse</b> God and die!"</i>	<b>Iyov 2:9</b> <i>"And his wife said to him: Are you still standing firm in your integrity? <b>Bless</b> Elohim and die!"</i>	Faced with Iyov's integrity towards YHWH, even though he is in the throes of great suffering, his wife uses <b>sarcasm</b> towards him.
<b>Matthew 24:12</b> <i>"And because <b>iniquity</b> will be increased, the charity of the many will grow cold."</i>	<b>Mattithyah 24:12</b> <i>"And because the <b>violation of the torah</b> will be multiplied, the love of many will grow cold."</i>	In Greek, anomia means "violation of the law".
<b>John 2:19</b> <i>"Jesus answered them: Destroy this temple, and in three days I will raise it up again. "</i>	<b>Yohanan 2:19</b> <i>"Yehoshua answered and said to them: Destroy this temple, and in 3 days I will resurrect it. "</i>	The Greek word <i>egeiro</i> means first " <b>to awaken</b> , to raise (from sleep, from death, back to life) ". Louis Segond translated this word correctly in Yohanan chapter 2 verse 22. Yehoshua has awakened us from death and made us his children.
<b>Deuteronomy 32:11</b> <i>"Like the eagle that <b>awakens</b> its brood, Flutters over its young, spreads its wings, takes them, Carries them on its feathers."</i>	<b>Devarim 32:11</b> <i>"as the eagle <b>wakes</b> her nest, broods its young, its young, spread her wings, pick them up, carry them on her wings."</i>	
<b>John 1:5</b> <i>"The light shines in the darkness, and the darkness has not <b>received</b> it. "</i>	<b>Yohanan 1:5</b> <i>"And the light shines in the darkness, but the darkness has not <b>seized</b> it. "</i>	The Greek word <i>katalambano</i> means " <b>to seize</b> ". On the other hand, the verb "to receive" is present in verses 11 and 22 of the same chapter.



<p><b>1 John 2:1</b> " (...) <i>And if anyone has sinned, we have an <b>advocate</b> with the Father, Jesus Christ the righteous.</i>"</p>	<p><b>1 Yohanan 2:1</b> " (...) <i>And if anyone has sinned, we have a <b>parakletos</b> with of the Father, Mashiah the Righteous.</i>"</p>	<p><b>Parakletos:</b> this term was attributed to Mashiah Yehoshua but also to the Holy Spirit (Yohanan 14:16 to 17).</p>
<p><b>John 9:6</b> "<i>When he had said this, he spat on the ground, and made <b>mud</b> with his saliva. Then he applied this <b>mud</b> on the blind man's eyes</i>".</p>	<p><b>Yohanan 9:6</b> "<i>When he had said these words, he spat on the ground and made the <b>clay</b> with his saliva, and put this <b>clay</b> on the blind man's eyes.</i>"</p>	<p><b>Clay:</b> Yehoshua fashioned the blind man's new eyes. This word allows us to make the connection with Romans 9:21. We then understand that Yehoshua is The Potter.</p>
<p><b>Matthew 4:17</b> "<i>From that time Jesus began to preach, and to say: Repent, for the kingdom of heaven is <b>at hand</b>.</i>"</p>	<p><b>Mattithyah 4:17</b> "<i>From that time, Yehoshua began to preach and to say: Repent, for the kingdom of heaven <b>has drawn near</b>.</i>"</p>	<p>The term "<i>at hand</i>" is misleading, as it suggests that the Kingdom is not present, but will come at a later date. To grasp and take hold of the Kingdom, we need to understand that it has come close to us.</p>

## II/ THE WORDS DELETED AND THE WORDS ADDED

### 1. The Lord's command

Clearly and repeatedly, the Lord had warned his people, saying:  
*"You **shall add nothing** to the word that I command you, and you **shall take nothing from it** to keep the commandments of YHWH, your Elohîm, which I command you."* And in Devarim<sup>118</sup> chapter 4 verse 2 or in Apokalupsis<sup>119</sup> chapter 22 verses 18 to 19 "*For I testify to everyone who hears the words of the prophecy of this book: **if anyone adds to them**, Elohîm will add to him the plagues written in this book. **And if anyone takes away anything from the***

<sup>118</sup> Deuteronomy

<sup>119</sup> Revelation

*words of the book of this prophecy, Elohîm will take away his share of the book of life, the holy city and the things written in it.*

*"Amen, for I say to you: until heaven and earth have passed away, there will never pass from the torah a yod or a dot until all has happened." (Mattithyah (Matthew) 5:18).*

## 2. The falsification of Scripture

### 2.1 The invention of the Trinity

In the majority of epistle introductions, the preposition "of", the partitive "from" or the definite article "the" have been added. Unfortunately, this validates a demonic Catholic doctrine that neither Yehoshua nor the apostles taught: the trinity.

<b>Traduction interpretative</b> Louis Segond version 1910	<b>Literal translation</b> Version BYM 2023	<b>Words deleted or added</b>
<u><b>Added words</b></u>		
<p><b>1 Thessalonians 1:1</b> <i>"Paul and Sylvain, and Timothy, to the church of the Thessalonians, which is in God the Father and in Jesus Christ the Lord: grace and peace to you!"</i></p>	<p><b>1 Thessalonians 1:1</b> <i>"Paulos, and Silvanos, and Timotheos, to the assembly of the Thessalonians, in Elohîm the Father and Lord Yehoshua Mashiah: to you grace and shalôm, from Elohîm our Father and Lord Yehoshua</i></p>	<p>Addition of the preposition "in".</p>

	<i>Mashiah!"</i>	
<b>Galatians 1:1</b> <i>"Grace to you and peace from God the Father and <b>from</b> our Lord Jesus Christ".</i>	<b>Galatians 1:1</b> <i>"to you, grace and shalom, from Elohim the Father and our Lord Yehoshua Mashiah"</i>	Addition of the preposition "from".
<b>1 Corinthians 1:3</b> <i>"May grace and peace be given to you from God our Father and <b>from</b> The Lord Jesus Christ."</i>	<b>1 Corinthians 1:3</b> <i>"to you, grace and shalom, from Elohim our Father and Lord Yehoshua Mashiah!"</i>	Addition of the partitive "from".
<b>2 Corinthians 1:3</b> <i>"Grace to you and peace from God of God our Father and <b>from</b> our Lord Jesus Christ!"</i>	<b>2 Corinthians 1:3</b> <i>"Grace and shalom to you from Elohim our Father and Lord Yehoshua Mashiah!"</i>	Addition of the partitive "from".
<b>Romans 1:7</b> <i>"To all in Rome who are beloved of God, called to be saints: grace and peace to you from God our Father and <b>from</b> the Lord Jesus Christ!"</i>	<b>Romans 1:7</b> <i>"To all who are in Rome, beloved of Elohim, called and holy: to you, grace and shalom, from Elohim our Father and Lord Yehoshua Mashiah!"</i>	Addition of the partitive "from".

