

ONE TORAH FOR ALL

Zerubbabel ben Emunah

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The English Word “O”

In English translations of Scripture and Hebrew siddurs and other religious writings, one finds the English word “O” often in front of a name. Here is an example that should be familiar to us all.

“Hear, O Israel: Jehovah our God is one Jehovah:”

Devarim 6:4 ASV

The problem with the presence of this word in this passage and many other passages is that there is no equivalent from the Hebrew text; it is inserted by the translators. Let us demonstrate.

שְׁמַע יִשְׂרָאֵל | יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

We have selected this passage because of its familiarity to us all. Let us now break this verse down word by word

אֶחָד	יְהוָה	אֱלֹהֵינוּ	יְהוָה	יִשְׂרָאֵל	שְׁמַע
Echad	YHWH	Eloheynu	YHWH	Yisrael	Sh'ma

As you can easily see, there is no equivalent in Hebrew for the English word “O”.

So the question that this presents us with is: why did the translators insert this English word into the text when there was no equivalent to it in the Hebrew text?

To aid in our search for the truth of this word, we need to look at the history of the word “O”, which is different than the word “oh”.

The next page is a photocopy of a page from Noah Webster’s first *American Dictionary of the English Language* published in 1828. On this page, you will see the entry for the letter O.

Notice on the following page, the paragraph from below:

Among the ancients, O was a mark of triple time, from the notion that the ternary or number 3, is the most perfect of numbers, and properly expressed by a circle, the most perfect figure.

What this shows us, is that the ancients highly revered the letter “O” and the sound that it makes. They also associated with it the number three, which was also a highly revered number, as it was intimately associated with their worship of the trinity.

Since the overwhelming majority of translators who worked on the English Bibles we have in circulation today were Trinitarians in doctrine, it should not be surprising to us, to find translations from the original text that favor their doctrine.

The insertion of the word “O” was just such an act of worship and promulgation of their doctrine. Of course, only the properly initiated would truly understand the significance of the presence of this word in the English text.

What comes now before each one of us is, that if we are going to be honest with the Hebrew text and with this evidence, then we should by all means stop using this word in the reading of Scripture and the recitation of prayers. It is a pagan practice in which we should not be involved.

Here is the evidence; now you must pray and choose who you will honor: man or YHWH. It is your choice. May you choose life!

Amein and Amein!

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NUT-SHELL, *n.* The hard shell of a nut; the covering of a kernel.
 2. Proverbially, a thing of little compass or of little value. *L'Estrange.*
NUT-TREE, *n.* A tree that bears nuts.
NUZ/ZLE, *v. t.* [qu. from *nourse*.] To nurse; to foster. [*Vulgar.*]
NUZ/ZLE, *v. t.* [qu. from *nourse* or *noursele*.] To hide the head, as a child in the mother's bosom. *Bailey.*
NUZ/ZLE, *v. t.* [qu. *nourse* or *nestle*.] To nestle; to house as in a nest.
NUZ/ZLE, *v. i.* [qu. from *nose*.] To go with the nose near the ground, or thrusting the nose into the ground like a swine. *Arbuthnot. Pope.*
NYC/TALOPS, *n.* [Gr. *νυκταλωπ*; *νξ*, night, and *ωφ*, the eye.]
 1. One that sees best in the night. *Coles.*
 2. One who loses his sight as night comes on, and remains blind till morning.

NYC/TALOPY, *n.* The faculty of seeing best in darkness, or the disorder from which this faculty proceeds. *Todd.*
 2. In present usage, the disorder in which the patient loses his sight as night approaches, and remains blind till morning.
NYE, *n.* A brood or flock of pheasants.
NYL/GAU, *n.* A quadruped of the genus *Bos*, a native of the interior of India, of a middle size between the cow and the deer. Its body, horns and tail are not unlike those of a bull; the head, neck and legs resemble those of the deer. The color is an ash gray. *Encyc.*
NYPH, *n.* [L. *nympha*; Gr. *νυμφη*.] In mythology, a goddess of the mountains, forests, meadows and waters. According to the ancients, all the world was full of nymphs, some terrestrial, others celestial; and these had names assigned to them ac-

ording to their place of residence, or the parts of the world over which they were supposed to preside. *Encyc. Waller.*
 2. In poetry, a lady.
NYMPH, } Another name of the pupa,
NYMPH/A, } *n.* chrysalis, or aurelia; the second state of an insect, passing to its perfect form.
NYMPHE/AN, *a.* Pertaining to nymphs; inhabited by nymphs; as a *nymphæan* cave. *Faber.*
NYMPH/ICAL, *a.* Pertaining to nymphs. *Pausanias, Trans.*
NYMPH/ISH, *a.* Relating to nymphs; lady-like. *Drayton.*
NYMPH/LIKE, } *a.* Resembling nymphs.
NYMPH/LY, } *a.* *Drayton.*
NYN, [*ne* and *is*.] None is; is not. *Obs. Spenser.*

