

בראשית Bereshit

(Genesis)

CHAPTER 1

- 1 In the beginning Elohim created the heaven and the earth.
- 2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Elohim hovered over the face of the waters.
- 3 And Elohim said: 'Let there be light.' And there was light.
- 4 And Elohim saw the light, that it was good; and Elohim divided the light from the darkness.
- 5 And Elohim called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.
- 6 And Elohim said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'
- 7 And Elohim made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.
- 8 And Elohim called the firmament Heaven. And there was evening and there was morning, a second day.
- 9 And Elohim said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.
- 10 And Elohim called the dry land Earth, and the gathering together of the waters called He Seas; and Elohim saw that it was good.
- 11 And Elohim said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.
- 12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and Elohim saw that it was good.
- 13 And there was evening and there was morning, a third day.
- 14 And Elohim said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons¹, and for days and years;
- 15 and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.
- 16 And Elohim made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.
- 17 And Elohim set them in the firmament of the heaven to give light upon the earth,
- 18 and to rule over the day and over the night, and to divide the light from the darkness; and Elohim saw that it was good.
- 19 And there was evening and there was morning, a fourth day.
- 20 And Elohim said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

¹ MOEDIM literally "set times". This is also the word used for "feasts".

21 And Elohim created the great sea-creatures, and every living creature that creeps, with which the waters swarmed, after its kind, and every winged fowl after its kind; and Elohim saw that it was good.

22 And Elohim blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.'

23 And there was evening and there was morning, a fifth day.

24 And Elohim said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

25 And Elohim made the beast of the earth after its kind, and the cattle after their kind, and every thing that creeps upon the earth after its kind; and Elohim saw that it was good.

26 And Elohim said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.'

27 And Elohim² created man in His own image, in the image of Elohim created He him; male and female created He them.

28 And Elohim blessed them; and Elohim said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creeps upon the earth.'

29 And Elohim said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed-- to you it shall be for food;

30 and to every beast of the earth, and to every fowl of the air, and to every thing that creeps upon the earth, wherein there is a living soul, I have given every green herb for food.' And it was so.

31 And Elohim saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

CHAPTER 2

1 And the heaven and the earth were finished, and all the host of them.

2 And on the sixth day³ Elohim finished His work which He had made; and He rested on the seventh day from all His work which He had made.

3 And Elohim blessed the seventh day, and hallowed it; because that in it He rested from all His work which Elohim in creating had made.

4 These are the generations of the heaven and of the earth when they were created, in the day that YHWH Elohim made earth and heaven.

5 No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for YHWH Elohim had not caused it to rain upon the earth, and there was not a man to till the earth;

6 but there went up a mist from the earth, and watered the whole face of the earth.

7 Then YHWH Elohim formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul.

² Targum Onkelos "the Word of YHWH"

³ The Samaritan Pentateuch; Aramaic Peshitta and Greek LXX all have "sixth day", while the Masoretic Text has "seventh day". The passage has not survived in any of the Dead Sea Scroll manuscripts. "sixth day" fits the context better than "seventh day".

- 8 And YHWH Elohim planted a garden eastward, in Eden; and there He put the man whom He had formed.
- 9 And out of the earth made YHWH Elohim to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.
- 10 And a river went out of Eden to water the garden; and from there it was parted, and became four heads.
- 11 The name of the first is Pishon; that is it which compasses the whole land of Havilah, where there is gold;
- 12 and the gold of that land is good; there is bdellium and the onyx stone.
- 13 And the name of the second river is Gihon; the same is it that compasses the whole land of Kush.
- 14 And the name of the third river is Tigris; that is it which goes toward the east of Assyria. And the fourth river is the Euphrates.
- 15 And YHWH Elohim took the man, and put him into the garden of Eden to dress it and to keep it.
- 16 And YHWH Elohim commanded the man, saying: 'Of every tree of the garden you may freely eat;
- 17 but of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat thereof you shall surely die.'
- 18 And YHWH Elohim said: 'It is not good that the man should be alone; I will make him a help meet for him.'
- 19 And out of the earth YHWH Elohim formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.
- 20 And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.
- 21 And YHWH Elohim caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs⁴, and closed up the place with flesh instead thereof.
- 22 And the rib⁵, which YHWH Elohim had taken from the man, made He a woman, and brought her unto the man.
- 23 And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman⁶, because she was taken out of Man.'
- 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.
- 25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 3

1 Now the serpent was more subtle than any beast of the field which YHWH Elohim had made. And he said unto the woman: 'Yes, has Elohim said: You shall not eat of any tree of the garden?'

⁴ Or "sides"

⁵ Or "side"

⁶ There is a wordplay in the Hebrew here. The Hebrew word for "woman" is ISHAH and the word for "man" is ISH. While ISHAH (woman) sounds like ISH (man) it actually comes from another root meaning "to be soft".

Genesis 3:2

2 And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat;

3 but of the fruit of the tree which is in the midst of the garden, Elohim has said: You shall not eat of it, neither shall you touch it, lest you die.'

4 And the serpent said unto the woman: 'You shall not surely die;

5 for Elohim does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as Elohim, knowing good and evil.'

6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves garments.

8 And they heard the voice of YHWH Elohim walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of YHWH Elohim among the trees of the garden.

9 And YHWH Elohim called unto the man, and said unto him: 'Where are you?'

10 And he said: 'I heard Your voice in the garden, and I was afraid, because I was naked; and I hid myself.'

11 And He said: 'Who told you that you were naked? Have you eaten of the tree, whereof I commanded you that you should not eat?'

12 And the man said: 'The woman whom You gave to be with me, she gave me of the tree, and I did eat.'

13 And YHWH Elohim said unto the woman: 'What is this you have done?' And the woman said: 'The serpent beguiled me, and I did eat.'

14 And YHWH Elohim said unto the serpent: 'Because you have done this, cursed are you from among all cattle, and from among all beasts of the field; upon your belly shall you go, and dust shall you eat all the days of your life.

15 And I will put enmity between you and the woman, and between your seed and her seed; they shall bruise your head, and you shall bruise their heel.'

16 Unto the woman He said: 'I will greatly multiply your pain and your travail; in pain you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.'

17 And unto Adam He said: 'Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying: You shall not eat of it; cursed is the earth for your sake; in toil shall you eat of it all the days of your life.

18 Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field.

19 In the sweat of your face shall you eat bread, till you return unto the earth; for out of it were you taken; for dust you are, and unto dust shall you return.'

20 And the man called his wife's name Havah; because she was the mother of all living.

21 And YHWH Elohim made for Adam and for his wife garments of skins, and clothed them.

22 And YHWH Elohim said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

23 Therefore YHWH Elohim sent him forth from the garden of Eden, to till the earth from whence he was taken.

24 So He drove out the man; and He placed at the east of the garden of Eden the cheruvim, and the flaming sword which turned every way, to keep the way to the tree of life.

CHAPTER 4

- 1 And the man knew Havah his wife; and she conceived and bore Kayin, and said: 'I have gotten a man with the help of YHWH.'
- 2 And again she bore his brother Havel. And Havel was a keeper of sheep, but Kayin was a tiller of the earth.
- 3 And in process of time it came to pass, that Kayin brought of the fruit of the earth an offering unto YHWH.
- 4 And Havel, he also brought of the firstlings of his flock and of the fat thereof. And YHWH had respect unto Havel and to his offering;
- 5 but unto Kayin and to his offering He had not respect. And Kayin was very wroth, and his countenance fell.
- 6 And YHWH said unto Kayin: 'Why are you wroth? and why is your countenance fallen?
- 7 If you do well, shall it not be lifted up? and if you do not well, sin couches at the door; and unto you is its desire, but you may rule over it.'
- 8 And Kayin said unto Havel his brother 'Let us go to the field'⁷. And it came to pass, when they were in the field, that Kayin rose up against Havel his brother, and slew him.
- 9 And YHWH said unto Kayin: 'Where is Havel your brother?' And he said: 'I know not; am I my brother's keeper?'
- 10 And He said: 'What have you done? the voice of your brother's blood cries unto Me from the earth.
- 11 And now cursed are you from the earth, which has opened her mouth to receive your brother's blood from your hand.
- 12 When you till the earth, it shall not henceforth yield unto you her strength; a fugitive and a wanderer shall you be in the earth.'
- 13 And Kayin said unto YHWH: 'My punishment is greater than I can bear.
- 14 Behold, You have driven me out this day from the face of the land; and from Your face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever finds me will slay me.'
- 15 And YHWH said unto him: 'Therefore⁸ whosoever slays Kayin, vengeance shall be taken on him sevenfold.' And YHWH set a sign for Kayin, lest any finding him should smite him.
- 16 And Kayin went out from the presence of YHWH, and dwelt in the land of Nod,⁹ on the east of Eden.
- 17 And Kayin knew his wife; and she conceived, and bore Chanoch; and he built a city, and called the name of the city after the name of his son Chanoch.

⁷ The Masoretic Text and the Dead Sea Scroll Text omit the phrase "'Let us go to the field' leaving the text obviously missing something which was said, however the phrase does appear in the Samaritan Pentateuch, Aramaic Peshitta and Greek LXX.

⁸ Aramaic Peshitta and Greek LXX have "Not so..."