<p><b>Ephesians 1:1</b> <i>"May grace and peace be given to you from God our Father and <b>from</b> the Lord Jesus-Christ! Blessed be God, <b>the</b> Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ!"</i></p>	<p><b>Ephesians 1:1</b> <i>"To you, grace and shalom, from Elohim our Father and Lord Yehoshua Mashiah! Blessed be the Elohim and Father of our Lord Yehoshua ha Mashiah, who has blessed us from any spiritual blessing in heavenly places in Mashiah!"</i></p>	<p>Addition of the partitive "from" and the definite article "the".</p>
<p><b>Philippians 1:1</b> <i>"May grace and peace be given to you from God our Father and <b>from</b> the Lord Jesus Christ!"</i></p>	<p><b>Philippians 1:1</b> <i>" to you, grace and shalom, from Elohim our Father and Lord Yehoshua Mashiah!"</i></p>	<p>Addition of the partitive "from".</p>
<p><b>Colossians 1:1</b> <i>"We give thanks to God, <b>the</b> Father of our Lord Jesus Christ, and we are always praying for you."</i></p>	<p><b>Colossians 1:1</b> <i>"We give thanks to Elohim and Father of our Lord Yehoshua Mashiah, and we are always praying for you."</i></p>	<p>Addition of the definite article "the".</p>
<p><b>Philemon 1:3</b> <i>"May grace and peace be given to you from God our Father and <b>from</b> the Lord Jesus</i></p>	<p><b>Philemon 1:3</b> <i>" to you, grace and shalom, from Elohim our Father and Lord Yehoshua Mashiah!"</i></p>	<p>Addition of the partitive "from".</p>

<i>Christ!"</i>		
<b>1 Timothy 1:1</b> <i>"Paulos, an apostle of Jesus Christ, by the command of God our Savior and <b>from</b> Christ our hope."</i>	<b>1 Timothy 1:1</b> <i>"Paulos, apostle of Yehoshua Mashiah according to the mandate of Elohim, our Savior and Lord, Yehoshua Mashiah our hope".</i>	Addition of the partitive "from".
<b>1 Peter 1:3</b> <i>"Blessed be God, <b>the</b> Father of our Lord Jesus Christ, who according to His great mercy has regenerated us to a living hope through the resurrection of Jesus Christ from the dead, "</i>	<b>1 Petros 1:3</b> <i>"Blessed be the Elohim and Father of our Lord Yehoshua Mashiah, who by His great mercy has made us born again to a living hope, through the resurrection of Yehoshua Mashiah from the dead,"</i>	Adding the definite article "the".
<b>2 Peter 1:1</b> <i>"Simon Peter, servant and apostle of Jesus Christ, to those who have received in common a faith of the same price as ours, through the righteousness of our God and <b>of</b> Savior Jesus Christ: "</i>	<b>2 Petros 1:1</b> <i>"Shim'ôn Petros, slave and apostle of Yehoshua Mashiah, to those who have obtained by lot a faith of the same price as ours, by the justice of our Elohim and Savior Yehoshua Mashiah."</i>	Addition of the partitive "of".

<u><b>Deleted words</b></u>		
<b>Jude 1:4</b> <i>"For certain men have crept in among you, of which the condemnation is long since written, of the ungodly, who change the grace of our God into dissolution, and deny our only Master and Lord Jesus Christ."</i>	<b>Yehuda 1:4</b> <i>"For certain individuals crept in unawares, who long ago were depicted in advance for this judgment: ungodly men, who change the grace of our Elohim into unbridled lust, and deny the only Master Yehoshua Mashiah, <b>our Elohim and Lord.</b>"</i>	Deletion of the words "our Elohim and Lord".
<b>Acts 22:29</b> <i>"Immediately those who were to give him <b>the question</b> withdrew, and the tribune, seeing that Paul was a Roman, was afraid because he had had him bound."</i>	<b>Acts 22:29</b> <i>"Immediately, those who were to <b>question him under torture</b> withdrew and the tribune himself was afraid, knowing that he is a Roman and that he had had him bound."</i>	Deletion of terms " under torture "

## **2.2 The removal of one of the Lord's titles**

As a result, many of the Lord's titles have disappeared from the Scriptures, in favor of interpretative translations. This is the case, for example, with the title: The Living for the ages of ages.

<b>Traduction interpretative</b> Louis Segond version 1910	<b>Literal translation</b> Version BYM 2023
<b>Numbers 14:21</b> <i>"But, I am alive! and the glory of the Lord will fill all the earth"</i> (See also Ezekiel 14: 16)	<b>Bamidbar 14:21</b> <i>"Behold, I, <b>the living</b>, the glory of YHWH will fill all the earth"</i>
<b>Luke 24:5</b> <i>"(...) Why do you seek among the dead <b>he who is alive?</b>"</i>	<b>Luke 24:5</b> <i>" (...) Why do you seek <b>the Living</b> among the dead?"</i>
<b>John 6:51</b> <i>"I am <b>the Living bread</b> descended from heaven. If anyone eats of this bread, he will live forever (...)"</i>	<b>John 6:51</b> <i>"I am the Bread, <b>the living</b> who came down from heaven. If anyone eats of this bread, he will live for eternity (...) "</i>
<b>Revelation 15:7</b> <i>"And one of the four living beings gave to the seven angels seven golden bowls full of the wrath of <b>God who lives for ever and ever.</b>"</i>	<b>Apokalupsis 15:7</b> <i>"And one of the four living beings gave to the seven angels seven golden bowls full of the wrath of Elohîm, <b>who is the Living One for the ages of the ages.</b>"</i>

The terms *"I am alive"*, *"he who is"*, *"the living bread"*, *"of*

*God who lives*" have been added, whereas in the Greek, the article "the" is placed before the adjective living. Thus, the nature of this word changes to become a name and consequently another title of the Lord. The meaning is different, since it is possible to say to anyone: "you're alive". Here, life-related characteristics are attributed to a person. On the other hand, when the Scriptures refer to The Living One, they are referring to the very identity and nature of the Creator. He is Life.

### **3. Other examples**

Other equally serious changes have been made to the Sacred Letters. Once again, these willful errors are doctrinal in nature and confuse the majority of Christians. This disorder inevitably has harmful consequences for the salvation of Bible readers, who believe the lie. What's more, the words and phrases that have been altered and/or removed from certain passages do appear in the original texts.

For each passage concerned, we'll briefly comment on how these changes work against the faith of Christians.



