| Bookname (Alternate name) | Abbreviation | Page |
|------------------------------------|--------------|------|
| Ruth | Ruth | 791 |
| Ěkah (Lamentations) | Ěkah | 795 |
| Qoheleth (Ecclesiastes) | | |
| Estěr (Esther) | Est | 810 |
| Ezra | Ezra | 819 |
| Neḥemyah (Nehemiah) | Neḥ | 830 |
| Dibre haYamim Aleph (1 Chronicles) | | |
| Dibre haYamim Bět (2 Chronicles) | | |
| | | |

THE MESSIANIC SCRIPTURES

$Kethu \underline{b}im \ B \underline{e}t - Writings$

| Mattithyahu (Matthew) | Mt | 919 |
|-------------------------------------|----------------|------|
| Marqos (Mark) | | |
| Luqas (Luke) | Lq | 981 |
| Yoḥanan (John) | Yn | 1021 |
| Ma'asei (Acts) | | |
| Romiyim (Romans) | Rom | 1090 |
| Qorintiyim Aleph (1 Corinthians) | Qor. X | 1106 |
| Qorintiyim Bět (2 Corinthians) | Qor. 🗅 | 1121 |
| Galatiyim (Galatians) | Gal | 1131 |
| Eph'siyim (Ephesians) | Eph | 1137 |
| Pilipiyim (Philippians) | Pilip | 1143 |
| Qolasim (Colossians) | Qol | 1147 |
| Tas'loniqim Aleph (1 Thessalonians) | Tas. ℵ | 1151 |
| Tas'loniqim Bět (2 Thessalonians) | Tas. ⊒ | 1155 |
| Timotiyos Aleph (1 Timothy) | X | 1157 |
| Timotiyos Bět (2 Timothy) | Tim. ⊒ | 1161 |
| Titos (Titus) | | |
| Pileymon (Philemon) | Piley | 1166 |
| Ib'rim (Hebrews) | Ib`rim | 1167 |
| Ya'aqob (James) | Yaʻaqob | 1179 |
| Kěpha Aleph (1 Peter) | Kĕpha ℵ | 1183 |
| Kěpha Bět (2 Peter) | Kĕpha ユ | 1188 |
| Yoḥanan Aleph (1 John) | Yn. ℵ | 1191 |
| Yoḥanan Bět (2 John) | Yn. ⊒ | 1195 |
| Yoḥanan Gimel (3 John) | Yn. ℷ | 1196 |
| Yehudah (Jude) | Yehuḍ | 1197 |
| Hazon (Revelation) | Hazon | 1199 |

Table of Conents - Continue next page.

TORAH AND HAFTARAH READINGS

| TOKAH AND E | IAF IARAH READING | 33 | |
|------------------|------------------------------------|------------------------------------|---|
| Name | Meaning | Torah | Haftarah * |
| Berěshith | In (the) beginning | Ber. 1:1-6:8 | Yesh. 42:5-43:10 |
| Noaḥ | Noaḥ (Comfort) | Ber. 6:9-11:32 | Yesh. 54:1-55:5 |
| Lek Leka | You go | Ber. 12:1-17:27 | Yesh. 40:27-41:16 |
| Wayyěra | And he appeared | Ber. 18:1-22:24 | Mel. ⊒ 4:1-37 |
| Hayyei Sarah | Life of Sarah | Ber. 23:1-25:18 | Mel. ℵ 1:1-31 |
| Toldot | Generatings / births | Ber. 25:19-28:9 | Mal. 1:1-2:7 |
| Wayyětze | And he went out | Ber. 28:10-32:2 | Hosh. 12:12-14:9 |
| Wayyishlah | And he sent | Ber. 32:3-36:43 | Hosh. 11:7-12:11 |
| Wayyĕsheb | And he dwelt | Ber. 37:1-40:23 | Amos 2:6-3:8 |
| Miqqětz | At the end | Ber. 41:1-44:17 | Mel. ℵ 3:15-4:1 |
| Wayyiggash | And he came near | Ber. 44:18-47:27 | Yeḥez. 37:15-28 |
| Wayḥi | And he lived | Ber. 47:28-50:26 | Mel. X 2:1-12 |
| Shemoth | Names | Shem. 1:1-6:1 | Yesh. 27:6-28:13; 29:22-23 |
| Wa'ĕra | And I appeared | Shem. 6:2-9:35 | Yehez. 28:25-29:21 |
| Bo | Come in | Shem. 10:1-13:16 | Yirm. 46:13-28 |
| Beshallaḥ | When he sent | Shem. 13:17-17:16 | Shoph. 4:4-5:31 |
| Yitro | His excellency | Shem. 18:1-20:26 | Yesh. 6:1-7:6; 9:6-7 |
| Mishpatim | Right-rulings | Shem. 21:1-24:18 | Yirm. 34:8-22; 33:25-26 |
| Terumah | Contribution | Shem. 25:1-27:19 | Mel. X 5:12-6:13 |
| Tetzawweh | You shall command | Shem. 27:20-30:10 | Yehez. 43:10-43:27 |
| Ki Tissa | When you lift up | Shem. 30:11-34:35 | Mel. X 18:1-39 |
| Wayyaqhĕl | And he assembles | Shem. 35:1-38:20 | Mel. % 7:40-50 |
| Pekudei | Accounts | Shem. 38:21-40:38 | Mel. x 7:51-8:21 |
| Wayyiqra | And he called | Way. 1:1-6:7 | Yesh. 43:21-44:23 |
| Tzaw | Command | Way. 6:8-8:36 | Yirm. 7:21-8:3; 9:23-24 |
| Shemini | Eighth | Way. 9:1-11:47 | Shem. ⊒ 6:1-7:17 |
| Tazria | She is with seed | Way. 12:1-13:59 | Mel. ⊒ 4:42-5:19 |
| Metzora | The one with tzara'at | Way. 14:1-15:33 | Mel. ⊒ 7:3-20 |
| Aḥarei Moth | After the death | Way. 16:1-18:30 | Yeḥez. 22:1-19 |
| Qedoshim | Set apart ones | Way. 19:1-20:27 | Amos 9:7-15 |
| Emor | He say | Way. 21:1-24:23 | Yeḥez. 44:15-31 |
| Behar Sinai | In Mount Sinai | Way. 25:1-26:2 | Yirm. 32:6-27 |
| Beḥuqqotai | In My laws | Way. 26:3-27:34 | Yirm. 16:19-17:14 |
| Bemidbar | In (the) wilderness | Bem. 1:1-4:20 | Hosh. 1:10-2:20 |
| Naso | Lift up | Bem. 4:21-7:89 | Shoph. 13:2-25 |
| Beha'aloteḥa | In your ascent | Bem. 8:1-12:16 | Zek. 2:14-4:7 |
| Shelaḥ Leḥa | You send | Bem. 13:1-15:41 | Yeh. 2:1-24 |
| Qoraḥ | Qoraḥ (Bald) | Bem. 16:1-18:32 | Shem. X 11:14-12:22 |
| Huqqat | Laws | Bem. 19:1-22:1 | Shoph. 11:1-33 |
| Balaq Pinehas | Balaq (Devastator) | Bem. 22:2-25:9 Bem. 25:10-29:40 | Mik. 5:7-6:8 Mel. X 18:46-19:21 |
| Mattoth | Pineḥas (Mouth of brass) Tribes | Bem. 30:1-32:42 | Yirm, 1:1-2:3 |
| Masěi | Journeys of | Bem. 33:1-36:13 | Yirm. 2:4-28; 3:4 |
| Debarim | Words | Deb. 1:1-3:22 | Yesh. 1:1-27 |
| Wa'ethannan | And I sought favour | Deb. 3:23-7:11 | Yesh. 40:1-26 |
| Ěgeb | Because | Deb. 7:12-11:25 | Yesh. 49:14-51:3 |
| Re'ĕh | Look | Deb. 11:26-16:17 | Yesh. 54:11-55:5 |
| Shophetim | Right rulers | Deb. 16:18-21:9 | Yesh. 51:12-52:12 |
| Ki-Tětze | When you go out | Deb. 21:10-25:19 | Yesh. 54:1-10 |
| Ki-Tabo | When you come in | Deb. 26:1-29:9 | Yesh. 60:1-22 |
| Nitztzabim | You are standing | Deb. 29:10-30:20 | Yesh. 61:10-63:9 |
| Wayyĕlek | And he went | Deb. 31:1-31:30 | Hosh. 14:1-9; Mik.7:18-20; Yo'el 2:15-27 |
| Ha'azinu | Give ear | Deb. 32:1-32:52 | Shem. ⊒ 22:1-51 |
| Wezot haBeraḥah | And this is the blessing | Deb. 33:1-34:12 | Yeh. 1:1-18 |
| | C . | | |

^{*} Ashkenazi rendering

PREFACE

WHY ANOTHER TRANSLATION?

There have been many fine translations of the Scriptures which, over the years, have been such a wonderful source of blessing to so many. Yet the multitude of choices between available translations is in itself a source of confusion for many. Which translation is truly the Word of the Most High? Don't some translations appear to outrightly contradict the reading of certain other translations? Is it really necessary, one may ask, to add yet another one?