⁹ or "wandering"

- 18 And unto Chanoch was born 'Irada; and 'Irada begot Mechuya'el; and Mechuya'el begot Metusha'el; and Metusha'el begot Lamech.
- 19 And Lamech took unto him two wives; the name of one was 'Adah, and the name of the other Tzilah.
- 20 And 'Adah bore Yaval; he was the father of such as dwell in tents and have cattle.
- 21 And his brother's name was Yuval; he was the father of all such as handle the harp and pipe.
- 22 And Tzilah, she also bore Tuval-Kayin, the forger of every cutting instrument of brass and iron; and the sister of Tuval-Kayin was Na'amah.
- 23 And Lamech said unto his wives: 'Adah and Tzilah, hear my voice; you wives of Lamech, hearken unto my speech; for I have slain a man for wounding me, and a young man for bruising me;
- 24 If Kayin shall be avenged sevenfold, truly Lamech seventy and sevenfold.
- 25 And Adam knew his wife again; and she bore a son, and called his name Shet: 'for Elohim has appointed me another seed instead of Havel; for Kayin slew him.'
- 26 And to Shet, to him also there was born a son; and he called his name Enosh; then began men to call upon the name of YHWH.

CHAPTER 5

- 1 This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made He him;
- 2 male and female created He them, and blessed them, and called their name Adam, in the day when they were created.
- 3 And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Shet.
- 4 And the days of Adam after he begot Shet were eight hundred years; and he begot sons and daughters.
- 5 And all the days that Adam lived were nine hundred and thirty years; and he died.
- 6 And Shet lived a hundred and five years, and begot Enosh.
- 7 And Shet lived after he begot Enosh eight hundred and seven years, and begot sons and daughters.
- 8 And all the days of Shet were nine hundred and twelve years; and he died.
- 9 And Enosh lived ninety years, and begot Kenan.
- 10 And Enosh lived after he begot Kenan eight hundred and fifteen years, and begot sons and daughters.
- 11 And all the days of Enosh were nine hundred and five years; and he died.
- 12 And Kenan lived seventy years, and begot Mahalal'el.
- 13 And Kenan lived after he begot Mahalal'el eight hundred and forty years, and begot sons and daughters.
- 14 And all the days of Kenan were nine hundred and ten years; and he died.
- 15 And Mahalal'el lived sixty and five years, and begot Yared.
- 16 And Mahalal'el lived after he begot Yared eight hundred and thirty years, and begot sons and daughters.
- 17 And all the days of Mahalal'el were eight hundred ninety and five years; and he died.
- 18 And Yared lived a hundred sixty and two years, and begot Chanoch.

- 19 And Yared lived after he begot Chanoch eight hundred years, and begot sons and daughters.
- 20 And all the days of Yared were nine hundred sixty and two years; and he died.
- 21 And Chanoch lived sixty and five years, and begot Metushelach.
- 22 And Chanoch walked with¹⁰ Elohim after he begot Metushelach three hundred years, and begot sons and daughters.
- 23 And all the days of Chanoch were three hundred sixty and five years.
- 24 And Chanoch walked with¹¹ Elohim, and he was not; for Elohim took him.
- 25 And Metushelach lived a hundred eighty and seven years, and begot Lamech.
- 26 And Metushelach lived after he begot Lamech seven hundred eighty and two years, and begot sons and daughters.
- 27 And all the days of Metushelach were nine hundred sixty and nine years; and he died.
- 28 And Lamech lived a hundred eighty and two years, and begot a son.
- 29 And he called his name Noach, saying: 'This same shall comfort us in our work and in the toil of our hands, which comes from the earth which YHWH has cursed.'
- 30 And Lamech lived after he begot Noach five hundred ninety and five years, and begot sons and daughters.
- 31 And all the days of Lamech were seven hundred seventy and seven years; and he died.
- 32 And Noach was five hundred years old; and Noach begot Shem, Ham, and Yefet.

CHAPTER 6

- 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2 that the sons of Elohim saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.
- 3 And YHWH said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'
- 4 The N'filim were on the earth in those days, and also after that, when the sons of Elohim came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown¹².
- 5 And YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
- 6 And it repented YHWH that He had made man on the earth, and it grieved Him at His heart.
- 7 And YHWH said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repents Me that I have made them.'
- 8 But Noach found grace in the eyes of YHWH.
- 9 These are the generations of Noach. Noach was in his generations a man righteous and wholehearted; Noach walked with Elohim.
- 10 And Noach begot three sons, Shem, Ham, and Yefet.

¹⁰ "walked with" – The Peshitta Aramaic and Greek LXX have "pleased" (Aramaic: שִׂפֵּר). (see Heb. 11:5)

¹¹ See note to this phrase in verse 22.

¹² Or "men of the name"

- 11 And the earth was corrupt before Elohim, and the earth was filled with violence.
- 12 And Elohim saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.
- 13 And Elohim said unto Noach: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
- 14 Make you an ark of gopher wood; with rooms shall you make the ark, and shall pitch it within and without with pitch.
- 15 And this is how you shall make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
- 16 A light shall you make to the ark, and to a cubit shall you finish it upward; and the door of the ark shall you set in the side thereof; with lower, second, and third stories shall you make it.
- 17 And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall perish.
- 18 But I will establish My covenant with you; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.
- 19 And of every living thing of all flesh, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female.
- 20 Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come unto you, to keep them alive.
- 21 And take you unto you of all food that is eaten, and gather it to you; and it shall be for food for you, and for them.'
- 22 Thus did Noach; according to all that Elohim commanded him, so did he.

CHAPTER 7

- 1 And YHWH said unto Noach: 'Come you and all your house into the ark; for you have I seen righteous before Me in this generation.
- 2 Of every clean beast you shall take to you seven and seven, each with his mate; and of the beasts that are not clean two and two, each with his mate;
- 3 of the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth.
- 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth.'
- 5 And Noach did according unto all that YHWH commanded him.
- 6 And Noach was six hundred years old when the flood of waters was upon the earth.
- 7 And Noach went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
- 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creeps upon the earth,
- 9 there went in two and two unto Noach into the ark, male and female, as Elohim commanded Noach.
- 10 And it came to pass after the seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noach's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noach, and Shem, and Ham, and Yefet, the sons of Noach, and Noach's wife, and the three wives of his sons with them, into the ark;

14 they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after its kind, and every fowl after its kind, every bird of every sort.

15 And they went in unto Noach into the ark, two and two of all flesh wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as Elohim commanded him; and YHWH shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh perished that moved upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarms upon the earth, and every man;

22 all in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.

23 And He blotted out every living substance which was upon the face of the earth, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth; and Noach only was left, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

CHAPTER 8

1 And Elohim remembered Noach, and every living thing, and all the cattle that were with him in the ark; and Elohim made a wind to pass over the earth, and the waters subsided;

2 the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually; and after the end of a hundred and fifty days the waters decreased.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noach opened the window of the ark which he had made.

7 And he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth.

8 And he sent forth a dove from him, to see if the waters were abated from off the face of the earth.

9 But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth; and he put forth his hand, and took her, and brought her in unto him into the ark.

10 And he stayed yet another seven days; and again he sent forth the dove out of the ark.

11 And the dove came in to him at evening; and behold in her mouth an olive-leaf freshly plucked; so Noach knew that the waters were abated from off the earth.

12 And he stayed yet another seven days; and sent forth the dove; and she returned not again unto him any more.

13 And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noach removed the covering of the ark, and looked, and behold, the face of the earth was dried.

14 And in the second month, on the seven and twentieth day of the month, was the earth dry.

15 And Elohim spoke unto Noach, saying:

16 'Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you.

17 Bring forth with you every living thing that is with you of all flesh, both fowl, and cattle, and every creeping thing that creeps upon the earth; that they may swarm in the earth, and be fruitful, and multiply upon the earth.'

18 And Noach went forth, and his sons, and his wife, and his sons' wives with him;

19 every beast, every creeping thing, and every fowl, whatsoever moves upon the earth, after their families; went forth out of the ark.

20 And Noach built an altar unto YHWH; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And YHWH smelled the sweet savour; and YHWH said in His heart: 'I will not again curse the earth any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

CHAPTER 9

1 And Elohim blessed Noach and his sons, and said unto them: 'Be fruitful and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all with which the earth teems, and upon all the fishes of the sea: into your hand are they delivered.

3 Every moving thing that lives shall be for food for you; as the green herb have I given you all.

4 Only flesh with the life thereof, which is the blood thereof, shall you not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man.

6 Whoso sheds man's blood, by man shall his blood be shed; for in the image of Elohim made He man.

7 And you, be you fruitful, and multiply; swarm in the earth, and multiply therein.'
 8 And Elohim spoke unto Noach, and to his sons with him, saying:
 9 'As for Me, behold, I establish My covenant with you, and with your seed after you;
 10 and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.
 11 And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.'
 12 And Elohim said: 'This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations:
 13 I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.
 14 And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud,
 15 that I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between Elohim and every living creature of all flesh that is upon the earth.'
 17 And Elohim said unto Noach: 'This is the token of the covenant which I have established between Me¹³ and all flesh that is upon the earth.'
 18 And the sons of Noach, that went forth from the ark, were Shem, and Ham, and Yefet; and Ham is the father of Kena'an.
 19 These three were the sons of Noach, and of these was the whole earth overspread.
 20 And Noach the husbandman began, and planted a vineyard.
 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.
 22 And Ham, the father of Kena'an, saw the nakedness of his father, and told his two brothers without.
 23 And Shem and Yefet took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.
 24 And Noach awoke from his wine, and knew what his youngest son had done unto him.
 25 And he said: Cursed be Kena'an; a servant of servants shall he be unto his brothers.
 26 And he said: Blessed be YHWH, the Elohim of Shem; and let Kena'an be their servant.
 27 Elohim enlarge Yefet, and he shall dwell in the tents of Shem; and let Kena'an be their servant.
 28 And Noach lived after the flood three hundred and fifty years.
 29 And all the days of Noach were nine hundred and fifty years; and he died.

CHAPTER 10

1 Now these are the generations of the sons of Noach: Shem, Ham, and Yefet; and unto them were sons born after the flood.