<b>Louis Segond version 1910</b> Minority texts	<b>Version BYM 2023</b> Majority texts	<b>Deleted words</b> <b>Comments</b>
<i>The Gospel of Mattithyah (Matthew)</i>		
<b>Matthew 5:22</b> " <i>But I'm telling you anyone who <b>gets in anger</b> at his brother deserves to be punished by the judges; (...)</i> "	<b>Mattithyah 5:22</b> " <i>But I tell you that anyone who <b>angry without a cause</b> against his brother, will be liable to judgment. (...)</i> "	<p><b><u>Without a cause</u></b></p> <p>Getting angry at his brother is not a sin. Yet that's what to hear Louis Segond. It's more about for no good reason that is reprehensible.</p> <ul style="list-style-type: none"> <li>• Yaacov (James) 1:19</li> <li>• Ephesians 4:26</li> </ul>
<b>Matthew 9:13</b> " <i>(...) For I have not come to call the righteous, but sinners.</i> "	<b>Mattithyah 9:13</b> " <i>(...) For I have not come to call <b>to repentance</b> the righteous, but sinners.</i> "	<p><b><u>to repentance</u></b></p> <p>Here the Lord calls <b>to</b> (do) <b>something</b>, and something salutary.</p> <ul style="list-style-type: none"> <li>• Acts 11:18</li> <li>• 2 Corinthians 7:10</li> </ul>
<b>Matthew 19:9</b> " <i>But I say to you that he who divorces his wife, except for unfaithfulness, and marries another, commits adultery.</i> "	<b>Mattithyah 19:9</b> " <i>But I tell you that anyone who divorces his wife, except for illicit sexual relations, and marries another commits adultery, <b>and whoever marries a woman who has</b></i> "	<p><b><u>whoever marries a woman who has been divorced commits adultery</u></b></p> <p>Yehoshua insists that remarriage is a sin! Adultery concerns both <b>the man</b> who divorces his wife and the</p>

	<i>been divorced commits adultery. "</i>	divorced woman who marries again.
<b>Matthew 20:16</b> " <i>So the last shall be first, and the first shall be last.</i> "	<b>Mattithyah 20:16</b> " <i>So the last shall be first, and the first last. For there are many called, but few chosen. "</i>	<b><u>For there are many called, but few chosen</u></b>  The first to be called may not qualify if they don't show consistency and perseverance.
<b>Matthew 25:13</b> " <i>Watch therefore, since you know not the day nor the hour.</i> "	<b>Mattithyah 25:13</b> " <i>Watch therefore, for you know not the day nor the hour when the Son of man comes."</i>	<b><u>when the Son of man comes.</u></b>  In this passage, <b>the reason</b> for keeping watch has been deleted. Without this essential information, which indicates the return of Yehoshua, so why keep watch?
<u><i>The Gospel of Markos (Mark)</i></u>		
<b>Mark 6:11</b> " <i>And, if there are people anywhere who neither receive you nor listen to you, withdraw from there, and shake off the dust from your feet, that it may be a testimony to them.</i> "	<b>Markos 6: 11</b> " <i>And all those who will not receive you or listen to you, as you go from here, shake off the dust that will be under your feet as a testimony against them. Truly I say to you that the fate of Sodom and Gomorrah will be more bearable on the day of</i>	A whole sentence has been removed. And yet it explains the grave consequences that will befall those who reject the Lord's grace, namely the message of repentance brought, in this context, by the apostles of the Lamb, but also by all the Lord's disciples, for this Word is still

	<i>judgment than that of this city. "</i>	valid.
<b>Mark 9:29</b> <i>"And he said unto them: This species can only come out through prayer."</i>	<b>Markos 9:29</b> <i>"And he said to them: This race can only come out through prayer and <b>fasting</b>."</i>	<b><u>fasting</u></b> Prayer has never been able to cast out demons. The latter are afraid of the Name of Yehoshua. Only here, the Lord emphasizes the life of consecration we must have.
<b>Mark 9:43 to 44</b> <i>"If your hand causes you to fall, cut it off; it is better for you to enter life a one-armed man, than to have two hands and go in Gehenna, in the fire that never goes out."</i>	<b>Markos 9:43 to 44</b> <i>" And if your hand is your downfall, cut it off. It's better for you to enter life crippled than to have both hands and to go to hell, to the fire that will not be quenched, <b>where their worm does not die</b> and the fire is not quenched."</i>	<b><u>where their worm does not die</u></b> Here, the Lord clarifies what happens in Hades, and the <b>eternal suffering</b> a sinner undergoes after death. By giving this double information about fire and worms, it tells us that those who end up there have no respite and are constantly tormented.

<p><b>Mark 10:21</b> <i>"Jesus, having looked at him, loved him, and said to him: You lack one thing; go, sell everything you have, give it to the poor, and you'll have treasure in heaven. Then come, and follow me."</i></p>	<p><b>Markos 10:21</b> <i>" But Yehoshua, having looked at him, loved him, and said to him: You're missing one thing: Go and sell everything you have, and give it to the poor, and you will have treasure in heaven. And come and follow me <b>taking up the cross.</b> "</i></p>	<p><b><u>by taking up your cross</u></b> It's impossible to follow the Lord without taking up your own cross. But the cross corresponds to suffering, rejection, mockery, loneliness, misunderstanding and so on.</p>
<p><b>Mark 12:29</b> <i>"Jesus answered: Here's the first one: Listen, Israel, the Lord, our God, is the only Lord;"</i></p>	<p><b>Markos 12: 29</b> <i>"But Yehoshua answered him: The first <b>of all commandments</b> is: Hear Israel, the Lord, our Elohîm, the Lord is one."</i></p>	<p><b><u>all the commandments</u></b> This precision marks the importance of this commandment in relation to the others. There is no question of a logical numerical order (first, second, third etc.)</p>
<p><i><u>The Gospel of Loukas (Luke)</u></i></p>		
<p><b>Luke 1:28</b> <i>"The angel went in to her, and said: I salute you, to whom grace has been given; the Lord is with you."</i></p>	<p><b>Loukas 1:28</b> <i>"And the angel entered the place where she was and said to her: Hail, you to whom grace has been given, the Lord is with you. <b>You are</b></i></p>	<p><b><u>you are blessed among women</u></b> This simple sentence indicates information that contradicts Marian doctrine: Myriam (Marie) was not exceptional but indeed a woman like all</p>

	<i><b>blessed among women."</b></i>	the others, caught in the midst of them.
<b>Luke 11:2</b> <i>"He said to them: When you pray, say: Father! Hallowed be your name; your kingdom come."</i>	<b>Loukas 11:2</b> <i>"And he said to them: When you pray, say: <b>Our Father who art in heaven ! Hallowed be your name, your kingdom come, your will be done, as it is in heaven, also on Earth."</b></i>	<b>Our:</b> this possessive determiner indicates the bond of filiation, the belonging of Jews to Elohim but also of Christians.  <b>who art in heaven!</b> : It's not a question of an earthly father, but of the Only Heavenly Father who can and must be invoked.  <b>Your will be done, as it is in heaven, also on Earth:</b> The importance of the Lord's Will in the lives of his children is vital and salutary.
<b>Luke 16:22 to 23</b> <i>"The poor man died and was carried by the angels to Abraham's bosom. The rich man also died, and was buried. In the <b>abode of the dead</b>, he lifted up his eyes;</i>	<b>Loukas 16:22 to 23</b> <i>"And it came to pass that the poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And in <b>Hades</b> while in torment,</i>	<b>Hades</b> To Abide means to live in, to stay in a place for a while. (Dictionary). So when we talk about an abode, we're not talking about a fixed place. Hades is a demon that gathers