The reality is that the inspired Word of the Almighty is not represented adequately in any translation or version made by human beings (including this one!), for the best translation only represents the sincere and prayerful attempt by human beings to render the Word of the Creator into a receptor language which ultimately has its origins at the Tower of Babel, and words in one language do not have a one-to-one correspondence with words in any other language. The Scriptures are, after all, those words which were originally breathed out by the very Creator himself. While we definitely believe in the overriding hand of Providence in the transmission of the Scriptures (Rom. 3:2; 9:4,5), no sincere translator (or board of translators) would ever be so pompous as to assert that his or her translation is the very Word of the Almighty himself!

Approaching the task of Scripture translation from different backgrounds, environments, cultural mindsets, etc. inevitably affects the end result. Those with no access to the original language of Scripture become entirely dependent on whichever translations are in their hands. Apart from taking steps to get to grips with the original languages of the Scriptures (something that we would earnestly encourage every genuine student of the Scriptures to do), the only other recourse they have is to acquire and compare as many translations/versions of the Scriptures as possible. This way something, however small, may be grasped, of the multifaceted depth of the original. Thus there remains a real need for further translations which will help to bring forth yet further elements from the original tongue that are not adequately reflected in other translations.

This is precisely where "The Scriptures - 2009 Edition (ISR)" comes into the picture. This edition of the Scriptures, while attempting to be an accurate translation, seeks at the same time to introduce the reader to something of the Hebraic mindset and culture which are very much a part of the original. Indeed, we see this is as absolutely necessary for the serious student of Scripture. The events of Scripture did not occur in the modern western world, with its Anglo-Hellenist mindset, but within the very different world of the ancient middle-east, and the Semitic mindset of the People of Yisra'ěl. While we have sought to accurately translate rather than to interpret, aiming at producing a literal translation rather than a paraphrase, we have tried to provide the student of Scripture with a tool which in some way helps him or her to "experience" the Scriptures as Semitic rather than Hellenistic. In so doing we have taken much further the work of the 1993 and 1998 editions of the ISR "Scriptures" toward this end.

As in the earlier editions, our aims have included:

"A translation of the Scriptures which:

- i. restores the Name of the Almighty to its rightful place in the text (see THE RESTORATION OF THE NAME, below).
- ii. is recognisably Messianic in that it affirms the Hebraic roots of the Messianic belief by its appearance, by the use of Hebraic forms of certain words and titles, and by its usage of the same division of the pre-Messianic books of Scripture (the Tanak or "Old Testament") that was current at the time of our Messiah.
- iii. restores the meaning to so many words which have become popular to use, but do not accurately reflect the meaning of the original for example, church, glory, holy, sacrifice, soul, etc.
- iv. seeks to be as far as possible a "literal" translation, wherever possible rendering key words uniformly (exceptions being noted in footnotes or the Explanatory Notes)."

To this may be added:

- i. the further restoration of the Semitic form of the names of the books of Scripture.
- ii The rendering of words such as Hades (a Greek term, loaded with pagan connotations, variously rendered by different translators as "pit", "grave", and "hell") by their Hebrew or Aramaic equivalent instead, such as She'ol.
- iii. The deletion of notes, footnotes and explanatory notes of a doctrinal nature, other than those 'doctrinal agendas' expressed in this Preface.
- iv. The addition of notes, footnotes, and/or explanatory notes which may be more useful to students of Scripture, in equipping them for their studies, rather than in doing studies for them.
- v. Highlighting by means of bold typeface those passages in the Second Writings (also known as Kethubim Bět, Netzarim Writings, haBrit haḤadasha, New Testament, etc.), which quote allusions from the Tanak (also known as the Old Testament).

THE ORDER AND TITLES OF THE BOOKS

In accordance with our aim to affirm the Hebraic roots of our Belief we have:

i. transliterated the names of the books of the Tanak (Old Testament), and where appropriate have done the same in the Second Writings (Messianic Writings, New Testament). For your convenience the traditional English names of the books may be found facing the Hebraic form at the top of each page. They are also together with the transliterated forms in the Table of Contents.

ii. followed the traditional Hebraic order of the Tanak, (Torah, Nebi'im, Kethubim).

THE TANAK (Torah, Nebi'im, Kethubim)

First, **The Torah** - Law

We have rendered it by the Hebrew word itself, Torah, i.e. the five books of Mosheh (Moses), also known as the Ḥumash, or (The Pentateuch), Law or Teaching. They consist of the following 5 books:

Berěshith (Genesis) Shemoth (Exodus) Wayyiqra (Leviticus) Bemidbar (Numbers) Debarim (Deuteronomy)

Then, The Nebi'im - Prophets

These books are known as The Prophets, not because of the element of prediction (a considerable amount of their content is historical rather than predictive!), but because of being written by prophets. They are divided into two categories, the Former Prophets, and the Latter Prophets, referring to their time of writing. The Latter Prophets were further divided into Major Prophets, and Minor Prophets (known as Shněm Asar, i.e. The Twelve).

Please note that we have restored the book of Dani'ël to its rightful place among the Prophets*, as also did Josephus. We have placed it between Yeḥezqĕl / Ezekiel (the third of the Latter Prophets), and Shnĕm Asar / The Twelve (the fourth of the Latter Prophets), instead of including it among The Kethubim (Writings), as is usually done. They consist of the following 9 books, i.e. 8 books, plus Dani'ěl:

The Former Prophets (4 books) The Latter Prophets (4 books, plus

Dani'ěl)

Yehoshua (Joshua) Yeshayahu (Isaiah) Shophetim (Judges) Yirmeyahu (Jeremiah) Shemu'ěl (Aleph & Bět) Yehezqěl (Ezekiel)

Y eḥezqel (Ezekiel +Dani'ěl (Daniel)

Melakim (Aleph & Bět) Shněm Asar* (The Twelve)

[*Shněm Asar is one book, containing the works of twelve prophets:

Hoshĕa (Hosea)
Yo'ĕl (Joel)
Amos (Amos)
Obadyah (Obadiah)
Yonah (Jonah)
Mikah (Micah)
Naḥum (Nahum)
Ḥabaqquq (Habakkuk)
Tsephanyah (Zephaniah)
Ḥaggai

Zekaryah (Zechariah) Mal'aki (Malachi)] Then, **The Kethubim** - Writings

They are the remaining books of the Tanak, (10 books, i.e. 11 less Dani'ěl)

Tehillim (Psalms)

Mishlě (Proverbs)

Iyob (Job)

Shir haShirim (Song of Songs)

Ruth

Ěkah (Lamentations)

Qoheleth (Ecclesiastes, Convener)

Estěr (Esther)

Ezra - Nehemyah (Nehemiah)

Dibre haYamim (Aleph & Bět) (Chronicles, Annals)

Thus, the Torah, Nebi'im, and Kethubim go to make up the TaNaK, which is commonly known as the "Old Testament". There are 24 books in all, according to the Hebraic reckoning (as given above), although the same books are reckoned by others to add up to 39, by counting the individual segments (such as Shemu'ěl Aleph, Shemu'ěl Bět, Ezra, Nehemyah, etc.)

THE SECOND WRITINGS (variously called The Netzarim Writings, The Messianic Writings, The New Covenant, haBrit haHadasha, The New Testament, etc.)

The 'correct' order of the books has been debated by some. The traditional order since Jerome is a roughly chronological arrangement, and there is much to be said for this approach. In Western Christianity since the time of Jerome the letters of Ya`aqob, Kěpha, Yoḥanan and Yehudah have been placed after those of Sha'ul/Paul. An earlier arrangement (still preferred by Eastern Christianity) is to to place these letters before Sha'ul/Paul. Others contend that a more consistent approach is to follow a topical arrangement, as in the traditional Hebraic arrangement of the Tanak.

Each arrangement has its merits, but the reality is that there is no 'original' arrangement for the simple but obvious reason that the Second writings were not written as one book! Instead, they came about over time through the careful collation of those documents which had been preserved by various persons and congregations of individual 'books', letters, etc. written by those whom אוני 'Rabbeinu appointed as his 'personal representatives' (shliḥim = 'apostles')

These writings of men inspired by הוה had been written under different circumstances in different places, at different times, yet were regarded all along as inspired documents because of the anointing on their authors. Each shaliaḥ / 'apostle' was writing as a personal representative of אָהוֹשׁעִץ', and therefore also of הוה, the anointing was on the very Writings themselves, from the very beginning.

However, they still had to be collected into a single collection, before they became what we today know as the Second Writings (or 'New Testament'), and that took place over time, with many collations of these Writings not having all the books we have today, and as could be expected, differing in their ordering of the books. Let us not forget that the original "Second-Writings-Believers" had no copy of the Second Writings. They wrote it! Naturally then, different ones in different places had only parts of the Second Writings until all those parts which we now have had been collected, and bound together.

Thus, there is no 'correct' order of the books of the Second Writings.