¹³ Targum Onkelos "My Word"

Mattitiyahu מתי

(Matthew)

CHAPTER 1

- 1 These are the generations³⁰⁰ of Yeshua,³⁰¹ the son of David, the son of Avraham.
2. Avraham begat Yitzchak, Yitzchak begat Ya'akov, Ya'akov begat Y'hudah and his brothers.
- 3 Y'hudah begat Peretz and Zerach by Tamar, Peretz begat Chetzron, Chetzron begat Ram,
- 4 And Ram begat Amminadav, Amminadav begat Nachshon, Nachshon begat Salmon,
- 5 Salmon begat Bo'az by Rachav, Bo'az begat Oved by Rut, And Oved begat Yishai,
- 6 Yishai begat David the king. David begat Shlomo by the wife of Uriyah,
- 7 And Shlomo begat Rechav'am, Rechav'am begat Aviyah, And Aviyah begat Asa,
- 8 And Asa begat Y'hoshafat, Y'hoshafat begat Y'horam, Y'horam³⁰² begat Uziyahu,
- 9 Uziyahu begat Yotam, Yotam begat Achaz, Achaz begat Chizkiyahu,
- 10 Chizkiyahu begat M'nasheh, M'nasheh begat Ammon, Ammon begat Yoshiyahu,
- 11 Yoshiyahu begat Y'khanyah and his brothers in the Babylonian exile.
- 12 Y'khanyah begat Sh'altiel, Sh'altiel begat Z'rubavel,
- 13 Z'rubavel begat Av'ichud, Av'ichud begat Av'ner,³⁰³ Av'ner begat Elyakim, Elyakim begat Azur,
- 14 Azur begat Tzadok, Tzadok begat Ammon,³⁰⁴ Ammon begat El'ichud,
- 15 El'ichud begat El'azar, El'azar begat Mattan, Mattan begat Ya'akov,
16. Ya'akov begat Yosef, Yosef who was betrothed to Miriam the virgin, who begat Yeshua, who is called Messiah³⁰⁵.

³⁰⁰ "these are the generations" in D, Sh. The Aramaic (C, S, P) and Greek have "The Book of the Generations..."

³⁰¹ "of Yeshua" in D, Sh. The Aramaic (C, S, P) and Greek have "Yeshua the Messiah"

³⁰² The Old Syriac (C) inserts the names of the three missing Kings here (Ahazia, Joash and Amozia), however, Old Syriac (S) does not contain them. Moreover, Old Syriac (C) still counts 14 names in verse 17.

³⁰³ The name אבנר Av'ner (Abner) appears only in the Hebrew of D and does not appear in the Greek text, however, it clearly belongs in the genealogy. Verse 17 tells us that the list should contain three sets of 14 names each. This is probably because Messiah is called the "son of David" (verse 1), a common messianic title, and the name "David" in Hebrew has the numerical value of 14. Moreover, the Hebrew Eloah (God) has the numerical value of 42 (3 x 14). However, the Greek text has only 13 names in the last list. This 14th name was probably omitted because of the similarity between אבנר Av'ner/Abner (which is sometimes spelled אבניר and the previous name אביהוד Avihud. Evidence of this scribal error can be found in the Aramaic of the Old Syriac, which combines the two names to form אבי'ור Avi'ur, which appears corrected in the Peshitta Aramaic as אבי'וד Avi'ud.

³⁰⁴ Following DuTillet and Munster which have אכין. The Aramaic (OS & P) has אכין "Achin" The Greek has "Achim".

³⁰⁵ Following OS(s); The Greek Western Type Text and the Old Latin. The Hebrew, Peshitta Aramaic, Alexandrian and Byzantine Greek have "Ya'akov begat Yosef, the husband of Miriam, of whom was born Yeshua, who is called Messiah."

17 And all the generations from Avraham to David are fourteen generations, and from David to the Babylonian exile are fourteen generations,³⁰⁶ and from the Babylonian exile to the Messiah are fourteen generations.

18 And the birth of Yeshua the Messiah was this way: after his mother Miriam was betrothed to Yosef, before he came unto her,³⁰⁷ the Ruach HaKodesh found her pregnant.

19 And Yosef her husband³⁰⁸ was a righteous man,³⁰⁹ and not willing to deliver her up³¹⁰ to death,³¹¹ and not to disclose her; only it was in his heart to send her away in secret.

20 And while he thought on this, the angel³¹² appeared to him in a dream, saying, "Yosef son of David, fear not to take Miriam your wife,³¹³ for that which will be born of her is from the Ruach HaKodesh; for from the Ruach HaKodesh she has conceived.

21 And behold, she will bear a son, and you will call his name Yeshua; for he will save³¹⁴ his people³¹⁵ from all their sins.³¹⁶

22 And all this was to fulfill what was spoken from YHWH by prophet Yesha'yahu, saying,

23 **"Behold, the virgin³¹⁷ will conceive, and bear a son, and will call his name Immanu'el "**³¹⁸

24 And Yosef awoke from his sleep, and did as the angel of YHWH had commanded him, and took her as his wife.³¹⁹

25 and he had no intercourse with her³²⁰ until she had born her son, <the firstborn:> and he called his name Yeshua.

³⁰⁶ "and from David to the Babylonian exile are fourteen generations," is lacking in D, but is an obvious scribal omission.

³⁰⁷ Sh has "before he knew her"; C & S have "before ever they drew near one to the other"; P has "before he partook"

³⁰⁸ Shem Tob Hebrew, Peshitta and Old Syriac (C) do not have "her husband"

³⁰⁹ Sh adds "and did not wish to dwell with her or..."

³¹⁰ DuTillet and Munster have לְמַסֹּר (to deliver up) and ShemTob has אֶסְרָהּ (do bind her over), which may represent a scribal error.

³¹¹ "deliver her up to death" appears only in the Hebrew and not in the Aramaic or Greek.

³¹² Aramaic and Greek have "the Angel of YHWH"; however, the Hebrew of Sh and D have "the angel"

³¹³ Aramaic OS(c) has "betrothed"

³¹⁴ presenting a wordplay in the Hebrew between יְשׁוּעַ (Yeshua) and יִשְׁעַ (will save).

³¹⁵ Sh has "my people"; Aramaic OS(c) has "the world", which is likely due to the similarity in Aramaic between לְעַלְמָא "to the world" which appears in Old Syriac (C) and לְעַמָּא "to a people", which appears in the Peshitta.

³¹⁶ There is a word play in the Hebrew here on Yeshua (Salvation)

³¹⁷ Hebrew: עַלְמָה (ALMAH); The Aramaic has בְּתוּלְתָא (B'TULTA) "virgin" both here and in Is. 7:14; There is some controversy as to whether the word ALMA should be translated "virgin" or "maiden" . The Aramaic text of both Mattitياهو and Yesha'yahu have "b'tulta" meaning "virgin". The Greek of both Yesha'yahu and Mattitياهو also have "virgin".

³¹⁸Is. 7:14

³¹⁹ Sh, S, P "and took his wife"; C "and took Miriam"

³²⁰ Literally "and he did not know her", as in Sh, D, P; omitted in S; C has "and purely was dwelling with her".

CHAPTER 2

- 1 And after Yeshua was born in Beit Lechem, a city of Y'hudah, in the days of Herod the king, behold, there came believers³²¹ from the east to Yerushalayim,
- 2 saying, "Where is he that is born king of the Jews? For we have seen his star in the east, and have come³²² to pay homage to him."
- 3 And when Herod heard, he was filled with anger,³²³ he, and all Yerushalayim with him.
- 4 And he gathered all the Chief Cohenim and scribes of the people,³²⁴ and inquired from them in what place the Messiah should be born.
- 5 And they said to him, "In Beit Lechem, Y'hudah; for thus it was spoken by the mouth of the prophet.
- 6 **"But you Beit Lechem, Ef'ratah,³²⁵ are not³²⁶ to be lightly esteemed among the thousands of Y'hudah, for from you shall he come forth to me which is to be ruler among my people³²⁷ Yisrael."³²⁸**
- 7 Then Herod called the believers³²⁹ in secret, and questioned them diligently as to the time of the star, which had appeared to them.
- 8 And he sent them to Beit Lechem, and said, "Go and inquire diligently concerning the boy; and when you have found him, tell me, in order that I may come and pay homage to him also."
- 9 And when they had heard the king, they went; and behold, the star, which they saw in the east, went before their eyes, until it came and stood still above, over against where the boy was.
- 10 And when they saw the star, they rejoiced with exceeding great joy.
- 11 And they came into the house, and they found the boy, and his mother, Miriam, with him, and they fell on the ground and paid homage to him: and opened their stores, and they presented to him gifts; gold, and frankincense,³³⁰ and myrrh.
- 12 And it came to pass, they were fast asleep, and behold, the angel appeared to them, saying, "Beware of returning to Yerushalayim to Herod," and they went and returned to their own land by another way.
- 13 And after they had departed, and behold, the angel of YHWH appeared to Yosef in a dream, saying, "Arise, take the boy and his mother, and flee you away into Egypt and be there; and there you will stay until I return to you; for Herod is seeking to put the boy to death."
- 14 And he arose, <and did as the angel had said to him,> and took up the boy and his mother by night, and departed into Egypt:

³²¹ Following the Hebrew of Q which has מְהַנִּיחִים. The Aramaic has מְהַנְשִׂיחִים. D and M have מְכַשְׂפִּים "magicians" alternate reading in Q has אֲנָשִׁים הַשׁוֹבְרִים "men of repentance". (see note to 2:7)

³²² Sh adds "with important gifts"

³²³ "was filled with anger". Sh has "was dismayed"

³²⁴ "all the Chief Cohenim and scribes of the people" Sh has "his nobles"

³²⁵ ", Ef'ratah" in the Hebrew of D and M agrees with MT, LXX and Peshitta of Micah 5:1; Aramaic has "of Y'hudah"; Greek has "of the Land of Y'hudah"; Hebrew Sh has ", Y'hudah, Ef'ratah, Land of Y'hudah"

³²⁶ Hebrew Sh lacks "not" in agreement with Micah 5:1

³²⁷ Hebrew Sh lacks "my people" in agreement with Micah 5:1

³²⁸ Micah 5:1(5:2) This quote does not agree exactly with any known version of Micah.