<p><i>and while he was in torments, he saw from afar Abraham, and Lazarus in his bosom."</i></p>	<p><i>he looks up and sees Abraham and El'azar in his bosom."</i></p>	<p>all dead people (Apokalupsis 20 : 13)<sup>120</sup> without have accepted Yehoshua during their lifetime.</p>
<p><b>Luke 21:4</b> <i>"for it is of their superfluous those who put offerings in the trunk, but she put her necessary, everything she had for to live. "</i></p>	<p><b>Loukas 21:4</b> <i>"For all have thrown in offerings of Elohîm of their abundance, but she, of her inadequacy, she threw everything she had: her good."</i></p>	<p><b><u>of Elohîm</u></b> Once again, this passage is not talking about just any offerings but those belonging to Elohîm. Teaching given here is that a donation must be made in good faith to Lord<sup>121</sup>.</p>
<p><b>Luke 23:38</b> <i>"There was above him this registration: This one is King of the Jews."</i></p>	<p><b>Loukas 23:38</b> <i>"Now there was also above this inscription in Greek letters, and Romans, and Hebrew: THIS ONE IS THE KING OF THE JEWS."</i></p>	<p><b><u>in Greek letters, and Roman and Hebrew</u></b>  Three peoples had knowledge of identity of Yehoshua.</p>
<p><u>The testament of Yehoshua</u></p>		
<p><b>Colossians 1:14</b> <i>"in whom we have redemption, the forgiveness of sins."</i></p>	<p><b>Colossians 1:14</b> <i>" in whom we have redemption by means of his blood, the forgiveness of sins.</i></p>	<p><b><u>by means of his blood</u></b> This statement affirms that "<b>without the shedding of blood there is no forgiveness of sins</b>" Hebrews 9:22. It simply refers to the work of the Cross,</p>

<sup>120</sup> Mattithyah 16:18

<sup>121</sup> Hebrew 11:6

		which the Louis Segond passage does not do.
<b>1 Timothy 3:16</b> <i>"And, without question, great is the mystery of godliness: he who was manifested in the flesh, justified by the Spirit, seen by angels, preached to the Gentiles, believed on in the world, exalted in glory."</i>	<b>1 Timotheos 3:16</b> <i>" And without contradicts, the mystery of piety is great : <b>Elohîm</b> was manifested in the flesh, justified by the Spirit, seen by angels, preached in the nations, believed in the world and exalted in glory."</i>	<b><u>Elohîm</u></b> By translating Elohîm as he, Louis Segond insidiously inserts the demonic doctrine of the trinity into this verse. Yet it's easy to understand that the Creator manifested himself in flesh!
<b>Hebrews 10:34</b> <i>"Indeed, you had compassion on the prisoners, and you gladly accepted the removal of your possessions, knowing that you have better possessions that last forever."</i>	<b>Hebrews 10:34</b> <i>" For you also have shared in the suffering of my bonds and have accepted with joy the pillage of your possessions, knowing in yourselves that you have <b>in heaven</b> better possessions and permanent."</i>	<b><u>in heavens</u></b> The inheritance of the children of Yehoshua is heavenly. He or she who is ignorant of this will consider earthly goods and will not be able to lift his or her head towards the Kingdom.  <ul style="list-style-type: none"> <li>• Loukas (Luke) 12:31</li> <li>• Tehilim (Psalms) 24:7 to 9</li> </ul>

<p><b>Acts 6:3</b> " Therefore, brothers, choose from among you seven men of good report, full of the <b>Holy Spirit</b> and wisdom, whom we will appoint over this work."</p>	<p><b>Acts 6:3</b> " Look therefore, brethren, to choose seven men from among you, of whom an honorable testimony may be given, <b>filled with the Holy Spirit</b> and wisdom, to whom we will entrust this duty."</p>	<p><b><u>The Holy Spirit</u></b>  Being full of the Holy Spirit and being filled with the Holy Spirit are two COMPLETELY DIFFERENT statements. The first is dangerous because, even though the terms Holy Spirit are in the singular, it implies a plurality of spirits. Another passage at the foundation of the Trinity. The second, on the contrary, emphasizes the Holy Spirit, <b>therefore the only one who is Holy.</b></p>
<p><b>Acts 7:30</b> "Forty years later, <b>an angel</b> appeared to him, in the wilderness of Mount Sinai, in the flame of a burning bush."</p>	<p><b>Acts 7:30</b> " And 40 years having passed, <b>an angel of the Lord</b> appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush."</p>	<p><b><u>An angel of the Lord</u></b>  The word angel means messenger. It can come from the Lord as well as Satan, the latter disguising himself as an angel of light (2 Corinthians 11 : 14). Precision is therefore essential.</p>



<p><b>Acts 23:9</b> <i>"There was a great clamor, and some scribes of the party of the Pharisees, having risen up, engaged in a lively debate, and said: We find no evil in this man; perhaps a spirit or angel spoke to him."</i></p>	<p><b>Acts 23:9</b> <i>" And there was a great clamor. Then the scribes of the party of the Pharisees arose and began to dispute with violence, saying: We find no evil in this man, but what if a spirit or an angel had spoken to him? <b>Let us not fight against Elohim.</b> "</i></p>	<p><b><u>Let us not fight against Elohim.</u></b></p> <p>In Acts 5 : 34 to 39, a doctor of the Torah, Gamaliel, had given the same advice to the Israelites. If the Lord speaks once and then a second time about behavior to be avoided, actions not to be taken, it's because He wants to warn us about the consequences we could suffer.</p>
<p><b>Romans 8:1</b> <i>"There is therefore now no condemnation for those who are in Christ Jesus."</i></p>	<p><b>Romans 8:1</b> <i>" There is therefore now no condemnation for those who are in Mashiah Yehoshua, <b>who walk not according to the flesh but according to the Spirit.</b> "</i></p>	<p><b><u>who walk, not according to the flesh.</u></b></p> <p>This verse states that condemnation remains for those who walk according to their flesh. To say that there is simply no more condemnation, without bringing this information to the attention of readers of the Word, is a lie that leads to hell.</p>
<p><b>Romans 14:9</b> <i>"For Christ died <b>and lived</b> that he might have dominion over both the dead and the living."</i></p>	<p><b>Romans 14:9</b> <i>" For this is why Mashiah died, <b>and he has risen</b>, and lived again, that he might have</i></p>	<p><b><u>he has risen</u></b></p> <p><b>Have lived:</b> It's the fact to have existed.</p> <p><b>To rise:</b> To come back to life,</p>

	<i>dominion over the dead and over the living."</i>	to be alive again after having died.
<b>1 John 4:3</b> "- and every spirit that confesses not Jesus is not of God; it is that of antichrist, whose coming you have heard, and now is already in the world."	<b>1 Yohanan 4:3</b> " and every spirit that does not confess that Yehoshua Mashiah <b>came in the flesh</b> is not of Elohim: it is that of the Anti- Mashiah, of whom you have heard that he is coming, and now he is already in the world."	<b><u>come in the flesh</u></b> Yohanan's passage is about recognizing that Yehoshua has materialized. It does not refer to confessing Yehoshua (Jesus), since many religions confess this Name but yet they do not come from Elohim. Indeed, there is also a false Yehoshua.