O

O is the fifteenth letter, and the fourth vowel in the English Alphabet. The shape of this letter seems to have been taken from the circular configuration of the lips in uttering the sound. It corresponds in figure with the Coptic O, and nearly with the Syriac initial and final *vau*, and the Ethiopic *ain*. In words derived from the oriental languages, it often represents the *vau* of those languages, and sometimes the *ain*; the original sound of the latter being formed deep in the throat, and with a greater aperture of the mouth. In English, O has a long sound, as in *tone, hone, groan, cloke, roll, droll*; a short sound, as in *lot, plod, rod, song, lodge*, and the sound of *oo*, or the Italian *u*, and French *ou*, as in *move, prone*. This sound is shortened in words ending in a close articulation, as in *book, foot*. The long sound of O, is usually denoted by *e*, at the end of a word or syllable, as in *bone, lonely*; or by a servile *a*, as in *moan, foal*. It is generally long before *ll*, as in *roll*; but it is short in *doll, toll*, and in words of more syllables than one, as in *folly, volley*. As a numeral, O was sometimes used by the ancients for 11, and with a dash over it, Ö, for 11,000. Among the Irish, O prefixed to the name of a family, denotes progeny, or is a character of dignity; as O'Neil; O'Carrol. Among the ancients, O was a mark of triple time, from the notion that the ternary or number 3, is the most perfect of numbers, and properly expressed by a circle, the most perfect figure. O is often used as an exclamation, expressing a wish. O, were he present. *Dryden.* It sometimes expresses surprise. Shakspeare uses O for a circle or oval. Within this wooden O.

O. S. stands for Old Style.
OAF, *n.* [said to be a corruption of *ouph* or *elf*; a fairy or demon, and to denote a foolish child left by fairies in the place of one of better intellects which they steal. *Johnson.*]
 1. A changeling; a foolish child left by fairies in the place of another. *Drayton.*
 2. A dolt; an idiot; a blockhead.
OAFISH, *a.* Stupid; dull; doltish. [*Little used.*]
OAFISHNESS, *n.* Stupidity; dullness; folly. [*Little used.*]
OAK, *n.* [Sax. *ac, æc*; D. *eik* or *eikboom*; G. *eiche* or *eichbaum*; Sw. *ek*; Dan. *eegetræe*, oak-tree. It is probable that the first syllable, *oak*, was originally an adjective expressing some quality, as hard or strong, and by the disuse of *tree*, *oak* became the name of the tree.]
 A tree of the genus *Quercus*, or rather the popular name of the genus itself, of which there are several species. The white oak grows to a great size, and furnishes a most valuable timber; but the live oak of the United States is the most durable timber for ships. In Hartford still stands the venerable *oak*, in the hollow stem of which was concealed and preserved the colonial charter of Connecticut, when Sir E. Andros, by authority of a writ of quo warranto from the British crown, attempted to obtain possession of it, in 1687. As it was then a large tree, it must now be nearly three hundred years old.
OAK-APPLE, *n.* A kind of spongy excrescence on oak leaves or tender branches, &c. produced in consequence of the puncture of an insect. It is called also oak leaf gall, or gall-nut. *Bacon. Encyc.*
OAKEN, *a.* *o'kn*. Made of oak or consisting of oak; as an *oaken* plank or bench; an *oaken* bower. *Milton.*
 2. Composed of branches of oak; as an *oaken* garland. *Addison.*

OAKENPIN, *n.* An apple; so called from its hardness. *Mortimer.*
OAKLING, *n.* A young oak. *Evelyn.*
OAKUM, *n.* [Sax. *acemba, æcumbe*, tow. The latter part of the word may be Sax. *comb*, a comb.]
 The substance of old ropes untwisted and pulled into loose hemp; used for calking the seams of ships, stopping leaks, &c. That formed from untarred ropes is called white oakum.
OAKY, *a.* [from *oak*.] Hard; firm; strong. *Hall.*
OAR, *n.* [Sax. *ar*; Sw. *åra*; Norm. *ouer*.] An instrument for rowing boats, being a piece of timber round or square at one end, and flat at the other. The round end is the handle, and the flat end the blade. *To boat the oars*, in seamanship, to cease rowing and lay the oars in the boat. *To ship the oars*, to place them in the rowlocks. *To unship the oars*, to take them out of the rowlocks. *Mar. Dict. Pope.*
OAR, *v. i.* To row. *Shak.*
OAR, *v. t.* To impel by rowing.
OARY, *a.* Having the form or use of an oar; as the swan's *oary* feet. *Milton. Addison.*
OAST, } [*qu. æsta*, or *L. ustus*.] A kiln to
OST, } *n.* dry hops or malt. *Mortimer.*
OUST, }
OAT, *n.* [Sax. *ate*, oat or cockle, darnel; Russ. *oves* or *ovetzi*.]
 A plant of the genus *Avena*, and more usually, the seed of the plant. The word is commonly used in the plural, *oats*. This plant flourishes best in cold latitudes, and degenerates in the warm. The meal of this grain, *oatmeal*, forms a considerable and very valuable article of food for man in Scotland, and every where oats are excellent food for horses and cattle.
OAT-CAKE, *n.* A cake made of the meal of oats. *Peacham.*