Are the Second Writings then really necessary? Absolutely! That is why הוה Eloheinu inspired them to be written, and anointed the Shliḥim (personal representatives) of אוֹרוֹשׁע to the task. These works are unique in their guidance concerning how those who follow אוֹרוֹשׁע the Messiah are to apply "Forah to their lives. Truly, we are to live by "every Word of הוה" ", as Torah and הושע Rabbeinu both exhort us to do (Deb. 8:3; Mt. 4:4), and that includes all of the Second Writings (Kěpha ב 3:15, 16; Tim. ב 3:16, 17).

Since there is no 'correct' order of the books, we have decided to stay with the traditional Western order that we have followed in previous editions of The Scriptures until further consideration more strongly motivates our change to a different order of books.

Thus there is a total of 27 books in all, or if reckoned Hebraically (e.g. counting Kěpha & & Kěpha a sone book consisting of two letters, etc.), a total of 21.

THE RESTORATION OF THE NAME

The restoration of the Name of the Almighty to any translation of the Scriptures should require no justification. After all it was the Almighty himself who originally placed his name in the Scriptures at least 6 823 times! It was human beings who decided, for reasons that made sense to them, to delete His Name and to replace it with something "more appropriate" in their view. This, in spite of the Creator's own statement to and through Mosheh (Moses) that: "This is My Name forever, and this is My remembrance to all generations." (Shemoth / Exodus 3:15, The Scriptures - 2009 Edition (ISR).

The reference in this passage is to the Name which, in Hebrew, consists of four letters Yod, Hey, Waw, Hey, and which is frequently referred to as 'The Tetragrammaton'. These letters are often brought across into English characters by the use of the four letters, YHWH (or as YHVH). This has been variously pronounced as YaHWeH, YaHoWeH, YaHuWeH, YaHVeH, etc. We have chosen not to enter the pronunciation debate, but rather give the Name exactly as it appears in the unpointed Hebrew text, i.e.

While there has been some debate over what is the most accurate and precise pronunciation, three things are clear however:

Firstly, the word Jehovah is definitely an erroneous pronunciation. This is so because it derives from a combination of the letters JHVH and Hebrew vowel points belonging to an altogether different word. Incidentally, the J was originally pronounced as a capital I (or Y), and thus the term Jehovah would have been read by early readers of the King James Version as Iehovah (or Yehovah).

Secondly, any one of the various attempts to pronounce the Name is infinitely superior to the actual removal of the Name, and its substitution by an altogether different term! Substitution by a 'good' term does not alter the fact that it is a substitution, a replacement word. Further, some of the terms traditionally substituted for the Name are actually the names of pagan deities! This is true, not only in English, but also in the other languages of the world!

Thirdly, in spite of the above facts, many translations perpetuate a "tradition" of substituting "LORD" or "GOD", all in capital letters, for our heavenly Father's chosen Name, הוה. Why? Many, and varied are the reasons which have been given, amongst both Christian and Jewish communities, for this serious error. Nevertheless, the fact

remains that a translation purporting to be literal, yet resorting to the "device", however well intentioned, of adding and subtracting from our heavenly Father's own choice of Personal Name, would be doing a grave disservice to His cause. At best it would display ignorance, but at worst would show disrespect, or blatant disregard for the plain Word of the Almighty Himself!

This is a matter that the ISR has taken seriously from the very beginning. In the 1993 edition of "The Scriptures" we stated: "The Scriptures differs radically from most other translations in that it does not continue in the tradition of substituting the Name of the Father and of the Son with names ascribed to gentile (pagan) deities. All the names of deities which in the past have been ascribed to the Father, the Son, and even used when engaged in worship, have been avoided". Our position has NOT changed.

But surely He has many Names, one may ask? Not so! Men have called Him by many names, and indeed there are many titles by which He is known in Scripture (mistakenly called 'names' by some), but there is only ONE Name by which He urges us to remember Him to all generations! That is the Name ''. You may be surprised to find that the expression "I AM", quoted by so many people from Shemoth /Ex. 3:14 as the special Name of the Almighty is not His special Name at all. It is in fact a declaration made by Himself, as He leads up to His statement in verse 15 that His Name - the one by which He is to be always remembered - is הונה. The actual term translated in 3:14 as "I am" is only used in the Tanak (Old Testament) 30 times. The remaining 29 times it is NEVER used as a proper name for the Almighty - as the Name הוה is used. The Name יהוה is used throughout the Tanak, both before and after this passage, a total of 6 823 times in the Masoretic text of the Tanak alone. A rose, by any other name may smell just as sweet, but clearly this is not the case with That! One may not simply substitute His Name with that of a pagan deity, be it God, Gott, Zeus, Theos, Pan, Allah, Lord, Lordo, Lard, Hlafweard, or any other. Nor can we refer to Him by even a generic Lord, referencing Krishna, Vishnu, or any other "Lord" of choice. Doing so is to attribute to another the work, power, esteem and wisdom which belongs only to 7177 Elohim (Yeshayahu /Is. 42:8). By His Name יהנה, He is to be distinguished from all "other deities".

Many misguided individuals are under the false impression that, for instance, the words "Lord, LORD, God, GOD, Adonai or HaShem are "translations" of the Name of the Almighty. Nothing could be further from the truth! Consider once more the passage quoted above (Shemoth / Ex. 3:15) in which the ELOHIM (Heb. = "Mighty One") of Abraham, Yitshaq and Ya'aqob declares that his Name is and that this Name is to be His remembrance to all generations. Should this not then be the case in this generation also?

While names, especially in the Scriptures, frequently do have meanings, it is erroneous to think that we should call anyone or refer to anyone by the "translation" of his or her name. And the same holds true in Scripture. Giuseppe in Italian corresponds to Joseph in English; however, Giuseppe Verdi cannot be translated as Joseph Green in English, even if that is what it means in English! The proper name of any individual is not translated; it is always transliterated or transcribed in order to approximate its original pronunciation. We repeat: the proper name of any individual is simply not translated, more especially when we are dealing with the most important Ones: the Most High (יהוש) and His Son (יהוש)!

For all of these reasons, we have returned these Most Set Apart Names to their rightful

place in our translation of the Scriptures, and have done so by using the Hebrew characters rather than any English rendering. Such a rendering has solid historical precedent in the earliest copies of the Septuagint (LXX), and has the merit of being true to the text, neither adding nor subtracting by means of substitutions (however well-intended). It has also the additional merit of allowing the individual reader to progress in his own quest for accuracy of pronunciation, as he seeks to obey the scriptural injunctions to call on the Name (Shemoth / Ex. 3:15; Yeshayahu / Is.12:4; Yirmeyahu / Jer. 10:25; Tehillim / Ps. 105:1,3), to make it known (Shemoth / Ex. 9:16; Yeshayahu / Is. 64:1,2; Yeḥezqĕl / Ez. 39:7), and to not obliterate or forget it (Deḇarim / Dt. 12:3,4; Yeshayahu / Is. 65:11; Yirmeyahu / Jer. 23:27; Tehillim / Ps. 44:20)!

In the same way the Messiah's Name in Hebrew, אַהוֹשׁלַי, was chosen in order to avoid controversy. All the available authoritative sources and references are in agreement and clearly admit that our Messiah's Name was אַרְיּשׁוֹע (see for instance Kittel's Theological Dictionary of the New Testament, under Iesous). While the short form "Yeshua" (אַרְשׁוֹע) is popular with many (indeed the Shem Tob Hebrew text of Mattithyahu renders it as such, as also the Hebrew translation of the "New Testament" by F. Delitzch), Dr. Solomon Zeitlin refutes this form as the Name of our Messiah, favouring instead the form אַרָּהוֹשִׁע (see The Jewish Quarterly Review, Jan. 1970, p.195).

At this stage we need to explain the word "Elohim" used in this translation. English translations have traditionally rendered it as "God" or as "god(s)" in most instances. However, the Hebrew word "elohim" is the plural form of "eloah", which has the basic meaning of "mighty one". This word is not only used for deity, but is used in Scripture for judges, angels and idols (Shemoth / Ex. 7:1; 9:28; 12:12; 22:8, 9; Tehillim / Ps. 8:5; 82:1, 6) besides being used frequently for the Almighty. The shorter forms, "el" and "elim" have the same basic meaning and similar usage. (Needless to say, the same would apply to the Aramaic equivalents, such as "elah" and "elahin"). By transliterating these expressions instead of translating them as "Mighty One" something of the richness of the Hebrew is communicated, and we therefore retained them, with the exception of a few instances, such as Bereshith / Gen. 10:8; 31:30,32; 35:2,4; Shemoth / Ex. 12:12; 15:11; 18:11; 20:3,23; 23:13,24, where the translation of "mighty one" or "mighty ones" seemed more appropriate.

THE TEXT OF THE TANAK AND SECOND WRITINGS

THE TANAK (Pre-Second Writings Scripture, commonly called The Old Testament): The Tanak in this translation is based on the Masoretic Hebrew and Aramaic text of the Scriptures, printed in the 1937 edition of Rudolph Kittel's Biblia Hebraica. This is based on the ben Asher text of Leningrad, B 19a. Generally speaking, there are few problems with the Masoretic text, because the Masoretes copied the Scriptures in great fear of making mistakes and altering the text. They used the device of the Kethib and Qerě by means of which they indicated in the margins their preferred readings.