### III/ REPEATING WORDS

Originally, in Hebrew writing, word repetition was used to emphasize something in the text. It could support a specific fact, convey an emergency or danger, or indicate and reinforce emotion. What's more, as stated in the preface, the repetition of certain expressions highlights a truth that, without a second occurrence, would not have been perceived. Indeed, Elohim speaks once and twice to warn humans (Iyov (Job) 33:14). *"If the dream was twice repeated to Pharaoh, it is because the word is firmly established on the part of Elohim, and Elohim hastens to fulfill it."* (Bereshit (Genesis) 41:32). However, the majority of Bibles based on minority texts have done away with this recurrence of words. For example, considering that the

repetition of the verb to eat (*akal* in Hebrew) sounded wrong in the passage from Bereshit chapter 2 to verse 16, this locution was translated by the verb to may. The translators have thus erased the emphasis attached to Yehoshua's order. Only the Bible by André Chouraqui, of Israeli origin, respects this reiteration, which also makes the Lord's words clearer when he was on Earth. Indeed, as a Jewish man, Yehoshua was able to say, for example, "Amen, amen". In so doing, He challenged human beings, who have two ears to listen, to take on to obey what he said.

<b>Comparison with different versions</b>			<b>Meaning of modified and/or deleted terms</b>
<b>Martin 1744</b>	<b>Louis Segond 1910</b>	<b>BYM 2023</b>	
<b>Genesis 2:16</b> " (...) <i>You will eat freely of every tree in the garden.</i> "	<b>Genesis 2:16</b> " <i>You may eat of all visit garden trees (...)</i> "	<b>Bereshit 2:16</b> " <i>YHWH Elohîm gave this command to the human being, saying: <b>You will eat, you will eat of every tree in the garden.</b></i> "	The repetition of the word "will eat", <i>akal</i> in Hebrew, marks Elohîm's insistence on the order given. It has been replaced by freely in the Martin version and may in the Louis Segond version.
<b>Genesis 2:17</b> " (... ) <i>for from the day you eat of it, <b>you will die of death.</b></i> "	<b>Genesis 2:17</b> " (...) <i>but you shall not eat from the tree of the knowledge</i>	<b>Bereshit 2: 17</b> " <i>But as for the tree of knowledge of what is good or bad, you shall not eat of it, for</i>	The term means literally "dead", <i>muwth</i> in Hebrew. It is used twice in succession in this passage. The Lord warns of what

	<i>of good and evil, for the day when you will eat you will die</i> "	<i>in the day that you eat of it you will die, you will die."</i>	happens to every human being who practices sin: <b>spiritual death followed by physical death.</b> <sup>122</sup>
--	--	---	---

## IV/ RESTORING EXPRESSIONS IDIOMATIC

### 1. Definition

An idiomatic expression is a language's unique way of speaking. In English, for example, it's common to use the expression "to have a hair in the hand" to evoke laziness. This type of Hebraic cultural expression can be found throughout the Scriptures. This is particularly the case with expressions such as "*Kings of kings*", "*Lord of lords*", "*Saints of saints*", "*Songs of songs*", which emphasize the supreme character of something or someone in its category. Louis Segond has indeed kept certain expressions, but unfortunately modified others. What's more, if the meaning in English is the same, or remains very close to the Hebrew expression, there's no need to modify it, since this change adds nothing to the reader's understanding.

<sup>122</sup> Apokalupsis 2:11, 20:12 to 15

## 2. Other examples

BYM 2023	Explications
<i>Expressions that have not been modified</i>	
<p><b>Bereshit (Genesis) 4:1</b> <i>"Adam knew Chavvah his wife. She became pregnant and bore Qayin."</i></p>	<p>To know in this context does not mean to be able to identify someone or something, but to have sexual relations with someone.</p>
<p><b>Bereshit 24:2</b> <i>"Abraham said to his servant, the elder of his house, who governed all that was his: Please <b>put your hand under my thigh</b> "</i></p>	<p>It's not an expression as such, but a symbol linked to an oath, like raising the right hand, placing it on the heart or on the Bible in Western culture. According to Jewish tradition, it is also a sign of obedience and submission to authority. Henceforth, it is no longer necessary to take an oath (Yaacov {James} 5:1 2). Our words must carry the weight of an oath: yes must mean yes, and no must mean no.</p>
<p><b>Shemot (Exodus) 32:9</b> <i>"YHWH again said to Moshe: I have looked upon this people, and behold, they are a people <b>stiff-necked.</b>"</i></p>	<p>To have a stiff neck means not to incline one's ear, to be proud, to harden oneself in evil like an indocile animal.</p>

<b>Yehoshua (Joshua) 23:14</b> <i>"Behold, I am going today the way of all the earth. (...)"</i>		Hebrew culture also employs many euphemisms to soften things that are unpleasant to talk about. Going the way of the whole Earth or lying down with your fathers simply means dying.
<b>2 Melakhim (Kings) 15:7</b> <i>"Azaryah slept with his fathers and was buried with his fathers in the city of David, his son, reigned in his place."</i>		
<b>Vayiqra (Leviticus) 18:6</b> <i>"No man, no man shall approach any flesh of his near kin to uncover her nakedness."</i>		
<i>Expressions that have not been modified</i>		
<b>Genesis 5:32</b> <i>"Noah, five hundred years old begat Shem, Ham and Japheth."</i>	<b>Bereshit 5: 32</b> <i>"Noah was son of 500 years, Noah begat Shem, Ham and Yepheth."</i>	An expression that simply means to be old.  This personification also allows us to understand that time (number of years) acts as an individual, generating the seniority of human beings.
<b>Genesis 12:5</b> <i>"Abram was seventy-five years old when he went out from Haran."</i>	<b>Bereshit 12: 5</b> <i>"(...) Abram was 75 years old when he went out from Charan."</i>	

<p><b>Ezekiel 3:13</b>  <i>"Their wings were joined together (...)."</i></p>	<p><b>Yehezkel (Ezekiel) 1:9</b>  <i>"Wings together, the woman towards <b>her sister.</b>"</i></p>	<p>The bond of filiation established between the wings by this expression refers to a very important indication: the harmony, attachment, communion that sustains the brotherly relationship in the Lord and which was already spoken of in the Old Covenant through this image.</p>
--	---	--

## CHAPTER 5

### OTHER CORRECTIONS

#### I/ CORRESPONDENCE BETWEEN PROPHECIES

The correspondence between biblical prophecies has often been blurred in various translations. In the book of 2 Shemuel (Samuel), chapter 22, verse 3, David calls YHWH " *the Horn of Salvation*". And this title is attributed to Yehoshua in Loukas (Luke) chapter 1 in verse 69 by Zekaryah<sup>123</sup>: " *Blessed be the Lord, the Elohîm of Israel, for that he has visited and accomplished the redemption of his people, and for that **he has raised up for us the horn of salvation in the house of David, his servant (...).***"