³²⁹ Sh has לְקוֹסְמִים "sorcerers" here but כְּחוֹזְבֵי הַכּוֹכָבִים "star gazers" in 2:1 (see note to 2:1)

³³⁰ The Greek text has transliterated the Hebrew word used here into its text.

Matthew 2:15

15 and was there until the death of Herod: to fulfill what was spoken from YHWH by the prophet, who said,

"From out of Egypt I have called my son."³³¹

16 Then Herod, seeing that he was deceived by the magi, was exceedingly furious, and sent forth, and put to death all the boys³³² that were in Beit Lechem, and in all the border thereof, from two years old and under, as he had heard the set time from the magi.³³³

17 Then was established that which was spoken by Yirmeyahu the prophet,³³⁴ who said,

18 **"A voice was heard in Ramah,
lamentation, and bitter weeping,
Rachel weeping for her children,
she refuses to be comforted for her children,
because they are no more."³³⁵**

19 And after Herod the King was dead, behold, the angel of YHWH appeared in a dream to Yosef in Egypt,

20 saying, "Arise, and take up the boy and his mother and go into the Eretz-Yisrael: for they are dead which sought the child's nefesh."

21 And he arose, and took the child and his mother, and came to Eretz-Yisrael.

22 And when he heard that Archelaus reigned in Y'hudah in the place of Herod his father, he was afraid to go to there: and being warned in sleep, he went to the land of Galil:

23 and came and dwelt in the city of Natzeret: to fulfill what was spoken by the mouth of the prophet,³³⁶ for he will be called Natzeret.³³⁷

CHAPTER 3

1 In those days Yochanan the Immerser was called;³³⁸ and he cried in the wilderness of Y'hudah

2 saying, "Make you teshuva³³⁹ in your lives,³⁴⁰ for the Kingdom of Heaven is offered³⁴¹ to come."

³³¹Hosea 11:1

³³²Wisdom 11:7

³³³see note to 2:1

³³⁴DuTillet adds "upon whom be peace"

³³⁵Jer. 31:14(31:15)

³³⁶The Hebrew (Shem Tob, DuTillet and Munster) and Aramaic (Old Syriac and Peshitta) all have "prophet" while the Greek has "prophets". There was only one prophet in question: Is. 11:1-2.

³³⁷There appears to be a word play in the Hebrew here between Natzeret and Netzer (branch Is 11:2(11:1))

³³⁸Following the Hebrew of DuTillet which has קָרָא The Aramaic and Greek versions seem to be based on a misreading of קָרָא "called" as קָרַב "came near" as we read in the Hebrew Munster text. Compare Luke 3:2.

³³⁹repentance

³⁴⁰"Make you teshuvah in your lives" or "do you teshuvah in your lives" following the Hebrew (DuTillet and Munster) which reads עָשׂוּ תְשׁוּבָה בְּחַיֵּיכֶם. The Aramaic and Greek simply have "repent".

³⁴¹Hebrew: קָרְבָּה Aramaic: קָרְבָּת literally "an offered thing" or "a near thing". This has been misunderstood in the Greek as a proclamation that the Kingdom was "near".

3 And this is he, of whom Yesha'yahu spoke, saying,

**“A voice crying, ‘in the wilderness³⁴²
Prepare you the way of YHWH,
make straight in the desert, a path for our Elohim.³⁴³”³⁴⁴**

4 And the garment of Yochanan was of camel's hair, and a leather belt about his waist; and his food was the locust and wild honey.³⁴⁵

5 Then they went out to him from Yerushalayim, and from Y'hudah, and from all the region of the Yarden.

6 and were immersed of him in the Yarden, and confessing their sins.

7 And when he saw many from the P'rushim and from the Tz'dukim, which came to his immersion, he said to them, "Generation of vipers, who has informed you to flee from the wrath³⁴⁶ to come?"

8 Bring forth therefore the fruit in keeping with repentance:

9 and say not among yourselves, 'Because Avraham is our father...' for I say to you, that Elohim has the power to raise up sons of Avraham from these stones."³⁴⁷

10 And already³⁴⁸ the axe is laid at the root of the trees, and every tree which yields not good fruit will be cut down and cast into the fire.

11 Behold I am only immersing you in water to repentance, and he that comes after me is mightier than I, whose sandals I am not fit to carry, and he will immerse you with the fire of the Ruach HaKodesh,³⁴⁹

12 whose winnowing fork is in his hand, that he may clean his threshing floor, and gather his wheat into the granary, and he will burn up the chaff in unquenchable fire."

13 Then came Yeshua from Galil by the Yarden to Yochanan, that he may be immersed of him.

14 And Yochanan spoke to him, saying, "I have need to be immersed of you, and you come to me?"

15 Then Yeshua answered and said to him, "Permit it now: for in this it is an obligation for us to fulfill all righteousness." He gave him leave, and immersed him.

³⁴² The Hebrew may also be translated "A voice crying In the wilderness, 'Prepare..."

³⁴³ The Hebrew may also be translated "...a path to our Elohim."

³⁴⁴ Is. 40:3

³⁴⁵ Compare 1Sam. 14:27.

³⁴⁶ The word for "wrath" here in the Hebrew (DuTillet and Munster) is כִּהְרוֹן KHIRON (Strong's 2740) which can mean "heat" or "wrath" (through the idea of the wrath of the heat of anger). The use of this word obviously prompts the imagery associated with heat in verses 10-12. (which also points to the Hebrew origin of this book)

³⁴⁷ There is a word play here in the Hebrew between the words בְּנֵי "sons" and אֲבִיָּו "stones".

³⁴⁸ OS has וְהִנֵּה "and behold" which may have been misread by the Greek text as וְהִנֵּה "and now also"

³⁴⁹ Following the Hebrew (DuTillet, and Shem Tob) the Aramaic and Greek have "fire and the Ruach HaKodesh"

16 And after Yeshua was immersed and gone up from the water, and behold, the heavens were opened to him, and, behold, the Spirit of Elohim descending from the heavens as the likeness of a dove,³⁵⁰ and rested³⁵¹ upon him,³⁵²

17. and behold, from the heavens a voice, saying, This is my beloved son, in whom my nefesh is pleased.

CHAPTER 4

1. Then Yeshua was led up by the Ruach HaKodesh³⁵³ into the wilderness of Y'hudah in order that he might be tempted by HaSatan.

2. And when he had fasted forty days and forty nights,³⁵⁴ afterwards he was hungry.

3. And the tempter³⁵⁵ came, he said to him, "If you are the Son of Elohim, say that these stones be made bread."

4. And Yeshua answered and said, "It is written,

'For not by bread alone will man live, but by everything that proceeds from the mouth of YHWH will man live.'³⁵⁶

5. Then HaSatan took him up to the set-apart city,³⁵⁷ and set him on a turret of the Temple,³⁵⁸

6. and said to him, "If you are the Son of Elohim, drop yourself down, for surely it is written,

'For he will give his angels charge concerning you, to keep you in all your ways, upon the palms of their hands they will bear you up, lest you dash your foot against a stone.'³⁵⁹

7. And Yeshua answered him and said, "It is also written,

'You shall not tempt YHWH your Elohim.'³⁶⁰

³⁵⁰ "Likeness of a dove" agrees with the Old Syriac (S) as well as *The Gospel according to the Hebrews* version used by the Ebionites as quoted by Epiphanius in *Panarion* 30:13:7. ShemTob and Peshitta have "like a dove". Compare Lk. 3:22.

³⁵¹ Following the Old Syriac which has וְיָרַד, this agrees closely with the Hebrew of Shem Tob, which has וַיִּשְׁרָתָהּ "and rested". DuTillet has וַיָּבֵא "and coming", agreeing with the Peshitta Aramaic וַיִּשְׁרָתָהּ. The Goodnews according to the Hebrews (Nazarene version) had "rested" (Jerome; On Is. 11:2); The Ebionite version had "entered into". Compare Is. 11:1-4

³⁵² Compare Is. 11:1-4; 42:1 & 61:1 and Testament of Levi 18:6-7

³⁵³ DuTillet and Munster omit "Kodesh/Set-apart"

³⁵⁴ Old Syriac (C) omits "and forty nights"

³⁵⁵ Aramaic has 'Akel Kartza

³⁵⁶ Deut. 8:3

³⁵⁷ Some Greek manuscripts of Matthew contain a marginal note to this passage which reads: "The Judaikon [Jewish version] has not 'into the set-apart city' but 'in Yerushalayim'". Compare Luke 4:9.

³⁵⁸ Compare 2Chron. 26:15.