However, they did make a few changes in the text itself which have been recorded for us, but unfortunately not all in one manuscript. In 134 places the Sopherim (Scribes) removed the Name הוה" and substituted the term Adonai. In a further 8 places the Name "הוה" was substituted by the term Elohim. These have been collected by Dr. C.D. Ginsberg in his Introduction to the Massoretico-Critical Edition of the Hebrew Bible, (Ktav Publishing House Inc. New York).

We have accordingly restored the text to its original readings in these 142 places, and have also restored the text in accordance with the "Eighteen emendations of the Sopherim", which are also recorded for us by Dr. C.D. Ginsberg. A list of these 160 places is provided in the Explanatory Notes for your convenience.

THE SECOND WRITINGS (variously called The Netzarim Writings, The Messianic Writings, The New Covenant, haBrit haHadasha, The New Testament, etc.):

THE ISSUES:

An issue that presents itself to anyone wanting to get to the "original" words behind those of the various translations available in any language is the matter of Primacy. In other words, in what language were the words of the Second Writings originally inspired? Unfortunately, we do not have the original text. Only very old copies are currently available, until the archaeologists give us something more. The oldest, but not necessarily the 'best' copies currently available are in Greek. Were these (ultimately) copies of Greek or Semitic (i.e. Hebrew / Aramaic) originals?

Positions vary on the matter of Primacy, most scholars opting for the more traditional view of Western Christianity, that they were originally written in Greek. However, there are various scholars who dispute this intensely, maintaining that at least part, if not all of the Second Writings are of Semitic origin. Indeed, this represents the position of Eastern Christianity, where for example, the 'authorized version' of the Church of the East is the Peshitta, in which the Second Writings are entirely in Aramaic. The Peshitta in its current form does not go back beyond the fourth century, but its advocates strongly maintain that it rests firmly upon Aramaic originals.

We are not going to go argue the case here, beyond stating that we believe that there is a very strong case to be made for the view that the originals were inspired in a Semitic language and not in Greek, as is commonly supposed. The Institute for Scripture Research is firmly of the persuasion that the originals were written in a Semitic tongue, and that they are intended by הוה our Elohim to find their natural place in the Tanak (Torah, Nebi'im, Kethubim) as part of the Kethubim (Writings).

This view, that the Scriptures in their entirety, consist of Semitic Writings, originally given to Semitic people, within a Semitic religious and cultural context should not seem so strange, against the background of Sha'ul's/Paul's statement concerning the Yehudim (Jews) that "they were entrusted with the Words of Elohim" (Rom.3:2). This is in no way to be seen as contradicting the commission of אַרוֹשׁלי Rabbeinu, our Master the Messiah, to make talmidim (taught ones) of all the nations (Mattityahu / Mt. 28:19,20; Luqas / Luke. 24:47; Ma'asei / Acts 1:8), for was it not he who taught that "deliverance/salvation is of the Yehudim" (Yoḥanan / Jn. 4:22)?

In addition to the above, there is the matter of substituting the Name of the Father and the Son with other terms, especially in light of the scriptural prohibition against adding to or diminishing from the words of the Most High (Debarim / Dt. 4:2;12:32; Mishlě / Pr.30:4-6). And if it be further admitted (see for example, Explanatory Notes, under Jesus) that the Greek text uses terms that come direct from pagan deities for both the Father and the Son, then it becomes abundantly clear from Scripture itself (Shemoth / Ex. 23:13; Yehoshua / Jos. 23:7; etc.) that such texts could not possibly be the inspired originals, but rather they are translations, ultimately descending from the Semitic originals.

This means of course, for the ISR, that we have to attempt to put before the reader an English text that truthfully and accurately reflects the inspired Semitic originals, when in fact the oldest and vast majority of texts we have available are Greek! A daunting task indeed. To the extent that we have succeeded in this, we can only give praise to the Most High. However we are well aware of our shortcomings, and the possibility, even the probability that we have fallen far short of our goal. In this respect, let it be said that we do not view our work as in any way final or definitive. Rather, we hope that it will encourage others to re-examine what they may have always taken for granted, and to research these matters for themselves. (We extend an ongoing invitation to any who can give input that will improve future editions of The Scriptures, especially in regard to the matter of Semitic originals).

WHICH TEXT?

What text then were we to use? Since the originals are no longer extant, there was no alternative but to make use of the existing Greek manuscripts, carefully considering the additional testimony of Semitic texts such as the Peshitta (Aramaic), the Shem Tob (Hebrew), etc. Even here, however there are problems, in that for each of the main streams of textual types (e.g. Byzantine / Textus Receptus vs. Alexandrinus, Sinaiticus, and Vaticanus) there are those who contend that a particular type and that one alone represents the true original.

We determined however, not to become embroiled in such controversies, since our position advocates a Semitic original, true to the Tanak / Old Testament. Hence whatever readings we have adopted will inevitably offend those contending for any one of the main textual types as the true original. We cannot therefore claim that our text represents a translation of any particular underlying text.

As a modus operandi then, we have started out using the Textus Receptus, modifying our rendering as seemed appropriate in light of those other texts which we consulted, such as the Nestlé-Aland text and the Shem Tob text, noting certain differences in the footnotes, where necessary.

In harmony therefore with the above principles, we restored the Names of the Father and of the Son, and the names of all the Hebrew individuals, in accordance with the Hebrew, especially as found in the Tanak / Old Testament. We also restored the names of the places in Yisra'ěl, for after all, we are dealing with a Jewish worship; we are dealing with the Elohim of Yisra'ěl; we are dealing with yöh haMashiach (the Messiah), Rabbeinu (our Rabbi - Mt.23:8), the Sovereign of the Yehudim - as He is called in no less than 23 places in the Second Writings (Messianic Writings, New Testament).

TRANSLITERATION

In rendering Hebrew names we tried to be as exact as possible. However, with a few names there was a problem, e.g. the name Dani'ěl is spelt in three different ways, but all three of these spellings result in the same pronunciation. Therefore it was decided to strive for consistency and render such names according to a single spelling, in order to retain the original pronunciation as best we could. We departed from this, however, in two cases, viz. in those names containing part of the Name הוה, where we felt compelled to add the suffix -yah or - yahu, exactly as it appears in the Hebrew text, and in the case of certain terms such as Elohim, where we opted to use the form, Elohim, instead.

CONCLUSION

As in previous editions of The Scriptures, we stand in awe and fear before the Most High, knowing that account shall be given for every word rendered in this version, The Scriptures - 2009 Edition (ISR). Much is going to be required from those to whom much has been given (Luqas / Lk. 12:48). As previously stated, we do not offer our labours to the public as the "last word" on these matters, and welcome feedback and useful input from any who have insight or information relevant to the improvement of this translation.

With this new edition of The Scriptures, we continue to reach out a hand of love toward all Scripture-believers of all backgrounds, pleading that we join hands and turn back to הווה who will then turn back to us (Zekaryah / Zec. 1:3 and Hoshěa 6:1-3). Let us do so by turning to his Torah. This will lead to belief in אוריים and his Words (Yoḥanan / Jn. 5:45-47), and for those who come into the (re-)new(-d) covenant, this will result in reconciliation to his Father.

Institute for Scripture Research

PRONUNCIATION TABLE

| English letter | Hebrew | Name of Hebrew letter | Pronounced like |
|-----------------------|-----------|-----------------------|---------------------------------|
| B and b | ב | Bet(h) | bh, as -v in view |
| D and d | ٦ | Dalet(h) | dh, as -th in this and that |
| G and g | ג | Gimel | gh, a soft g |
| Ḥ and ḥ | П | Ḥet(h) | h as -ch in the Scottish loch |
| K and k | \supset | Kaf | kh, as -ch in the Scottish loch |
| | | | or -g in Afrikaans gee |
| Q and q | P | Qof | k in kitten |
| Ě and ě | , | the vowel tsěrě | ey as in they |
| I and i | | the vowel bireq | i as -ee in tree |

Please note that the 'within a Hebrew name represents an *aleph*, a smooth breathing, and for practical purposes may be considered a 'silent' letter.

Similarly, the 'represents the letter *ayin*, a rough breathing, and it too, may for practical purposes be considered a 'silent' letter. So 'Amorah (Gomorrah) may be read as Amorah, and in fact we have rendered it as such. Thus *aleph* and *ayin* take on the sound of the vowel that they 'carry'.

Other

Words in italics are not found in the original text but were added for context and/or readability. Text in bold type face in the Second Writings (Messianic) reference allusions or quotations from the Tanak.

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to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good.

²⁶And Elohim said, "Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping *creatures* that creep on the ground."

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

²⁸And Elohim blessed them, and Elohim said to them, "Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping *creatures* on the earth."

²⁹And Elohim said, "See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.

³⁰"And to every beast of the earth, and to every bird of the heavens, and to every creeping *creature* on the earth, in which there is a living being, every green plant is for food." And it came to be so.

³¹And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

Thus the heavens and the earth were completed, and all their array.

²And in the seventh day ^a Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made.

³And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.

⁴These are the births of the heavens and the earth when they were created, in the day that הנה Elohim made earth and heavens.