Some translators have unfortunately translated these two passages differently, erasing the correspondence between the two books or prophets. This is the case with Louis Segond who, rather than translating the passage literally, preferred to proceed with an interpretation. It is then that " *the Horn of Salvation* " spoken of by David in the book of 2 Shemouél chapter 22 in verse 3 becomes "... *the strength that saves me, ...*" and this same "*Horn of Salvation*" that was raised, according to the passage from Loukas chapter 1 in verse 69, becomes " *mighty Savior ...*". The Greek word that Louis Segond translates as "mighty" is *keras*, which means "horn". Everywhere else, this word has been translated as "horn" and the only place it has

<sup>123</sup> Zachariah



been translated as "mighty" is Loukas chapter 1 in verse 69. So there's a break between the prophecies. This correspondence is essential, because the words that have been removed and/or replaced carry a meaning that is necessary for the edification of the Lord's children. Indeed, in the tabernacle, YHWH had provided the altar with four horns. These horns played an essential role in propitiating the sins of the people during sacrifices. They therefore contributed to the salvation of the people. They also allowed anyone who had committed a sin worthy of death to ask for mercy and be delivered. To do this, the condemned man had to grasp the horns of the altar in the hope of saving his life<sup>124</sup>.

Remember that it is essential to re-establish this link between prophecies, because it is also proof that they are inspired by Elohim : "*All Scripture is inspired by Elohim and useful for doctrine, for conviction, for correction, for education in righteousness, so that the man of Elohim be complete, accomplished for every good work.*" (2 Timotheos (Timothy) 3:16). Indeed, who can establish such continuity with precision, over such an extended period of time, if not the Creator Himself, behind His Word to accomplish it?

*"(...) So is my word that goes forth from my mouth: **it does not return to me without effect**, without having accomplished what I desire and brought to success the thing for which I sent it."* (Yesha'yah (Isaiah) 55:11).

<sup>124</sup> 1 Melakhim (Kings) 1:50 to 53

Finally, the prophecy of 2 Shemuel (Samuel) chapter 22 verse 3 and Loukas (Luke) chapter 1 verse 69 confirm the divinity of our Lord Yehoshua ha Mashiah. He himself is YHWH, the Elohim of Israel, the Creator of heaven and earth, the Father Almighty. To be more precise, in prophetic language, the horn is highly symbolic. It represents kings and kingdoms<sup>125</sup>. In the Bible, horns have various meanings: authorities (kings, presidents, princes, emperors), kingdoms, strength. Thus, the Horn of Salvation is a title of the Mashiah that highlights his Kingship and deliverance. He is the King who brings salvation, deliverance and restoration. In Loukas chapter 11 verse 20 the Lord said to the Jews *"But if I cast out demons by the finger of Elohim, then the Kingdom of Elohim has come to you."* So when the King arrives somewhere, demons are cast out and hearts are transformed.

Examples of breaks between prophecies

<b>A break between prophecies</b> Louis Segond version 1910	<b>Literal translation</b> Version BYM 2022	<b>Meaning of terms modified and/or deleted</b>
<b>2 Samuel 22:3</b> <i>"God is my rock, where I find shelter, My shield and <b>the strength that saves me</b>, My high tower and my refuge. O my</i>	<b>2 Shemuel 22:3</b> <i>"Elohim is my Rock, where I take refuge, my shield and <b>the horn of my salvation...</b> "</i> <b>correspondence with</b>	<b><u>Horn</u></b> In Hebrew, <i>qeren</i> means "horn" in the literal sense and strength in the

<sup>125</sup> Daniye'l (Daniel) 7:24; 8 : 20-22; Apokalupsis (Revelation) 17:12 ; Devarim (Deuteronomy) 33:17

<p><i>Savior! you protect me from violence".</i></p> <p><b>Break with</b></p> <p><b>Luke 1:69</b> <i>"because he has raised up for us a <b>mighty</b> Savior in the house of David."</i></p>	<p><b>Loukas 1:69</b> <i>"and that he raised up for us <b>the horn of salvation</b> in the house of David."<sup>126</sup></i></p>	<p>figurative sense.</p> <p>In Greek <i>keras</i>.</p>
<p><b>1 Samuel 2:10</b> <i>"The enemies will tremble; he will thunder against them from heaven; the LORD will judge the ends of the earth. He will give power to his king, And raise up the <b>strength</b> of his <b>anointed</b>. "</i></p> <p><b>Break with</b></p> <p><b>1 Corinthians 10:9</b> <i>"Let us not tempt the <b>Lord</b> as some tempted, who perished by serpents"</i></p>	<p><b>1 Shemuel 2:10</b> <i>"Those who contest with YHWH will be broken. From the heavens, he will hurl his thunder on each of them. YHWH will judge the ends of the earth. And he will give strength to his King, and raise the <b>horn</b> of his <b>Mashiah</b>. "</i></p> <p><b>correspondence with</b></p> <p><b>1 Corinthians 10:9</b> <i>"And let us not tempt the <b>Mashiah</b> as some of them tempted him and were destroyed by the snakes."</i></p>	<p><b><u>Mashiah</u></b></p> <p>In Hebrew, <i>mashiyach</i> means "anointed", "he who is the anointed". In Greek, the literal translation of Christos is <i>mashiyach</i>.</p> <p>Remember that Louis Segond did not believe in the divinity of Yehoshua. By translating Christos as Lord, he has therefore mistranslated what Paulos was saying: namely Mashiah.</p>

<sup>126</sup> See also Tehilim (Psalms) 18 : 3

<p><b>Isaiah 9:5</b> " For unto us a child is born, unto us a son is given; And dominion shall rest upon his shoulder; <b>Wonderful</b>, Counselor, Mighty God, Everlasting Father, Prince of Peace shall they call him ."</p> <p><b>Break with the <u>meaning of</u></b></p> <p><b>Mark 16:17</b> "Here are the miracles which will accompany those who believe: in my name, they will cast out demons, they will speak with new tongue;"</p>	<p><b>Yesha'yah 9:5</b> "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: they shall call his name. <b>Miracle</b>, Counsellor, El Gibbor, Father of eternity, Prince of peace".</p> <p><b>Matching meaning with</b></p> <p><b>Markos 16:17</b> "And these are the <b>signs</b> that will closely follow those who believe: they will cast out demons in my Name, they will speak with new tongues (...)."</p>	<p><b><u>Miracle</u></b></p> <p>The Hebrew word <i>pele'</i> means "miracle". To translate the word correctly, we need to take into account what Yehoshua spoke about on Earth.</p> <p><b><u>Sign</u></b></p> <p>According to the Robert, a thing perceived that allows one to conclude to the existence or truth (of another thing).</p>
<p><b>John 4:25</b> "The woman said to him: I know that the Messiah must come (he who is called <b>Christ</b>) (...)"</p> <p><b>Break with t</b></p> <p><b>Isaiah 61:1</b> "The Spirit of the Lord, God is upon me, For the Lord has <b>anointed</b> to bring good tidings to the</p>	<p><b>Yohanah 4:25</b> "The woman replied: I know that the Mashiah is coming, the one called the <b>Anointed One</b> (...)"</p> <p><b>Correspondence with</b></p> <p><b>Yesha'yah 61:1</b> "The Spirit of Adonai YHWH is upon me, for YHWH has <b>anointed</b> to bring good news to the afflicted. He has sent me to heal the</p>	<p><b><u>Anointed</u></b></p> <p>The Greek word <i>Christos</i> means "Christ" but also "Anointed".</p> <p>At that time, the Samaritans, their fathers, knew the Mashiah by his name "Christos"; they had heard the prophets</p>