³⁵⁹ Psalm 91:11-12

³⁶⁰ Deut. 6:16

8 And again HaSatan³⁶¹ took him up into an exceedingly high mountain, and showed him all from the kingdoms of the world, and their glory;
 9 and said to him, "All these will I give you, if you will fall down and worship me."
 10 Then said Yeshua to him, "Get yourself gone, adversary, for it is written,

'YHWH your Elohim you shall worship, and him alone you shall serve.'³⁶²

11 Then HaSatan³⁶³ left him, and behold, angels drew near and attended him.
 12 And after Yeshua had heard that Yochanan was imprisoned,³⁶⁴ he went to Galil;
 13 and leaving Natzeret, he left and dwelt in K'far Nachum (which is a city by the sea, on the border of Z'vulun and Naftali.)
 14 to establish what was spoken by the mouth of Yesha'yahu the prophet, who said,
 15 **"Land of Z'vulun, and land of Naftali, the way of the sea, beyond Yarden, Galil of the Goyim;**
 16 **the people that walked in darkness have seen a great light; the inhabitants of the land of the shadow of death, a light has shined upon them.**"³⁶⁵
 17 And then began Yeshua to cry, saying, "Turn you, turn you, in repentance: for the Kingdom of Heaven is offered."³⁶⁶
 18 And when Yeshua was walking by the sea shore of Galil, he saw two brothers, Shim'on who was called Kefa, and Andrew his brother, casting a net into the sea, for they were fishers.
 19 And he said to them, "Follow me, and I will make you fishers³⁶⁷ of men."
 20 And they immediately left the nets, and followed him.
 21 And when he departed from there, he saw two other brothers,³⁶⁸ Ya'akov Ben Zavdai, and Yochanan his brother, in a boat with Zavdai their father, mending their nets; and he called them.
 22 And they immediately left the boat and their father, and followed him.
 23 And Yeshua went about all Galil, teaching in their synagogues, and announcing the good news of³⁶⁹ the Kingdom and healing all manner of sickness and pain among the people.
 24 And the report of him went out to all the people,³⁷⁰ and they brought to him all that had any physical illness, or that had fallen into various ailments, and diseases, <and those that were possessed by shadim,> both epileptics and paralytics; and he healed them.
 25 And there followed him great crowds from Galil, and from the ten towns, and from Yerushalyim, and from Y'hudah, and from beyond Yarden.

³⁶¹ Aramaic 'Akel Kartza

³⁶² Deut 6:13

³⁶³ Aramaic: 'Akel Kartza

³⁶⁴ Following the Du Tillet Hebrew. The Aramaic and Greek texts seem to be based on a misreading of אסור (imprisoned) as מסר (delivered up), as we see in the Shem Tob version, which has נמסר יוחנן במאסר "delivered up Yochanan into prison"

³⁶⁵ Isa. 8:23-9:1(9:1-2)

³⁶⁶ see note to Mt. 3:2

³⁶⁷ See note to Luke 5:10

³⁶⁸ The phrase in the Hebrew אחרים אחרים "other bothers" is an example of alliteration.

³⁶⁹ DuTillet and Munster omit "gospel/Gospel of"

³⁷⁰ Following the Hebrew of DuTillet. The Aramaic and Greek versions seem to be derived from an early error of diction by which the Hebrew word העם "HA'AM" (the people) was misunderstood as ארם "ARAM" (Syria), as we read in the Munster text.

CHAPTER 5

- 1 And when Yeshua saw the crowds, he went up to a mountain: and after he had sat down, and his talmidim approached him:
2 and he opened his mouth and taught them, saying,
3 "Happy are the **poor of spirit**,³⁷¹
for theirs is the Kingdom of Heaven.
4 Happy are the **mourners**,
for they **will be comforted**.³⁷²
5 Happy are **the meek**,
for they **will inherit the Land**.³⁷³
6 Happy are they, which hunger and thirst for righteousness,
for they will be **satisfied**.³⁷⁴
7 Happy are the merciful,
for they will obtain mercy.³⁷⁵
8 Happy are the **pure in heart**,³⁷⁶
for they will see Elohim.
9 Happy are the peacemakers,
for they will be called the sons of Elohim.
10 Happy are they which are persecuted for the sake of righteousness,
for theirs is the Kingdom of Heaven.³⁷⁷
11 Happy are you, when men shall revile you, and persecute you, and shall say all evil against you falsely, for my sake.
12 Rejoice and be glad,³⁷⁸ for great is your reward in heaven, for persecuted they the prophets <which were before you>.
13 You are the salt of the earth, and if the salt has lost its savor,³⁷⁹ how will it be salted? it is afterwards good for nothing, but to be cast outside, and trampled by men.
14 You are the **light** of the world.³⁸⁰ A city that is set on a hill cannot be hidden.
15 Neither do they obtain a lamp, to put it under a measure, but on a lamp stand; to give light to all that are in the house.
16 So let your light shine before the sons of men, in order that they may see your good works, to honor your Father, which is in heaven.
17 Think not that I have come to abolish the Torah or the Prophets,³⁸¹ I have not come to abolish, but to fulfill.

³⁷¹ Isa. 66:2; 57:15

³⁷² Isa. 61:2; 66:10, 13

³⁷³ Hebrew: אֶרֶץ Aramaic: ארע "earth" or "land" (often as a euphemism for the Land of Israel).

Translators have generally misunderstood the word here to mean "earth", however here, as in Psalm 37:11, the Land of Israel is referred to.

³⁷⁴ Isa. 66:11-12

³⁷⁵ Ps. 18:26 = 2Sam. 22:26

³⁷⁶ Ps. 24:4; 51:10; 73:11

³⁷⁷ Isa. 66:5

³⁷⁸ Isa. 66:10

³⁷⁹ Old Syriac (C) adds "and become foolish"

³⁸⁰ Isa. 49:6

³⁸¹ Deut. 4:2; 12:32

18 Truly, I say to you, until heaven and earth pass away, not one yud or one hook³⁸² will pass away from the Torah, until they all be fulfilled.

19 And whoever shall abolish one of these least commandments, and shall teach the sons of men so, the same will be called least in the Kingdom of Heaven. And whoever shall keep one of these least commandments, and shall teach the sons of men so, the same will be called greatest in the Kingdom of Heaven.³⁸³

20 And I tell you, unless your righteousness exceeds the righteousness of the P'rushim and scribes, you will not come into the Kingdom of Heaven.

21 You have heard what was said to them of old time, '**You shall not murder**,³⁸⁴ and whoever commits murder, the same will be condemned to the judgment,'

22 but I tell you that whoever shall be enraged against his brother,³⁸⁵ he will be condemned to the judgment. And whoever says to his brother, 'you are nothing!,'³⁸⁶ he will be condemned to the council of the synagogue. And whoever says to him, 'You impious one', he will be condemned to the fire of Gey Hinnom.

23 And if you present your offering³⁸⁷ at the altar, and there remember that your brother has something against you,

24 leave your offering there before the altar, and go you first to atone to your brother, and then come and give your offering.

25 Come to terms with your adversary quickly, while you are with him on the way; lest HaSatan deliver you up to the judge, and the judge deliver you up to the officer, and you be cast into the jail.

26 Amen, I tell you, you will not go out from there until you have paid the last penny.

27 You have heard that it was said to them of old time, '**You shall not commit adultery**,³⁸⁸

28 but I tell you, that whoever sees a woman and covets³⁸⁹ her has already committed adultery with her in his heart.

29 And if your right eye³⁹⁰ offends you, pluck it out, and cast it from you, for it is better for you that one of your members should perish, than that thy whole body should be cast³⁹¹ into Gey Hinnom.

³⁸² Q: ונקרה; Sh: נקודה "point" D and M: עוקין "hook"; OS(c) has קרנא "corner"; P has סרט "stroke"

³⁸³ DuTillet omits "And whoever shall keep one of these least... .. greatest in the Kingdom of Heaven."

³⁸⁴ Ex 20:13; Deut 5:17

³⁸⁵ The Aramaic and some Greek manuscripts add "without cause"; however, this phrase is not in the Hebrew (DuTillet, Munster and Shem Tob). Also, some Greek manuscripts contain a marginal note to this passage which reads: "The phrase 'without cause' is not written in some copies, nor in the Judaikon (Jewish Version).

³⁸⁶ Following the Hebrew of Munster and the Aramaic (Old Syriac and Peshitta), which have רקה "nothing". The Greek translator simply transliterated the word רקה "raka" into the Greek

The DuTillet Hebrew reads: רעה "evil one"

³⁸⁷ In the Hebrew the phrase is an example of alliteration.

³⁸⁸ Ex 20:13(20:14); Deut. 5:18

³⁸⁹ Deut. 5:21

³⁹⁰ The term "eye" is used idiomatically in Hebrew to refer to one's inclination to be generous or stingy.

³⁹¹ Hebrew has מהשלח "should be cast/sent" ; the Aramaic of OS has נאול "should go" ; the Peshitta has נפל "should fall" probably due to a scribal error, accounting for the Greek translation which wrongly takes the meaning to be "should fall".

30 And if your right hand³⁹² offend you, cut it off, and cast it from you, for it is better for you that one of your members should perish, than that your whole body should be cast³⁹³ into Gey Hinnom.

31 It was also said concerning him that would put away his wife, that **he should write her a bill of divorcement, and give it to her, and send her away from his house,**³⁹⁴

32 but I tell you, that whoever shall put away his wife, except for the cause of fornication, commits adultery with her,³⁹⁵ and whoever takes her that is cast off commits adultery.

33 Again, you have heard that it was said to them of old time, **'You shall not forswear yourself, but shall pay to YHWH your vow',**³⁹⁶

34 but I tell you, you shall not swear by a confirming word; not by **heaven, for it is Elohim's throne,**

35 and not by **the earth, for it is the footstool**³⁹⁷ of his feet; and not by Yerushalayim, for it is the city of the great **king.**³⁹⁸

36 and you shall not swear by your head, in that you have no power to whiten one hair or turn it black again.

37 But let your words be, 'Yes, yes'; 'No, no'; for whatever is more than these words is of evil.

38 You have heard what was said, **'An eye for an eye, a tooth for a tooth'**³⁹⁹

39 but I tell you, that you not withstand evil; but if one would smite you on the right cheek, turn unto him the other.