⁵Now no shrub of the field was yet on

the earth, and no plant of the field had yet sprung up, for הוה Elohim had not sent rain on the earth, and there was no man to till the ground,

⁶but a mist went up from the earth and watered the entire surface of the ground.

⁷And יהוה Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of lives. And the man became a living being.

⁸ And הוה Elohim planted a garden in Eden, to the east, and there He put the man whom He had formed.

⁹And out of the ground הוה Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

¹⁰And a river went out of Eden to water the garden, and from there it divided and became four riverheads.

¹¹The name of the first is Pishon, it is the one surrounding the entire land of Ḥawilah, where there is gold.

¹²And the gold of that land is good. Bdellium is there, and the shoham stone.

¹³ And the name of the second river is Giḥon, it is the one surrounding the entire land of Kush.

¹⁴And the name of the third river is Hiddeqel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.

יהוה Elohim took the man and put him in the garden of Eden to work it and to guard it.

¹⁶ And הוה Elohim commanded the man, saying, "Eat of every tree of the garden,

¹⁷but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die."

¹⁸And הוה Elohim said, "It is not good for the man to be alone, I am going to make a helper for him, as his counterpart."

19 And from the ground הוה Elohim formed every beast of the field and every bird of the heavens, and brought them to the man to see what he would call them. And whatever the man called each living

being, that was its name.

²⁰So the man gave names to all livestock, and to the birds of the heavens, and to every beast of the field. But for the man there was not found a helper for him, as his counterpart.

²¹So יהוה Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place.

²²And the rib which יהוה Elohim had taken from the man He made into a woman, and He brought her to the man.

²³And the man said, "This is now bone of my bones and flesh of my flesh. This one is called 'woman,' because she was taken out of man."

²⁴For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.

²⁵ And they were both naked, the man and his wife, yet they were not ashamed.

3 And the naḥash a was more crafty than all the lives of the field which הוה Elohim had made, and he said to the woman, "Is it true that Elohim has said, 'Do not eat of every tree of the garden'?"

²And the woman said to the naḥash, "We are to eat of the fruit of the trees of the garden,

³but of the fruit of the tree which is in the midst of the garden, Elohim has said, 'Do not eat of it, nor touch it, lest you die.'"

⁴And the naḥash said to the woman, "You shall certainly not die.

5"For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil."

⁶And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate. And she also gave to her husband with her, and he ate.

⁷Then the eyes of both of them were

opened, and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves.

⁸And they heard the voice of 'הוה Elohim walking about in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of 'הוה Elohim among the trees of the garden.

⁹And הוה' Elohim called unto Adam and said to him, "Where are you?"

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

¹¹And He said, "Who made you know that you were naked? Have you eaten of the tree of which 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 ate."

¹³And הוה Elohim said to the woman, "What is this you have done?" And the woman said, "The naḥash deceived me, and I ate."

14And הוה Elohim said to the naḥash, "Because you have done this, you are cursed more than all livestock and more than every beast of the field. On your belly you are to go, and eat dust all the days of your life.

¹⁵"And I put enmity between you and the woman, and between your seed and her Seed.^b He shall crush your head, and you shall crush His heel."

¹⁶To the woman He said, "I greatly increase your sorrow and your conception – bring forth children in pain. And your desire is for your husband, and he does rule over you."

¹⁷And to the man He said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, 'Do not eat of it': "Cursed is the ground because of you, in toil you are to eat of it all the days of your life,

¹⁸ and *the ground* shall bring forth thorns and thistles for you, and you shall eat the

³a Or Naḥash. Traditionally rendered the "serpent". See Explanatory notes "Serpent" and "Naḥash".

³b First promise of the Messiah.

going to let you go from here. When he lets you go, he shall drive you out from here altogether.

²"Speak now in the hearing of the people, and let every man ask from his neighbour and every woman from her neighbour, objects of silver and objects of gold."

³And יהוה gave the people favour in the eyes of the Mitsrites. And the man Mosheh was very great in the land of Mitsrayim, in the eyes of Pharaoh's servants and in the eyes of the people.

⁴And Mosheh said, "Thus said הוה," 'About midnight I am going out into the midst of Mitsrayim,

⁵and all the first-born in the land of Mitsrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle.

⁶ And there shall be a great cry throughout all the land of Mitsrayim, such as has never been or ever shall be again.

7'But against any of the children of Yisra'ĕl no dog shall move its tongue, against man or against beast, so that you know that הוה makes distinction between Mitsrayim and Yisra'ĕl.'

8"And all these servants of yours shall come down to me and bow down to me, saying, 'Get out, you and all the people at your feet!' And after that I shall go out." And he went out from Pharaoh in great displeasure.

"But הוה" said to Mosheh, "Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim."

יהוה And Mosheh and Aharon did all these wonders before Pharaoh, however, יהוה strengthened the heart of Pharaoh, and he did not let the children of Yisra'ěl go out of his land.

12 And הוה spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

²"This new moon is the beginning of

new *moons* for you, it is the first new *moon* of the year for you.

³"Speak to all the congregation of Yisra'ěl, saying, 'On the tenth day of this new *moon* each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

4'And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb.

5'Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

6'And you shall keep it until the fourteenth day of the same new *moon*. Then all the assembly of the congregation of Yisra'ĕl shall slay it between the evenings.

7'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

8'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

⁹ 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

¹⁰ 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

11 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Pěsah a of 5777'.

12 'And I shall pass through the land of Mitsrayim on that night, and shall strike all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am 7177'.

¹³ 'And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I strike the land of Mitsrayim.

14'And this day shall become to you a remembrance. And you shall celebrate it as a festival to กับก' throughout your

generations – celebrate it as a festival, an everlasting law.

15 Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'ěl.

¹⁶ And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

17'And you shall guard the *Festival of* Matzot, ^b for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

day of the new *moon*, in the evening, you shall eat unleavened bread until the twenty-first day of the new *moon* in the evening.

¹⁹ For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra'ěl, whether sojourner or native of the land.

²⁰ 'Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.' "

²¹And Mosheh called for all the elders of Yisra'ěl and said to them, "Go out and take lambs for yourselves according to your clans, and slay the Pěsaḥ.

²²"And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.

23"And הוה shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and הוה shall pass over the door and not allow the destroyer to come into your houses to smite you.

²⁴ "And you shall guard this word as a law

for you and your sons, forever.

²⁵"And it shall be, when you come to the land which יהוה gives you, as He promised, that you shall guard this service.

²⁶"And it shall be, when your children say to you, 'What does this service mean to you?'

²⁷then you shall say, 'It is the Pěsaḥ slaughtering of הוה', who passed over the houses of the children of Yisra'ĕl in Mitsrayim when He smote the Mitsrites and delivered our households.' "And the people bowed their heads and did obeisance.

²⁸ And the children of Yisra'ĕl went away and did so – as איהור had commanded Mosheh and Aharon, so they did.

29 And it came to be at midnight that הוה struck all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock.

³⁰And Pharaoh rose up in the night, he and all his servants, and all the Mitsrites. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one.

31 Then he called for Mosheh and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Yisra'ël. And go, serve הווה as you have said.

³²"Take both your flocks and your herds, as you have said, and go. Then you shall bless me too."

³³And the Mitsrites were strong on the people, to hasten to send them away out of the land. For they said, "We are all dying!"

³⁴And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders.

³⁵And the children of Yisra'ĕl had done according to the word of Mosheh, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments.

יהוה gave the people favour in the eyes of the Mitsrites, so that they gave them what they asked, and they plundered

of wisdom,

Shin All those doing them have a good understanding.

Taw His praise is standing forever.

112 Alepn riaise Blessed is the man,

Who fears יהוה,

Bet Who has greatly delighted in His commands.

²Gimel Mighty in the earth shall be his seed.

Dalet The generation of the straight ones shall be blessed.

³**Hě** Wealth and riches are in his house,

Waw And his righteousness is standing forever.

⁴**Zayin** Light has risen in the darkness to the straight ones,

Those showing favour,

Het The compassionate,

And the righteous.

⁵Tet Good is a man showing favour and

Yod He sustains his matters in rightruling.

⁶**Kaph** For he is never shaken;

Lamed The righteous is remembered forever.

⁷**Mem** He is not afraid of an evil report. Nun His heart is steadfast, trusting in

⁸Samek His heart is upheld, he is not

Ayin While he looks on his adversaries.

⁹**Pě** He scattered abroad, He gave to the poor,

Tsadi His righteousness is standing forever.

Qoph His horn is exalted with esteem.

¹⁰**Rěsh** The wrong one sees it and shall be vexed;

Shin He gnashes his teeth and shall

Taw The desire of the wrong ones does perish.

Praise Yah! Praise, O servants of הוה. Praise the Name of יהוה!!

²Blessed be the Name of הוה, Now and forever!

712

³From the rising of the sun to its going down.

The Name of הוה is praised.

יהוה⁴ is high above all nations.

His esteem above the heavens.

⁵Who is like הוה our Elohim, Who is enthroned on high?