<p><i>afflicted; He has sent me to heal the brokenhearted, To proclaim liberty to the captives, And deliverance to the prisoners "</i></p>	<p><i>brokenhearted, to proclaim liberty to the captives, and the opening of the prison to the prisoners"</i></p>	<p>Speak of the "Anointed One". By restoring this translation, we better understand to whom the Samaritan woman was referring.</p>
<p><b>John 7:38</b> <i>"He that believes on me, out of his <b>bosom</b> shall flow rivers of living water as the Scripture says."</i></p> <p><b>Break with</b></p> <p><b>Isaiah 44:3 to 4</b> <i>"For I will pour waters on the thirsty ground, And streams on the parched land; I will pour out my spirit on <b>your race</b> and my blessing on <b>your offspring</b>. They shall grow as among the grass, Like willows by the streams of water."</i></p>	<p><b>Yohanan 7:38</b> <i>"He who believes in me, as the Scripture has said, rivers of living water will flow from his <b>belly</b>. "</i></p> <p><b>Correspondence with</b></p> <p><b>Yesha'yah 44:3 to 4</b> <i>"For I will pour water on the thirsty, and rivers on the dry land. I will pour out my Spirit upon <b>your posterity</b> and my blessing upon <b>your descendants</b>. They will sprout among the grass, like willows by the streams of water."</i></p>	<p><b><u>Posterity (belly)</u></b></p> <p><i>Koilia</i> in Greek means firstly "the whole belly, the whole cavity", but also "the uterus, the place where the fetus is conceived and nurtured until the birth". This word therefore refers to posterity, to begetting.</p>

<p><b>1 John 4:10</b> <i>"And this love consists, not in that we have loved God, but in that he has loved us and sent his Son as the <b>atoning victim</b> for our sins."</i></p> <p><b>Break with</b></p> <p><b>Psalms 79:9</b> <i>"Help us, O God of our salvation, for the glory of your name! Deliver us, and <b>forgive</b> our sins, for your name's sake!"</i></p>	<p><b>1 Yohanan 4:10</b> <i>"In this is love, not that we loved Elohim, but that he loved us, and sent his Son as a <b>propitiation</b> for our sins."</i></p> <p><b>Correspondence with</b></p> <p><b>Tehilim 79:9</b> <i>"Elohim of our deliverance! help us for the sake of the glory of your Name and deliver us! Make the <b>propitiation</b> for our sins for your Name's sake!"</i></p>	<p><b><u>Propitiation</u></b></p> <p>The Greek word <i>hilasmos</i> means "an appeasement, a propitiation".</p> <p>The mercy seat was a golden plate on top of the Ark of the Covenant. The high priest sprinkled it 7 times on the day of atonement to symbolically reconcile YHWH and his people.</p>
<p><b>1 John 2:20</b> <i>"As for you, you have received the anointing from <b>him who is holy</b> and you all have knowledge."</i></p> <p><b>Break with</b></p> <p><b>Isaiah 40:25</b> <i>"To whom will you compare me, that I may be like him? Said <b>the Holy</b>. "</i></p>	<p><b>1 Yohanan 2:20</b> <i>"And you have the anointing from the of <b>the Holy</b>, and you know all things."</i></p> <p><b>Correspondence with</b></p> <p><b>Yesha'yah 40:25</b> <i>"Whom will you make me like, and to whom shall I be equal?" says <b>the Holy</b>. "</i></p>	<p><b><u>The Holy</u></b></p> <p>"Holy" is one of Elohim's proper nouns. In Louis Segond's version, it has been translated as if it were a simple attribute: the words " <i>he who is</i> " have been added and do not appear in the Greek text.</p> <p>Yehoshua is <b>the Holy One !</b></p>

<p><b>John 8:24</b> " (...) <i>for if you do not believe what <b>I am</b> you will die in your sins.</i>"</p> <p><b>Break with</b></p> <p><b>Exodus 3:14</b> "God said to Moses: <b>I am he who is.</b> And he added: Thus you will answer the children of Israel: He who calls himself <b>I am</b> has sent me to you."</p>	<p><b>Yohanan 8:24</b> " (...) <i>For if you do not believe that <b>I am</b>, ye shall die in your sins.</i>"</p> <p><b>Correspondence with</b></p> <p><b>Shemot 3:14</b> "Elohîm said to Moshe: <b>I AM WHO I AM.</b> He also said: Thus shalt thou say to the children of Israel: <b>I AM</b> has sent me to you."</p>	<p><b><u>I am</u></b></p> <p>With this translation, we understand that it was Yehoshua who revealed himself to Moshe (Moses) by speaking in the burning bush. The word "what" in Louis Segond's version is absent from Greek writings.</p>
<p><b>2 Corinthians 12:9</b> " (... ) <i>I will therefore much more gladly glory in my weaknesses, power of Christ rests upon m.</i>"</p> <p><b>Break with</b></p> <p><b>Revelation 7:15</b> " (... ) <i>He who sits on the throne will pitch his tent over them.</i>"</p>	<p><b>2 Corinthians 12:9</b> " (...) <i>I will therefore most gladly rather glory in my weaknesses, that the power of the Mashiah <b>pitch his tent</b> over me.</i>"</p> <p><b>Correspondence with</b></p> <p><b>Apokalupsis 7:15</b> " (... ) <i>And he who sits on the throne will <b>pitch his tent</b> over them.</i>"</p>	<p>The word <i>episkenoo</i> means "to <b>fix a tent or dwelling on</b>". This translation and harmonization enables from understand that during his lifetime, Paulos wanted the Mashiah, who sits on the throne, to fix his tent on him. Yehoshua is indeed the one who sits on the throne.</p>

Mattithyah's (Matthew) passage chapter 24 verse 12 is translated in many versions of the Scriptures as: *"And because iniquity will increase, the charity of the many will grow cold."* Now, we're talking about "violating the Torah". Christians don't necessarily make the connection between iniquity and violation of the Torah. They are thus kept in ignorance of the crucial importance of changing the law in the installation of the beast system, which not only leads to sin but also incites people to stop obeying laws derived from the Torah.

By impoverishing biblical terms in this way, the very message of the Lord's Gospel is falsified. And yet, behind every word, there is a power that manifests itself. *"For the word of Elohim is living and effective, and more penetrating than any two-edged sword, and piercing even to the division of soul and spirit, and of joints and marrow. And it judges the thoughts and intentions of the heart."* (Hebrews 4:12).

