Short Comments on the NT in Adamic

A pure language

It is the purpose of transliterating the Hebrew NT into Adamic to facilitate learning the language of Adamic. Even with the shortcomings of being a translation rather than original Bible text like the Hebrew OT, the text can provide insight into this language, since there is an abundance of translations of the text in different languages and many reference works.

Zephaniah 3:9:
"For at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name [of] Iouo and serve him with one accord." (ESV, own translation: "[of] Iouo").

It is the belief of the author that this pure language will be Adamic and that Hebrew pronounced in the Adamic way will be this language or at least an approximation of it.

For the final version of the NT in Adamic, all impurities due to erroneous translation and transliteration, omissions, additions and other alterations of the Bible text etc. will have been removed by Iouo God in the future.

With his Name Iouo being the most important part of the Bible and the most important word in Adamic, it will also be restored in the NT.

Restoring God's Name Iouo to the NT

For the time being, the translations into Hebrew already provide several instances of restoration of the Name. But there also occurred some errors in this process or sometimes the translators were apparently overly eager to use the Tetragrammaton.

In order not to share the responsibility for these mistakes, all occurrences of the Tetragrammaton have been marked with footnotes. The Tetragrammaton has been marked gray or even stroke out to denote occurrences where the use by the translator appears to be unlikely, inappropriate or even false. Occurrences of likely use of the Tetragrammaton are not marked gray or stroke out.

Footnotes containing references to the OT point to the strongest evidence. Others contain references to other translations of the NT mainly into Hebrew but also into other languages, where versions of the Tetragrammaton have been used, serving as witnesses for the usage. And other footnotes explain the reasons, why the usage of the Tetragrammaton is questionable or deemed false.

It is the belief of the author that the Name Iouo should be also restored to many other places in the NT. At the moment, absolute evidence for these occurrences is not available.

But when ADNI (Hebrew: אדני, Greek: κυριος) or ALOIM (Hebrew: אלהים, Greek: θεος) is used in the text, one should consider the option that the Tetragrammaton might have been used there originally (providing that the context does not make it clear that someone else than God is meant, e.g. Jesus).

Purifying the language and the text of the Bible might also include the names of other persons, especially Jesus.

Short Comments on the NT in Adamic

Rendering of the name of Jesus

The name of Jesus has been handed down as Ἰησοῦς in the Greek original text of the NT. But when translating the NT into Hebrew, the problem arises of transliterating this hellenized name back into Hebrew/Aramaic. As Delitzsch, translators generally chose to render Jesus as ישוע (Adamic: IJUE). But when reading the NT in Adamic, one should bear in mind that Jesus in the original just as well may have been יהושע (Adamic: IOUJE).

ישוע (IJUE) is a short variant of Joshua (יהושע=IOUJE). It is either a Hebrew variant or a version that developed under Aramaic influence. The name Joshua (יהושע=IOUJE) contains a part of the Tetragrammaton and can be translated as "Iouo - a saving cry" or as "Iouo saves" and "Iouo is salvation". It is generally agreed that ישוע (IJUE) retains the meaning of the full form and points to help from Iouo God. But some translate ישוע (IJUE) merely as "He saves". Therefore the reference to God's Name Iouo is much weaker in the short version.

In the OT, the name Joshua is usually spelled יהושע (IOUJE) (218 instances). A very rare prolonged version יהושוע (IOUJUE) is used in Dt 3:21 and Jgs 2:7. Only in some books written after the Babylonian exile (Ezra, Nehemiah, Chronicles) the short variant ישוע (IJUE) appears. In 28 instances it is used for persons of that era, namely Joshua the High Priest and other priests. But the same persons are depicted with the full version יהושע (IOUJE) in Haggai and Zechariah which were also written at that time. Moses' successor Joshua, the son of Nun, is commonly spelled יהושע (IOUJE) and there is only one single instance (Neh. 8:17) where the short version is used for him. Chronicles uses the short version for the High priest Joshua and other priests but does indeed use the original version יהושע (IOUJE) when referring to Joshua, son of Nun. Therefore the contracted variant of Joshua is only used scarcely in the OT and along with the full version. It has not replaced the original version in the OT.

The Greek transliteration of Jesus Ἰησοῦς is apparently derived from the short version. But since the very same transliteration is used for Joshua, son of Nun (Cf. Acts 7:45, Heb 4:8) this can not be used as an argument for the short version as a Hebrew transliteration of Jesus.

In the academic discussion the variant ישוע (IJUE) is preferred, but the full version (יהושע=IOUJE) is not being ruled out. Inscriptions found in Palestine that stem of the time after the Jewish exile in Babylon contain the full version and the shortened version of the name. According to a scholar, the spelling ישוע (IJUE) was widely used in the time of Jesus, especially in Judea. But in Galilee the traditional spelling יהושע (IOUJE) (sometimes יהושוע) was more common.

With the evidence being inconclusive, the author prefers the original spelling יהושע (IOUJE). Statistically, it is the most widely used form in the OT. Chronologically, it is also the original and therefore oldest version. And it also carries a strong reference to God's Name Iouo. Prophecies pointing to Jesus say that he carries God's Name in him (Ex 23:21).