40 And whoever wishes to contend you in judgment, and wishes to take from you your coat, leave him the cloak also.

41 And he that impresses you for one mile, go with him even two.

42 And whoever asks⁴⁰⁰ of you gives to him, and from him that would borrow of you turn not you away.

43 You have heard that it was said, **'You shall love your neighbor,**⁴⁰¹ and hate your enemy',

44 but I tell you, Love your enemies, do good to them that hate you, and pray for them which persecute you and despitefully use you;^b

45 in order that you may become the sons of your Father which is in heaven, who makes his sun to rise on the good and on the evil, and sends rain on the righteous and on the wicked.

³⁹² The term "hand" is used idiomatically in Hebrew to refer to a persons power or authority.

³⁹³ See note to parallel word in verse 29

³⁹⁴ Deut 24:1

³⁹⁵ "commits adultery with her" the Hebrew of DuTillet and Munster has **אָוֹת מִנְּאִפֵּינָהּ** Shem Tob has **הוֹא הַנְּוֹאֵף** the Old Syriac Aramaic has **מַגִּיר לָהּ** and the Peshitta has **עֵבֵד לָהּ דְּתַגְוֹר**. Despite the various readings here they are all ambiguous. They could each mean "does to her adultery": that is to say "commits adultery with her", or they could mean "makes her an adulteress", as we read in the Greek. I believe that the context clearly leans toward an understanding of "commits adultery with her", rather than "makes her an adulteress", thus making the sin his rather than having him cause her to incur guilt for the sin of adultery through no act of her own.

³⁹⁶ Lev 19:12; Num. 30:3(30:2); Deut. 23:22(23:21)

³⁹⁷ Isa. 66:1

³⁹⁸ Psalm 48:2

³⁹⁹ Ex. 21:24; Lev. 24:20; Deut. 19:21

⁴⁰⁰ Heb.: "to ask" or "to ask to borrow"

⁴⁰¹ Lev. 19:18

^b Lk. 6:27, 28

46 For if you love only them which love you, what reward have you? do not even the transgressors do this?

47 And if you ask after the shalom of your brothers only, what do you exceed? do not even the Goyim do this?

48 You therefore be whole-hearted, like your Father which is in heaven, who is whole-hearted.

CHAPTER 6

1 See that you not bestow your tzadakim before men, so that they may see you, for then you have no reward on the part of your Father, which is in heaven.

2 Therefore when you give tzedakah, do not blow a shofar before you, like the hypocrites do in the synagogues and in the streets, in order that men may honor them.

3 Amen, I tell you that they have already received their reward. But you, when you give tzedakah, your left hand shall not know what your right hand does,

4 that your tzedakah may be in secret, and your Father which sees in secret will himself recompense you publicly.

5 And be not like the hypocrites when you pray, for they delight to stand in the assemblies and at the corners of the streets to pray, that men may see them. Truly I tell you that they already have received their reward.

6 But you, when you pray, enter into your chamber,⁴⁰² and shut the door,⁴⁰³ and pray to your Father, which is in secret;⁴⁰⁴ and your Father, which sees in secret,⁴⁰⁵ will recompense you publicly.

7 And you, when you pray, multiply not words like the Goyim⁴⁰⁶ do, who think that in an abundance of words they will be heard.

8 But you do not be like them: for your Father knows what is needed for you, before you ask him.

9 And you: this way will you pray:

Our Father, which is in heaven,

Your name be set-apart.

10 Your Kingdom come.

Your will be done, as in heaven, so on earth.

11 Give us today our continual bread.⁴⁰⁷

12 And forgive us our debts,

like we release our debtors.

⁴⁰² The DuTillet and Munster Hebrew versions have Strong's 2315 KHEDER קהדר; The ShemTob text has a variant reading here MISH'KAV מִשְׁכָּב "couch" (Strong's 4903), which is likely a scribal error for MISH'KAN מִשְׁכָּן "tent/tabernacle" (Strong's 4908). The Aramaic has TAWANA תַּוּנָא, meaning an inner chamber.

⁴⁰³ Old Syriac C adds "on your face"

⁴⁰⁴ "which is in secret" The Aramaic has דַּבְּכְסִיָּא which could also be understood as "privately".

⁴⁰⁵ "which sees in secret" Aramaic: דַּחֲזֵא בְּכְסִיָּא which could also be understood as "who sees hidden things"

⁴⁰⁶ Old Syriac (C) has "hypocrites"

⁴⁰⁷ D and M: הַמְיָרִי "continual" = OS: אַמְיָרִי P has דְּסוּנְקִיָּנָא "of our needs"; see Prov. 30:8 & Lk. 11:3; According to Jerome (4th Cent.) his Hebrew copy had מִחָרָה "of tomorrow" (On Mt. 6:11 & On Ps. 135)

Ya'akov יַעֲקֹב

(The Letter from Jacob/James)

CHAPTER 1

1 Ya'akov, a servant of Eloah and of our Adon Yeshua the Messiah, to the twelve tribes that are scattered among the nations: Shalom.

2 You should have all joy, my brothers, when you enter different and numerous temptations,

3 For you know that the experience of faith obtains patience for you.

4 And let patience have a full work, that you might be whole-hearted and complete and not lacking in anything¹²⁸⁵.

5 Now if a man from you lacks wisdom, let him ask from Eloah, who gives to all liberally and does not reproach, and it will be given to him¹²⁸⁶.

6 But let him ask in faith while not doubting, for he who doubts is like the waves of the sea that the wind stirs up.

7 And that son of man should not expect to receive anything from YHWH.

8 He who is divided in his mind¹²⁸⁷ also is troubled in all his ways.

9 And let the humble brother boast in his high estate,

10 And the rich in his humility, because as the flower of an herb, likewise he will pass away.

11 For the sun will rise with its heat and will dry up the herb, and its flower will fall and the beauty of its appearance will perish. So also the rich [man] withers in his ways.

12 Blessed is the man who endures temptations, so that when he is examined, he will receive the crown of life that Eloah promised to those who love him.

13 Let no man say when he is tempted, I am tempted by Eloah, for Eloah is not tempted with evils and does not tempt a man.¹²⁸⁸

14 But each man is tempted from his lust; and he lusts and is drug away

15 And this lust conceives and bears sin. And sin, when it is completed, bears death.

16 Do not err, my beloved brothers.

17 Every good and perfect gift is from above, descending from the father of lights, with whom there is not a thing of variableness, not even a shadow of change.

18 It is he [who] desired and begat us by the word of truth that we might become the first [fruit] of his creation.

19 And you, my beloved brothers, every man from you should be **quick to hear**¹²⁸⁹ and slow to speak and slow to be angry.

20 For the anger of man does not work the righteousness of Eloah.

21 Because of this, put away from you all uncleanness and the abundance of wickedness, and receive with meekness the word that is implanted in our nature that is able to make alive your nefeshot.

¹²⁸⁵ Sirach 2:1-5

¹²⁸⁶ Sirach 1:26; 41:22; 51:13 f

¹²⁸⁷ Sirach 1:28

¹²⁸⁸ Sirach 15:11-12 (see Mt. 6:13)

¹²⁸⁹ Sirach 5:11

22 And be doers of the word and not hearers only, and do not deceive your nefeshot.

23 For if a man is a hearer of the word and not a doer of it, this one is like the one who sees his face in a mirror,

24 For he sees his nefesh and passes on and forgets what manner [of man] he was.

25 And everyone who looks into the perfect Torah of liberty and remains in it is not a hearer of a report that is forgotten, but a doer of deeds. And this [man] will be blessed in his deed.

26 And if a man supposes that he serves Eloah and does not hold his tongue, on the contrary, the heart of this [one] deceives him; his service is vain.

27 For the service that is pure and set-apart before Eloah the father is this, to visit orphans and widows in their afflictions and to keep a man's nefesh without spot from the world.

CHAPTER 2

1 My brothers, do not hold the faith of the glory of our Adon Yeshua the Messiah with respect of persons.

2 For if a man should enter your assembly with rings of gold or with beautiful garments and a poor man should enter with filthy garments,

3 And you look at that one clothed with beautiful garments and say to him, Sit here [in a] good [place], and to the poor you say, Stand back, or sit here before the footstool,

4 Behold, are you not discriminating among your nefeshot and have you [not] become expounders of evil reasoning?

5 Hear, my beloved brothers, was it not the poor of the world but [who are] rich in faith, [that] Eloah chose to be heirs in the Kingdom that Eloah promised to those who love him?

6 But you have despised the poor. Behold, do not rich [men] exalt themselves against you and drag you to the beit din?

7 Behold, are they not blaspheming against the good name that was called upon you?

8 And if you fulfill the Torah of Eloah in this as it is written, **You shall love your neighbor as yourself,**¹²⁹⁰ you do well.

9 But if you respect persons, you commit sin and are reproved by the Torah as a transgressor concerning the Torah.

10 For he who keeps the whole Torah and offends in one thing is found guilty of the whole Torah.

11 For he who said, **Do not commit adultery,**¹²⁹¹ said, **Do not kill.**¹²⁹² Now if you do not commit adultery, but you kill, you have become a transgressor concerning the Torah.

12 Thus speak and thus act, as people who are to be judged by the Torah of liberty.

13 For judgment will be without mercy concerning that one who has not practiced mercy; by mercy you will be elevated above judgment.

14 What is the profit, my brothers, if a man says, I have faith, and has no works? Is his faith able to make him alive?

15 And if a brother or a sister should be naked and lacking food for the day

16 And a man from you says to them, Go in shalom, be warm and be satisfied, and you do not give them what is necessary for the body, what is the profit?