⁶He looks down on the heavens and in the earth:

⁷He raises the poor out of the dust, Lifts the needy from a dunghill,

⁸To make him sit with the nobles, With the nobles of His people,

⁹Causing the barren *woman* to dwell in a house.

A rejoicing mother of children. Praise Yah!

⚠ When Yisra'ĕl went out of Mitsravim.

The house of Ya'agob from a people of strange language,

²Yehudah became His set-apart place, And Yisra'ěl His rule.

³The sea saw it and fled:

The Yarden turned back.

⁴The mountains skipped like rams, The little hills like lambs.

⁵Why was it, O sea, that you fled? O Yarděn, that you turned back?

⁶O mountains, that you skipped like rams?

O little hills, like lambs?

⁷Tremble, O earth.

from the face of the Master, From the face of the Eloah of Ya'agob,

⁸Who turned the rock into a pool of water,

The flint into a fountain of water.

Not to us, O הוה, not to us, But to Your Name give esteem, For Your loving-commitment, For Your truth.

²Why should the nations say, "Where now is their Elohim?"

³But our Elohim is in the heavens;

Whatever pleased Him, He has done.

⁴Their idols are silver and gold,

MATTITHYAHU

MATTHEW

- The book of the genealogy of איהושע Messiah, Son of Dawid, Son of Abraham:
- ²Abraham brought forth Yitshaq, and Yitshaq brought forth Ya'aqob, and Ya'aqob brought forth Yehudah and his brothers.
- ³And Yehudah brought forth Perets and Zerah by Tamar, and Perets brought forth Hetsron, and Hetsron brought forth Ram.
- ⁴And Ram brought forth Amminadab, and Amminadab brought forth Naḥshon, and Nahshon brought forth Salmon.
- ⁵And Salmon brought forth Bo'az by Raḥab, and Bo'az brought forth Obĕd by Ruth, and Obĕd brought forth Yishai.
- ⁶And Yishai brought forth Dawid the sovereign, and Dawid the sovereign brought forth Shelomoh by Uriyah's wife.
- ⁷And Shelomoh brought forth Reḥab'am, ^a and Reḥab'am brought forth Abiyah, and Abiyah brought forth Asa.
- ⁸And Asa brought forth Yehoshaphat, and Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziyah.
- ⁹And Uzziyah brought forth Yotham, and Yotham brought forth Aḥaz, and Aḥaz brought forth Hizqiyahu.
- ¹⁰And Hizqiyahu brought forth Menashsheh, and Menashsheh brought forth Amon, and Amon brought forth Yoshivahu.
- ¹¹ And Yoshiyahu brought forth Yekonyah and his brothers at the time of the exile to Babel.
- ¹²And after the exile to Babel, Yekonyah brought forth She'alti'ĕl, and She'alti'ĕl brought forth Zerubbabel.
- ¹³And Zerubbabel brought forth Abihud, and Abihud brought forth [Abner and Abner brought forth]^b Elyaqim, and

- Elyaqim brought forth Azor.
- ¹⁴And Azor brought forth Tsadoq, and Tsadoq brought forth Aqim, and Aqim brought forth Elihud.
- ¹⁵ And Elihud brought forth El'azar, and El'azar brought forth Mattan, and Mattan brought forth Ya'aqob.
- ¹⁶And Ya'aqob brought forth Yoseph the husband of Miryam, of whom was born איהושע who is called Messiah.
- ¹⁷So all the generations from Abraham to Dawid were fourteen generations, and from Dawid until the exile to Babel were fourteen generations, and from the exile to Babel until the Messiah were fourteen generations.
- ¹⁸But the birth of אוהיש Messiah was as follows: After His mother Miryam was engaged to Yosĕph, before they came together, she was found to be pregnant from the Set-apart Spirit.
- ¹⁹And Yoseph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.
- ²⁰But while he thought about this, see, a messenger of הוה" appeared to him in a dream, saying, "Yosĕph, son of Dawid, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit.
- 21"And she shall give birth to a Son, and you shall call His Name אהושע for He shall save c His people from their sins."
- ²²And all this came to be in order to fill what was spoken by הוה through the prophet, saying,
- ²³"See, an 'almah' ^d shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu'el," Yesh. 7:14 which translated, means, "El with us."
 - ²⁴And Yoseph, awaking from his sleep,

Ia His mother was an Ammorite - Mel. Χ 14:21,31. Ib [Abner and Abner brought forth] appears in the Du Tillit Hebrew text. Ic This is the meaning of the Hebrew of His Name. Id According to the Shem Tob Hebrew text & Yesh. 7:14. Virgin / young woman. See also Explanatory note "Maiden".

did as the messenger of הוה commanded him and took his wife.

²⁵but knew her not until she gave birth to her Son, the first-born. And he called His Name אַרוֹשׁלִי.

And האישין having been born in Beyth Lehem of Yehudah in the days of Herodes the sovereign, see, Magi from the east came to Yerushalayim,

² saying, "Where is He who has been born Sovereign of the Yehudim? For we saw His star in the East and have come to do reverence to Him."

³And Herodes the sovereign, having heard, was troubled, and all Yerushalayim with him.

⁴And having gathered all the chief priests and scribes of the people together, he asked them where the Messiah was to be born.

⁵And they said to him, "In Beyth Lehem of Yehudah, for thus it has been written by the prophet,

6'But you, Bĕyth Leḥem, in the land of Yehudah, you are by no means least among the rulers of Yehudah, for out of you shall come a Ruler who shall shepherd My people Yisra'ĕl.' " Mik. 5:2

⁷Then Herodes, having called the Magi secretly, learned exactly from them what time the star appeared.

⁸And having sent them to Beyth Lehem, he said, "Go and search diligently for the Child, and when you have found Him, bring back word to me, so that I too might go and do reverence to Him."

⁹And having heard the sovereign, they went. And see, the star which they had seen in the East went before them, until it came and stood over where the Child was.

¹⁰And seeing the star, they rejoiced with exceedingly great joy.

¹¹ And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, they presented to Him gifts of gold, and frankincense, and myrrh.

¹²And having been warned in a dream that they should not return to Herodes, they departed for their own country by another way.

¹³ And when they had left, see, a messenger of הוה" appeared to Yoseph in a dream, saying, "Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him."

¹⁴And rising up, he took the Child and His mother by night and departed for Mitsrayim,

¹⁵and remained there until the death of Herodes, to fill what was spoken by הוה through the prophet, saying, "Out of Mitsrayim I have called My Son."

Shem. 4:22-23, Hosh. 11:1, Hazon 21:7.

¹⁶Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Beyth Lehem and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

¹⁷Then was filled what was spoken by Yirmeyahu the prophet, saying,

18"A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥĕl weeping for her children, refusing to be comforted, because they were no more." Yirm. 31:15

¹⁹ And Herodes having died, see, a messenger of הוה appeared in a dream to Yoseph in Mitsrayim,

²⁰ saying, "Arise, *and* take the Child and His mother, and go into the land of Yisra'ĕl, for those seeking the life of the Child are dead."

²¹And rising up, he took the Child and His mother, and came into the land of Yisra'ěl.

²²But hearing that Archelaos was reigning over Yehudah instead of his father Herodes, he was afraid to go there. And having been warned in a dream, he departed to the parts of Galil,

²³ and came and dwelt in a city called Natsareth – thus to fill what was spoken ^a

²a Spoken (not written) by the prophets (plural).

by the prophets, "He shall be called a Natsarene."

3 And in those days Yohanan the Immerser came proclaiming in the wilderness of Yehudah,

² and saying, "Repent, for the reign of the heavens has come near!"

³For this is he who was spoken of by the prophet Yeshayahu, saying, "A voice of one crying in the wilderness, 'Prepare the way of הוה", make His paths straight.'" Yesh. 40:3

⁴And Yohanan had a garment of camel's hair, and a leather girdle around his waist. And his food was locusts and wild honey.

⁵Then Yerushalayim, and all Yehudah, and all the country around the Yarden went out to him.

⁶ and they were immersed by him in the Yarděn, confessing their sins.

⁷And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, "Brood of adders! Who has warned you to flee from the coming wrath?

⁸"Bear, therefore, fruits worthy of repentance,

⁹and do not think to say to yourselves, 'We have Abraham as father.' ^a For I say to you that Elohim is able to raise up children ^b to Abraham from these stones. ^b

¹⁰"And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.

¹¹ "I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire.

12"His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire."

¹³Then אווישלי came from Galil to Yoḥanan at the Yardĕn to be immersed by him.

¹⁴But Yohanan was hindering Him, say-

ing, "I need to be immersed by You, and You come to me?"

יהושע answering, said to him, "Permit it now, for thus it is fitting for us to fill all righteousness." Then he permitted Him.

יהושל Mand having been immersed, ארידישל went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him,

¹⁷ and see, a voice out of the heavens, saying, "This is My Son, the Beloved, in whom I delight."

Then הושע was led up by the Spirit into the wilderness to be tried by the devil.

² And after having fasted forty days and forty nights, He was hungry.

³ And the trier came and said to Him, "If You are the Son of Elohim, command that these stones become bread."