## **II/ THE ORDER OF BOOKS**

The Writings have been classified in the order of Jewish tradition for the Tanakh and in the chronological order of their writing for the Epistles. In addition to the order of the books, the name "Old Testament" has been replaced by the Hebrew acronym "Tanakh".

Indeed, Marcion, a disciple of Simon the Magician, was the first man to collect the writings of Paulos. He rejected the writings from Bereshit (Genesis) to Malakhi (Malachi), saying that these teachings were revealed by Demiurge, the wicked



"god" who, according to him, would be the one of the Old Testament and opposed to the good "god", the one of the New Testament. For good reason: he was Judeophobic and anti-Semitic. So he coined the terms "Old and New Testaments". However, for there to be a will, the death of a testator must be recorded (Hebrew 9:16). Clearly, the animals sacrificed under the Torah have not bequeathed anything to human beings. As the Old Covenant was not a testament, we cannot speak of a "New Testament" either, but rather of a New Covenant. Since Yehoshua has given us an inheritance, which is eternal life<sup>127</sup>, the New Covenant is called the "Testament of Yehoshua" in this version.

Alas, most translators of the Word have been influenced by Marcion's doctrine. They have thus blurred the correspondence between the TaNaKh and the writings of the New Covenant, particularly certain prophecies.

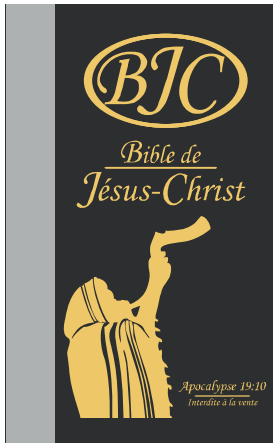
To be precise, with this layout, in the Hebrew texts, the book of Malakhi has only three chapters, whereas in the Louis Segond, Ostervald, Martin or King James versions there are four. This presentation in no way removes the content of the original text, as it is the number of verses within the chapters that has been increased, in order to restore the exact number of chapters. What might appear to be an error is in fact a deliberate choice, designed to give the reader a better understanding of the context and unfolding of biblical prophecy.

<sup>127</sup> Titos (Titus) 3:7

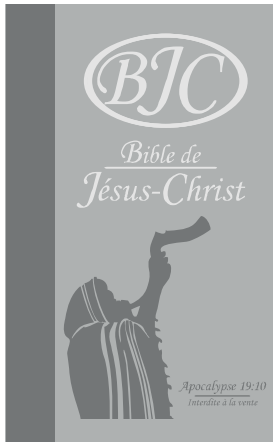
## CONCLUSION

Translating the Sacred Letters is a life's work. Improvements will certainly be made as the Lord enlightens us. I am particularly grateful to Adonai for the magnificent team he has put at my side to further his work. I hope this book has encouraged you to seek out more, not the humans, but the Master of masters, Yehoshua our Savior. Times are particularly difficult, and the Lord is enlightening his children more and more. Millions of saints around the world loudly proclaim the Name of Yehoshua our Elohim. My joy is great, because despite the insults and persecutions, the truth is being proclaimed everywhere, and these people are discovering the Truth. Names such as Elohim, Adonai, Yehoshua or Yeshua, El, Eloah are increasingly proclaimed on networks and in assemblies. My prayer is that humans will worship the One True Savior, Yehoshua ha Mashiah. To Him alone be glory from age to age, amen.

## **THE EDITIONS**



**Edition 2014**  
**The Bible of Jesus-Christ**  
Release date : 12/12/2014  
Number of impressions : 10 344  
Version : imitation leather



**Edition 2015**  
**The Bible of Jesus-Christ**  
Release date : 27/04/2015  
Number of impressions : 10 400  
Version : imitation leather



**Edition 2015**  
**The Bible of Jesus-Christ**  
Release date : 31/10/2015  
Number of impressions : 927  
Version : imitation leather



**Edition 2016**  
**The Bible of Jesus-Christ**  
Release date : 30/11/2016  
Number of impressions : 11 000  
Version : economic



**Edition 2019**  
**The Bible of Yehoshua Mashiah**

Release date : 10/12/2019

Number of impressions : 9 552

Version : economic



**Edition 2021**  
**Bible of Yehoshua Ha Mashiah**

Release date : 29/07/2021

Number of impressions : 10 324

Version : leather



**Edition 2022**  
**Bible of Yehoshua Ha Mashiah**

Release date : 26/10/2022

Number of impressions : 1068

Version : leather

### From the same author...

- *The Call*, 2002 Edition.
- *Call to Ministry*, 2005 Edition.
- *Foreign fire in churches*, 2006 Edition.
- *Church influential or influenced*, 2007 Edition.
- *The Captivity of the Gospel*, 2009 Edition (translated into English, Haitian Creole, German, Arabic, Lingala, Italian and Romanian).
- *Pastor or company director*, 2010 Edition (translated into English, Spanish, Portuguese, Italian, Romanian and Swedish).
- *Bible prophecy: the war between the two posterities*, 2011 Edition.
- *In the hands of the potter*, 2012 Edition (translated into English, German and Romanian).
- *In the hands of the potter*, New Edition 2012.
- *The wheat and the tares*, 2012 Edition (translated into Arabic, Italian and Romanian).
- *The wheat and the tares*, New Edition 2012.
- *The Spirit of Jezebel*, 2012 Edition (translated into English).
- *Church influential or influenced*, 2013 Edition (translated into Mandarin, Italian and Romanian).
- *Church influential or influenced*, Reissue 2013.
- *Fruits of the Spirit*, 2013 Edition (translated into English and Portuguese).

- *Fruits of the Spirit*, New Edition 2013.
- *The Church of Laodicea*, 2014 Edition (translated into Romanian).
- *The Church of Laodicea*, New Edition 2014.
- *Walking with Elohim*, 2017 Edition (translated into English and Macedonian).
- *Yehoshua Mystery Revealed*, 2017 Edition (translated into English).
- *Walking with Elohim*, New Edition 2018 (translated into Macedonian).
- *The separation between the posterity of Yitzhak and Yishmael*, Edition 2021.
- *Faith*, 2022 Edition.
- *The animality of the human being*, Edition 2022.
- *Grace*, Edition 2022.
- *Knowing your identity and position in Mashiah*, Edition 2023.
- *The double mouth?* Edition 2023.
- ***The Bible of Yehoshua Mashiah (BYM): Why this translation?* Edition 2024.**

## Coming soon...

- *Time thieves*
- *Mashiah's letters*
- *The cross*
- *Spiritual warfare*
- *Elohîm's language*
- *Congo*
- *Yehoshua Mystery Revealed, New Edition*
- *The call to ministry, New Edition*
- *The captivity of the Gospel, New Edition*
- *The Spirit of Jezebel, New Edition*
- *The two horns of Daniye'l*
- *Idolatry*
- *The trinity*
- *Father's Name*



Contact details:

ANJC PRODUCTIONS

24 rue Charles Fourier

91000 Évry

Email : [Contact@tv2vie.org](mailto:Contact@tv2vie.org)

Website: [www.tv2vie.org](http://www.tv2vie.org)