¹²⁹⁰ Lev. 19:18

¹²⁹¹ Exodus 20:13(14); Deut. 5:18

¹²⁹² Exodus 20:13; Deut. 5:17

- 17 Thus also, faith alone, without works, is dead.
 18 For a man will say to you, You have faith and I have works. Show me your faith without works and I will show you my faith by my works.
 19 You believe that **Eloah is one.**¹²⁹³ You do well; even the shadim believe¹²⁹⁴ and tremble.
 20 Now do you wish to know, O frail son of man, that faith without works is dead?
 21 Was not our father Avraham made righteous by works when he offered Yitz'chak, his son, upon the altar?¹²⁹⁵
 22 You see that his faith aided his works and [that] by works, his faith was completed.
 23 And the scripture was fulfilled that said, **Avraham believed in Eloah and it was reckoned to him for righteousness,**¹²⁹⁶ and he was called the **friend of Eloah.**¹²⁹⁷
 24 You see that by works a son of man is made righteous and not by faith alone.
 25 So also was not Rachav, the harlot, justified by works when she took in the spies and sent them out in another way?
 26 As the body without the spirit is dead, thus also faith without works is dead.

CHAPTER 3

- 1 Do not have many teachers among you, my brothers, but know that we are liable [to] a greater judgment.
 2 For we all offend [in] many things. Anyone who does not offend in word, this one is a whole-hearted man who is able also to subject all his body.
 3 For behold, we place bits in the mouth[s] of horses so that they may be tamed by us and we turn their whole body.
 4 Also, the mighty boats, while harsh winds drive them, are turned about by a small piece of wood to the place that the pilot desires.
 5 So also, the tongue is a small member and it exalts itself. Also, a little fire causes large forests to burn.
 6 And the tongue is a fire and the world of sin is like a forest. And the tongue, while it is [one] among the members, defiles our whole body and sets on fire the successions of our generations that roll on as wheels; and it burns also with fire.
 7 For all the natures of animals and of birds and reptiles, of the sea and of dry land, are subjected to the nature of mankind.
 8 But the tongue, no man is able to subdue; this evil, when it is not restrained, is full of the poison of death.
 9 With it we bless YHWH and the Father, and with it we curse the sons of men who are made **in the likeness of Eloah.**¹²⁹⁸
 10 And from the same mouth proceed blessings and cursings. My brothers, it is not right that these [things] be done thus.
 11 It is possible that from one fountain sweet and bitter water spring forth?

¹²⁹³ Deut. 6:4

¹²⁹⁴ In Hebrew and Aramaic "belief, faith and trust" are the same word.

¹²⁹⁵ Gen. 22

¹²⁹⁶ Gen. 15:6; 1Macc. 2:52

¹²⁹⁷ Isaiah 41:8; 2Chron. 20:7

¹²⁹⁸ Gen. 1:26-27

12 Or how is it possible for a fig tree, my brothers, to produce olives, or a vine, figs? Likewise, neither can you make salty water sweet.

13 Who is wise and instructed among you? Let him show his works in good actions with humble wisdom¹²⁹⁹.

14 But if bitter envy is in you, or contention [is] in your hearts, do not exalt yourselves against the truth and do [not] lie,

15 Because this wisdom does not descend from above, but is earthly from the reasonings of the nefesh and from shadim.

16 For where there is envy and strife, there also [is] confusion and everything that is evil.

17 Now the wisdom that is from above is pure and full of shalom and humble and obedient and full of love and good fruits and is without division and does not respect persons.

18 And the fruits of righteousness are sown in quietness by those who make shalom.

CHAPTER 4

1 From where are wars and strifes among you? It is not from the lusts that war within your members?

2 You lust, and do not have. And you kill and desire; yet it does not come into your hands. And you strive and make wars, yet you have not because you have not asked.

3 You ask and do not receive, because you ask wrongly so that you might satisfy your lusts.

4 Adulterers, do you not know that the love of this world is the enmity of Eloah? Therefore, whoever wants to be a friend of this world becomes an enemy to Eloah.

5 Or do you think that the scripture vainly said, The spirit that dwells in us lusts with envy?

6 But our Adon has given abundant favor to us. Because of this he said, **Eloah has humbled the proud and has given favor to the humble.**¹³⁰⁰

7 Therefore, be subject to Eloah and stand against HaSatan and he will flee from you.

8 And draw near to Eloah and he will draw near to you. Cleanse your hands, sinners. Sanctify your hearts, doubters of the nefesh.

9 Humble yourselves and mourn. And let your laughter be changed to mourning and your joy to sorrow.

10 Humble yourselves before YHWH and he will exalt you.

11 Do not speak against one another, my brothers, for he who speaks against his brother or judges his brother, speaks against the Torah and judges the Torah. And if you judge the Torah, you are not a doer of the Torah, but its judge.

12 There is one establisher of Torah and judge who is able to give life and [to] destroy. But who are you that you judge your neighbor?

13 And what can we say also concerning those who say, Today or tomorrow we will go to a certain city and we will live there one year and we will do business and abound?

14 They do not know what will happen tomorrow. For what is our life, except a vapor that is seen a little [while] and [then] vanishes and is gone?

15 Instead, they should say, If YHWH wills and we live, we will do this or that.

16 They boast in their pride. All boasting that is like this is evil.

¹²⁹⁹ Sirach 3:17

¹³⁰⁰ Prov. 3:34

17 And he who knows good and does not do it, to him it is sin.

CHAPTER 5

- 1 O rich [men], wail and weep concerning the miseries that will come upon you,
- 2 For your wealth is corrupted and is rotten, and your garments have been eaten by a moth.
- 3 And your gold and your silver have tarnished, and their tarnish will be a witness against you and it will eat your flesh¹³⁰¹. You have gathered to you a fire for the last days.
- 4 Behold, the wage of the laborers who have reaped your lands, that you have withheld, cries aloud, and the outcry of the reapers has entered the ears of YHWH Tzva'ot.
- 5 For you have lived in pleasure upon the earth and have been greedy and have nourished your bodies like on the day of slaughter.
- 6 You have condemned and killed the just¹³⁰², and he did not stand against you.
- 7 But, my brothers, be patient until the **coming of YHWH**, as the husbandman who waits for the precious fruit of his ground and is patient for them until he receives **the early and latter rain.**¹³⁰³
- 8 Thus also be patient and establish your hearts, for the coming of our Adon draws nigh.
- 9 Do not groan against one another, my brothers, lest you should be judged; for behold, judgment stands before the door.
- 10 Take the prophets [as] an example, my brothers, for long-suffering with respect to your afflictions, those who spoke in the name of YHWH.
- 11 For behold, we give a blessing to those who have endured. You have heard of the patience of Job and have seen the result that YHWH brought to pass for him, because **YHWH is merciful and compassionate.**¹³⁰⁴
- 12 Before every thing [else] my brothers, do not swear, neither by heaven nor by earth, not even by another oath. On the contrary, let your word be yes, yes, and no, no, lest you should be condemned under judgment.¹³⁰⁵
- 13 And if a man from you should be in affliction, let him pray, and if he is glad, let him sing psalms.
- 14 And if one is sick, let him call for the elders of the assembly and they will pray for him and will anoint him [with] oil in the name of our Adon.
- 15 And the prayer of faith will heal him who is sick and our Adon will raise him; and if [any] sins were committed by him, they will be forgiven.
- 16 Now confess your faults one to another, and pray one for another that you may be healed, for great is the power of a prayer that a righteous man prays.
- 17 Eliyahu also was a passionate son of man like us and he prayed that the rain would not fall upon the earth. And it did not fall [for] three years and six months.¹³⁰⁶
- 18 And again he prayed and the heaven gave rain and the earth bore its fruit.
- 19 My brothers, if a man from you errs from the way of truth¹³⁰⁷ and a man causes him to turn from his error,

¹³⁰¹ Sirach 29:10-11

¹³⁰² Wisdom 2:10-20

¹³⁰³ Hosea 6:3 (see also Deut. 11:14; Jer. 5:24; Joel 2:23)

¹³⁰⁴ Exodus 34:6; Psalm 103:8; 111:4

¹³⁰⁵ Matt. 5:33-37

¹³⁰⁶ 1Kings 17:1; 18:42-45; b.Sanhedrin 113a

¹³⁰⁷ Psalm 119:142, 151

Jacob 5:20

20 Let him know that he who turns back a sinner from the error of his way will make alive his nefesh from death and will blot out a multitude of his sins.¹³⁰⁸

¹³⁰⁸ Prov. 10:12

1st Kefa א כנפא

(The First Letter of Peter)

CHAPTER 1

1 Peter, an emissary of Yeshua the Messiah, to the chosen and sojourners who are scattered in Pontus and in Galatia and in Cappadocia and in Asia and in Bithynia,
2 those who have been chosen in the foreknowledge of Eloah the Father by sanctification of the spirit, that they might be unto the obedience and the sprinkling of the blood of Yeshua the Messiah: favor and shalom be multiplied to you.

3 Blessed be Eloah, the Father of our Adon Yeshua the Messiah, who by his abundant compassion has begotten us anew by the resurrection of Yeshua the Messiah, to the hope of life
4 And to an incorruptible and undefiled and unfading inheritance that is prepared for you in heaven,

5 while you are kept by the power of Eloah and by faith unto the life that is prepared to be revealed at the last times,

6 in which you will rejoice forever, even though in this time you are discouraged a little by various temptations that have happened to you,

7 so that the trial of your faith may appear more precious than refined gold that is tested by fire¹³⁰⁹, unto praise and honor and a good report at the appearance of Yeshua the Messiah,

8 whom you have not seen yet love, and in his faith you rejoice with glorious joy that is unspeakable,

9 that you might receive the recompense of your faith, the life of your nefeshot.