4But He answering, said, "It has been written, 'Man shall not live by bread alone, but by every word that comes from the mouth of 7577.'" Deb. 8:3

⁵Then the devil took Him up into the setapart city, set Him on the edge of the Setapart Place,

⁶and said to Him, "If You are the Son of Elohim, throw Yourself down. For it has been written, 'He shall command His messengers concerning you,' Teh. 91:11 and, 'In their hands they shall bear you up, so that you do not dash your foot against a stone.' "Teh. 91:12

יהושעץ' said to him, "It has also been written, 'You shall not try יהוה your Elohim.'" Deb. 6:16

⁸Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem,

⁹ and said to Him, "All these I shall give You if You fall down and worship me."

יהושל said to him, "Go, Satan! For it has been written, 'You shall worship יהוה your Elohim, and Him alone

^{3a} See Yn. 8:33-44, Rom. 9:8 and Rom. 2:26-29. ^{3b} The only difference in Hebrew between children and stones is the first letter of the word. Children-banim. Stones-abanim.

ROMIYIM

ROMANS

1 Sha'ul, a servant of אהרשע Messiah, a called emissary, separated to the Good News of Elohim,

²which He promised before through His prophets in the Set-apart Scriptures,

³concerning His Son, who came of the seed of Dawid according to the flesh,

⁴who was designated Son of Elohim with power, according to the Set-apart Spirit, by the resurrection from the dead: אָלוֹילים, Messiah, the Master of us,

⁵through whom we have received favour and office of the emissary for belief-obedience among all the nations on behalf of His Name,

⁶among whom you also are the called ones of יהושע Messiah.

⁷To all who are in Rome, beloved of Elohim, called, set-apart ones: Favour to you and peace from Elohim our Father and the Master אוושע Messiah.

⁸First, I truly thank my Elohim through הושע Messiah for you all, that your belief is spoken of in all the world.

⁹For Elohim is my witness, whom I serve with my spirit in the Good News of His Son, how unceasingly I make mention of you.

¹⁰always asking in my prayers, if at all possible, I shall be blessed by the desire of Elohim, to come to you.

¹¹For I long to see you, so as to impart some spiritual gift to you, for you to be established.

¹² and that is, to be encouraged together among you, each by the other's belief – both yours and mine.

¹³ And I do not wish you to be unaware, brothers, that I often purposed to come to you, but was hindered until now, in order to have some fruit among you, as also among the other nations.

¹⁴I am a debtor both to Greeks and to foreigners, both to wise and to foolish.

¹⁵That is why I am so eager to bring the Good News also to you who are in Rome.

¹⁶For I am not ashamed of the Good News of Messiah, for it is the power of Elohim for deliverance to everyone who believes, to the Yehudi first and also to the Greek

¹⁷For in it the righteousness of Elohim is revealed from belief to belief, as it has been written, "But the righteous shall live by belief." Hab. 2:4

¹⁸For the wrath of Elohim is revealed from heaven against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness,

¹⁹because that which is known of Elohim is manifest among them, for Elohim has manifested it to them.

²⁰For since the creation of the world His invisible *qualities* have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse,

²¹because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened.

²²Claiming to be wise, they became fools.

²³ and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles.

²⁴Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves,

²⁵who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Amen.

²⁶Because of this Elohim gave them over to degrading passions. For even their women exchanged natural relations for what is against nature,

²⁷ and likewise, the men also, having left natural relations with woman, burned in their lust for one another, men with men

committing indecency, and receiving back the reward which was due for their straying.

²⁸And even as they did not think it worthwhile to possess the knowledge of Elohim, Elohim gave them over to a worthless mind, to do what is improper,

²⁹having been filled with all unrighteousness, whoring, wickedness, greed, evil; filled with envy, murder, fighting, deceit, evil habits; whisperers,

³⁰slanderers, haters of Elohim, insolent, proud, boasters, devisers of evils, disobedient to parents,

³¹without discernment, covenant breakers, unloving, unforgiving, ruthless;

³²who, though they know the righteousness of Elohim, that those who practise such deserve death, not only do the same but also approve of those who practise them.

Therefore, O man, you are without excuse, everyone who judges, for in which you judge another you condemn yourself, since you who judge practise the same *wrongs*.

²And we know that the judgment of Elohim is according to truth against those who practise such *wrongs*.

³And do you think, O man, you who judge those practising such *wrongs*, and doing the same, that you shall escape the judgment of Elohim?

⁴Or do you despise the riches of His kindness, and tolerance, and patience, ^a not knowing that the kindness of Elohim leads you to repentance?

⁵But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim.

 6 who "shall render to each one according to his works": $^{\text{Teh. }62:12\ b}$

⁷everlasting life to those who by persistence in good work seek for esteem, and

respect, and incorruptibility;

⁸but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness;

⁹affliction and distress on every human being working what is evil, of the Yehudi first, and also of the Greek:

¹⁰but esteem, respect, and peace to everyone working what is good, to the Yehudi first and also to the Greek.

¹¹ For there is no partiality with Elohim.

¹²For as many as sinned without Torah shall also perish without Torah, and as many as sinned in the Torah shall be judged by the Torah.

¹³For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the Torah ^c shall be declared right.

¹⁴For when nations, who do not have the Torah, by nature do what is in the Torah, although not having the Torah, they are a torah to themselves.

¹⁵who show the work of the Torah written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or even excusing,

¹⁶in the day when Elohim shall judge the secrets of men through יהושע Messiah, according to my Good News.

¹⁷See, you are called a Yehudi, and rest on the Torah, and make your boast in Elohim.

¹⁸and know the desire *of Elohim*, and approve what is superior, being instructed out of the Torah,

¹⁹ and are trusting that you yourself are a guide to the blind, a light to those who are in darkness,

²⁰an instructor of foolish ones, a teacher of babes, having the form of knowledge and of the truth in the Torah. ^d

²¹You, then, who teach another, do you not teach yourself? You who proclaim that a man **should not steal**, Shem. 20:15 *e* do you steal?

²²You who say, "**Do not commit adultery**," ^{Shem. 20:14}*f* do you commit adultery?

 ²a Kĕpha 3:9. 2b See footnote Mt. 16:27. 2c Mt. 7:21-27, Ya'aqob 2:14-24. 2d Teh. 147:19, Rom. 3:2, Rom. 9:4.
 2e Deb. 5:18. 2f Deb. 5:19.

You who abominate idols, do you rob temples?

²³You who make your boast in the Torah, through the transgression of the Torah do you disrespect Elohim?

²⁴For "The Name of Elohim is blasphemed among the nations because of you," Yesh. 52:5 as it has been written.

²⁵For circumcision indeed profits if you practise the Torah, but if you are a transgressor of the Torah, your circumcision has become uncircumcision.

²⁶So, if an uncircumcised one watches over the righteousnesses of the Torah, shall not his uncircumcision be reckoned as circumcision?

²⁷And the uncircumcised by nature, who perfects the Torah, shall judge you who notwithstanding letter and circumcision are a transgressor of the Torah!

²⁸For he is not a Yehudi who is *so* outwardly, neither is circumcision that which is outward in the flesh.

²⁹But a Yehudi is he who is *so* inwardly, and circumcision is that of the heart, ^g in Spirit, not literally, whose praise is not from men but from Elohim.

3 What then is the advantage of the Yehudi, or what is the value of the circumcision?

²Much in every way! Because firstly indeed, that they were entrusted with the Words of Elohim. ^a

³For what if some did not believe? Shall their unbelief nullify the trustworthiness of Elohim?

⁴Let it not be! But let Elohim be true, and every man a liar, as it has been written, "That You should be declared right in Your words, and prevail in Your judging." Teh. 51:4

⁵But if our unrighteousness establishes the righteousness of Elohim, what shall we say? Is Elohim unrighteous who is inflicting wrath? I speak as a man.

⁶Let it not be! Otherwise how shall Elohim judge the world?

⁷For if the truth of Elohim has increased through my lie, to His esteem, why am I also still judged as a sinner?

⁸ And *why* not *say*, "Let us do evil so that the good might come"? – as we are wrongly accused and as some claim that we say. Their judgment is in the right.

⁹What then? Are we better *than they*? Not at all, for we have previously accused both Yehudim and Greeks that they are all under sin.

¹⁰ As it has been written, "There is none righteous, no, not one!

11 "There is no one who is understanding, there is none who is seeking Elohim.

12 "They all have turned aside, they have together become worthless. There is none who does good, no, not one." Teh. 14:1-3, 53:1-4

13 "Their throat is an open tomb, with their tongues they have deceived," Teh. 5:9 "The poison of adders is under their lips," Teh. 140:3

¹⁴ "Whose mouth is filled with cursing and bitterness." Teh. 10:7

15 "Their feet are swift to shed blood, Mish. 1:16

¹⁶ruin and wretchedness are in their ways,

¹⁷ and the way of peace they have not known." Yesh. 59:7

 $^{18}\mbox{``There}$ is no fear of Elohim before their eves." $^{\text{Teh. }36:1}$

¹⁹And we know that whatever the Torah says, it says to those who are in the Torah, so that every mouth might be stopped, and all the world come under judgment before Elohim.