10 That life that the prophets investigated when they prophesied about the faith that was to be, which has been given to you.

11 And they searched for that time, the Spirit of the Messiah that was dwelling in them was showing and testifying, when the sufferings of the Messiah and his glory that followed would happen.

12 And it was revealed to all who were seeking that they were not seeking for their nefeshot, but they were prophesying to us these [things] that now are revealed to you, through those [things] that we announced by the Ruach HaKodesh that was sent from heaven, into which [things] even the angels desire to observe.

13 Because of this, gird up the loins of your thinking and watch completely and hope concerning the joy that will come to you at the appearance of our Adon Yeshua the Messiah.

14 Be like obedient sons and do not associate again with your former lusts, those that you desired without understanding.

15 But be set-apart in all your ways as that one who called you is set-apart,

16 Because it is written, **Be set-apart as also I am set-apart.**¹³¹⁰

17 And if you call upon the Father before whom there is no respect of persons and who judges everyone according to his deeds¹³¹¹, conduct yourself in fear during this time of your sojourning,

¹³⁰⁹ Wisdom 3:5-6; Sirach 2:5

¹³¹⁰ Lev. 11:44

¹³¹¹ Sirach 16:12

18 being you know that you were not redeemed with silver nor with gold that is corruptible, from your vain works that you received from your fathers,
19 but with the precious blood of the lamb in whom there is no spot or blemish,¹³¹² who is the Messiah,
20 who was previously appointed to this from before the foundations of the world and was manifested at the end of times for you,
21 who by his hand believed in the Eloah who raised him from among the dead and gave to him the glory, that your faith and your hope might be in Eloah,
22 while your nefeshot become sanctified by the obedience of the truth.¹³¹³ And you should be full of love without respect of persons, so that you love one another from a heart, which is pure and whole.
23 As a man, you were born anew, not from seed that is corruptible, but from that which is not corruptible, by the living word of Eloah that abides forever.
24 Because of [this], **all flesh is grass and all its beauty as a flower of the field. The grass dries up and the flower withers,**
25 **But the word of our Eloah abides forever,**¹³¹⁴ and this is the word that was proclaimed to you.

CHAPTER 2

1 Therefore, put off from you all wickedness and all deceit and hypocrisy and envy and backbiting,
2 and be as young infants and desire the word as the pure and spiritual milk by which you are nourished unto life,
3 if you have **tasted and seen that YHWH is good,**¹³¹⁵
4 to whom you have drawn near, that he is the living stone that the sons of men have rejected, but to Eloah is chosen and honored.
5 And you also, as living stones, are built up and become spiritual temples and set-apart Cohenim to offer spiritual sacrifices that are acceptable before Eloah through Yeshua the Messiah.
6 For it is written in the scripture, **Behold, I lay in Tziyon an approved and honorable chief cornerstone and he who believes in him will not be ashamed.**¹³¹⁶
7 Therefore, to you who believe this honor is given. But to those who are not convinced, **[The stone which the builders rejected has become the chief corner stone,**¹³¹⁷

¹³¹² Ex. 12; Is. 53:7

¹³¹³ Psalm 119:142, 151

¹³¹⁴ Isaiah 40:6-8; (see also Psalm 102:11; 119:89; 148:6) Here the line "And all its beauty like a flower of the field" agrees with the Peshitta Old Testament and Masoretic Text against the LXX and Greek New Testament which has "and all the glory of man like the flower of grass." In fact this quote agrees with the Peshitta Old Testament exactly except for the omission of Isaiah 40:7 which agrees with the LXX. Like the previous example, it could not have been translated from the Greek text.

¹³¹⁵ Isaiah 28:16

¹³¹⁶ Psalm 118:22;

¹³¹⁷ Isaiah 8:14

8 And]¹³¹⁸ he is **a stone of stumbling and a rock of offense. And they stumbled by him**¹³¹⁹ in that they were not persuaded by the word to which they were established.

9 Now you are a chosen tribe¹³²⁰ that serves as a **Cohen for the Kingdom,**¹³²¹ **a set-apart people,**¹³²² a redeemed congregation,¹³²³ [that] you might declare the praises of him who called you from darkness to his precious light,

10 You who from before were considered **not a people,** but now are **the people of Eloah.** Also, **there were no mercies upon you,** but now **mercies are poured out upon you.**¹³²⁴

11 My brothers, I entreat you, as **strangers and as sojourners,**¹³²⁵ abstain from all the lusts of the body, those that wage war against the nefesh.

12 And let your conduct be proper before all sons of men, [that] those who speak evil words against you may see your good works and praise Eloah in the day of trial.

13 And be subject to all sons of men because of Eloah, to kings because of their authority,

14 and to judges because they are sent by him for the punishment of evildoers and for the praise for the doers of good.

15 For thus is the will of Eloah, that by your good works you might shut the mouth of the foolish, those who do not know Eloah,

16 like sons of freedom, and not as men whose freedom is made a veil to them for their wickedness, but as servants of Eloah.

17 Honor everyone; love your brothers and fear Eloah and honor kings.

18 And those servants who are among you, be subject to your masters with fear, not only to the good and to the meek, but also to the hard and difficult.

19 For those will have favor before Eloah, who, because of a good conscience, endure adversities that come upon them wrongfully.

20 But those who because of their transgressions bear afflictions, what praise will there be to them? But when you do what is good and they afflict you and you endure, then your praise is great with Eloah.

21 For to this you were called, because even the Messiah died for us and left us this pattern that you should walk in his footsteps.

22 **He did not commit sin, neither was deceit found in his mouth,**¹³²⁶

23 Who was reviled, yet did not revile, and suffered, yet did not threaten, but delivered his case to the judge of righteousness.

24 And **he bore all our sins**¹³²⁷ and lifted them in this body to the gallows, that being dead to sin, we might live in his righteousness for **by his wounds you were healed.**¹³²⁸

25 For you were wandering **like sheep,** but you **have now returned**¹³²⁹ to the shepherd and overseer of your nefeshot.

¹³¹⁸ "The stone which the builders rejected has become the chief cornerstone, And " does not appear in the Aramaic of the Peshitta but does appear in the Greek.

¹³¹⁹ Isaiah 28:16

¹³²⁰ see Isaiah 43:20; Deut. 7:6; 10:15

¹³²¹ Exodus 19:6; Isaiah 61:6

¹³²² Exodus 19:6

¹³²³ "a redeemed congregation" the Greek has "his own special people" (see Isaiah 43:21 & Exodus 19:5)

¹³²⁴ Hosea 2:25 (23)

¹³²⁵ GEN. 23:4; 47:9

¹³²⁶ Isaiah 53:9

¹³²⁷ Isaiah 53:4, 12

¹³²⁸ Isaiah 53:5

¹³²⁹ Isaiah 53:6

CHAPTER 3

- 1 Likewise also, wives, be subject to your husbands,¹³³⁰ so that those who are not persuaded by the word might be won without much difficulty by your good habit patterns,
- 2 while observing that you conduct yourself with reverence and with modesty.
- 3 And do not adorn yourselves with outer adornments of the braiding of your hair or of ornaments of gold or of costly clothes.
- 4 But adorn yourselves in the hidden son of man of the heart by a humble spirit, without corruption, an ornament that is costly before Eloah.
- 5 For thus also, set-apart women from before, those who had faith in Eloah, adorned themselves and were subject to their husbands,¹³³¹
- 6 As Sarah was subject to Avraham and called him, My master,¹³³² whose daughters you are by good works while you are not troubled by any fear.
- 7 And you men, likewise, dwell with your wives in knowledge; hold them in honor, even as weak vessels because they will also inherit with you the gift of eternal life, lest you should be hindered in your prayers.
- 8 Now the conclusion [is] that all of you should be in one accord, and share the suffering with those who suffer, and be compassionate to one another, and be merciful and humble.
- 9 And you should not repay a man evil, for evil nor reviling for reviling, but in contrast to these [things], bless, for you were called to this that you might inherit a blessing.
- 10 Therefore, **he who desires life and loves to see good days should keep his tongue from evil and his lips should not speak guile.**
- 11 **Let him turn away from evil and let him do good, and let him seek shalom and let him pursue it,**
- 12 **Because the eyes of YHWH are upon the righteous and his ears to hear them, but the face of YHWH is against evil.**¹³³³
- 13 And who is he who can do evil to you if you are zealous of good?
- 14 And if you should suffer for the sake of righteousness, [it is] your blessing.¹³³⁴ **And do not be afraid of those who frighten you and do not be troubled.**
- 15 But **sanctify YHWH,**¹³³⁵ the Messiah, in your hearts and be ready to make a defense to all who ask you a word concerning the hope of your faith, with meekness and fear,
- 16 Having a good conscience, so that those who speak about you as about evil men will be ashamed as men who reject your good habit patterns that are in the Messiah.
- 17 For it is an advantage to you that you suffer evil [things] while you do good deeds, if therefore it is the will of Eloah, rather than while you do evil things.
- 18 Because of this, also the Messiah died one time for our sins, the just [one] for sinners, that he might bring you to Eloah. And he died bodily, but lives in the spirit.
- 19 And he made a proclamation to the nefeshot who were held in she'ol,¹³³⁶

¹³³⁰ Gen. 3:16

¹³³¹ Gen. 3:16

¹³³² Gen. 18:12; Midrash Tanchuma on Parasha Chayyey-Sarah 29a

¹³³³ Psalm 34:13-17 (12-16)

¹³³⁴ Matt. 5:10

¹³³⁵ Isaiah 8:12-13

¹³³⁶ 1Pt. 4:6; 2Pt. 2:4; Jude 1:6; 1Enoch 10:12; 12:4; 104:7; Rev. 20:1-3