²⁰Therefore by works of Torah **no flesh shall be declared right before Him**, Teh. 143:2 for by the Torah is the knowledge of sin. ^b

²¹But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets,

²²and the righteousness of Elohim is through belief in הושע, Messiah to all

³ among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest.

⁴But Elohim, who is rich in compassion, because of His great love with which He loved us.

⁵ even when we were dead in trespasses, made us alive together with Messiah – by favour you have been saved –

⁶ and raised us up together, and made us sit together in the heavenlies in Messiah הושע.

⁷in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah אהושע.

⁸For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim,

⁹it is not by works, so that no one should boast.

¹⁰For we are His workmanship, created in Messiah איהושל unto good works, which Elohim prepared beforehand that we should walk in them.

¹¹Therefore remember that you, once nations ^c in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands,

¹²that at that time you were without Messiah, excluded from the citizenship of Yisra'ĕl and strangers from the covenants of promise, having no expectation and without Elohim in the world.

13 But now in Messiah איי you who once were far off have been brought near by the blood of the Messiah.

¹⁴For He is our peace, who has made both one, and having broken down the partition of the barrier,

 15 having abolished in His flesh the enmity d – the torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace.

¹⁶and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it.

¹⁷And having come, He brought as Good News peace to you who were far off, and peace to those near. Yesh. 57:19

¹⁸Because through Him we both have access to the Father by one Spirit.

¹⁹So then you are no longer strangers and foreigners, but fellow citizens of the setapart ones and members of the household of Elohim, ^e

²⁰having been built upon the foundation of the emissaries and prophets, אַרוש Messiah Himself being chief corner-stone,

²¹in whom all the building, being joined together, grows into a set-apart Dwelling Place in הורה.

²²in whom you also are being built together into a dwelling of Elohim in the Spirit.

3 Because of this I, Sha'ul, am the prisoner of איהושע Messiah on behalf of you nations –

²if indeed you have heard of the administration of the favour of Elohim that was given to me for you,

³that by revelation was made known to me the secret, as I wrote before briefly.

⁴In reading this, then, you are able to understand my insight into the secret of Messiah,

⁵which was not made known to the sons of men in other generations, as it has now been revealed by the Spirit to His set-apart emissaries and prophets:

⁶The nations to be co-heirs, united in the same body, and partakers together ^a in the promise in Messiah through the Good News,

⁷of which I became a servant according to the gift of the favour of Elohim given to me, according to the working of His power.

⁸To me, the very least of all the set-apart ones, this favour was given, to bring the Good News of the unsearchable riches of

²c See Qor. **X** 12:2. 2d Also see Qol. 2:14, 20; Ma. 11:1-3. 2e See Rom. 11:17-24, Yesh. 14:1. 3a See Rom. 11:17-24, Yesh. 14:1.

Messiah among the nations,

⁹and to make all see how this secret is administered, which for ages past has been hidden in Elohim who created all through הושע" Messiah. ^b

¹⁰so that now, through the assembly, the many-sided wisdom of Elohim might be known to the principalities and authorities in the heavenlies,

יהושע our Master,

¹²in whom we have boldness and access, with reliance, through belief in Him.

¹³I pray therefore, that you do not lose heart at my pressures on your behalf, which is your esteem.

¹⁴For this reason I bow my knees to the Father of our Master אורישני Messiah,

¹⁵ from whom all fatherhood ^c in the heavens and earth is named,

¹⁶in order that He might give you, according to the riches of His esteem by power, to be strengthened in the inner man, through His Spirit,

¹⁷that the Messiah might dwell in your hearts ^d through belief – having become rooted and grounded in love,

¹⁸ in order that you might be strengthened to firmly grasp, with all the set-apart ones, what is the width and length and depth and height.

¹⁹to know the love of Messiah which surpasses knowledge, in order that you might be filled to all the completeness of Elohim.

²⁰And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us,

²¹to Him be esteem in the assembly by Messiah אולים, unto all generations, for ever and ever. Aměn.

4 I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called,

² with all humility and meekness, with patience, bearing with one another in love,

³being eager to guard the unity of the Spirit in the bond of peace –

⁴one body and one Spirit, as you also were called in one expectation of your calling,

⁵ one Master, one belief, one immersion, ⁶ one Elohim and Father of all, who is above all, ^a and through all, and in you all.

⁷But to each one of us favour was given according to the measure of the gift of Messiah.

⁸That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men." Teh. 68:18

⁹But what does "He went up" mean, except that He also first went down into the lower parts of the earth?

¹⁰He who went down is also the One who went up far above all the heavens, to fill all.

¹¹ And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers

¹² for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,

¹³until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

¹⁴so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray, ^b

¹⁵but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah,

¹⁶ from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.

¹⁷So this I say, and witness in the Master, that you should no longer walk as the nations walk, ^c in the futility of their mind,

¹⁸having been darkened in their under-

3b See Yn. 1:3. 3c Or lineage, or paternal descent. 3d See Gal. 2:20. 4a See Mq. 12:32,34, Cor. ℵ 8:6, Tim. ℵ 2:5, Mq. 12:29-34. 4b See 5:6, also Qor. □ 10:5, Qor. □ 11:3-14, Gal. 1:6-9, Tim. □ 3:1-8, Tim. □ 4:2-4, Kĕpha □ 2:2-22, Yehud. vv. 10-19. 4c See Qor. ℵ 12:2, and Yirm. 10:2.

standing, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart,

¹⁹who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness.

²⁰But you have not so learned Messiah,

²¹ if indeed you have heard Him and were taught by Him, as truth is in אַנוֹי ':

²²that you put off – with regard to your former behaviour – the old man, being corrupted according to the desires of the deceit.

²³ and to be renewed in the spirit of your mind.

²⁴and that you put on the renewed man ^d which was created according to Elohim, in righteousness and set-apartness of the truth.

²⁵Therefore, having put off the false, speak truth, each one with his neighbour, ^{Zek. 8:16} for we are members of one another.

²⁶"Be wroth, but do not sin." Teh. 4:4 Do not let the sun go down on your rage, ^e

²⁷nor give place to the devil.

²⁸Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has *somewhat* to share with those in need.

²⁹Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

³⁰And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.

³¹Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.

³²And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

5 Become, then, imitators of Elohim as beloved children.

²And walk in love, as Messiah also has

loved us, and gave Himself for us, a gift and an offering to Elohim for a sweetsmelling fragrance.

³But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones –

⁴neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather thanksgiving.

⁵For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah and Elohim.

⁶Let no one deceive you with empty words, ^a for because of these the wrath of Elohim comes upon the sons of disobedience.

⁷Therefore do not become partakers with them.

⁸For you were once darkness, ^b but now *you are* light in the Master. Walk as children of light –

⁹ for the fruit of the Spirit ^c is in all goodness, and righteousness, and truth –

¹⁰proving what is well-pleasing to the Master

¹¹ And have no fellowship with the fruitless works of darkness, but rather convict ^d them.

¹²For it is a shame even to speak of what is done by them in secret.

¹³But all *matters* being convicted ^d are manifested by the light, for whatever is manifested is light.

¹⁴That is why He says, "Wake up, you who sleep, Yesh. ^{26:19} and arise from the dead, and Messiah shall shine on you."

¹⁵See then that you walk exactly, not as unwise, but as wise,

¹⁶redeeming the time, because the days are wicked.

¹⁷So then do not be foolish, but understand what the desire of אהור is.

¹⁸ And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit,

19 speaking to each other in psalms and

⁴d See Rom. 8:1. 4e Deb. 24:15 5a See 4:14. 5b See 2:2, 4:18, Qol. 3:7.

⁵c See Pilip. 1:11. 5d See Yn. 16:8.

HAZON

REVELATION

Revelation of אהושל Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yoḥanan,

²who bore witness to the Word of Elohim, and the witness of אהושע Messiah – to all he saw.

³Blessed is he who reads and those who hear the words of this prophecy, and guard what is written in it, for the time is near.

⁴Yoḥanan, to the seven assemblies that are in Asia: Favour to you and peace from Him who is and who was and who is coming, and from the seven Spirits that are before His throne.

⁵ and from הושע 'Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood.

⁶ and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Aměn.

⁷See, He is coming with the clouds, Dan. 7:13 and every eye shall see Him, even they who pierced Him. And all the tribes of the earth shall mourn because of Him, Zek. 12:10 Yes, Aměn.

8"I am the 'Aleph' and the 'Taw', Beginning and End," says 'הוה "who is and who was and who is to come, the Almighty."

⁹I, Yohanan, both your brother and cosharer in pressure, and in the reign and endurance of איהושל Messiah, came to be on the island that is called Patmos for the Word of Elohim and for the witness of איהושע Messiah.

¹⁰I came to be in the Spirit on the Day of ההוה, ^a and I heard behind me a loud voice, as of a trumpet,

¹¹ saying, "I am the 'Aleph' and the 'Taw', the First and the Last," and, "Write in a book what you see and send it to the seven assemblies of Asia – to Ephesos, and to Smurna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodikeia."

¹²And I turned to see the voice which spoke with me. And having turned, I saw **seven golden lampstands**, ^{Zek. 4:2}

13 and in the midst of the seven lampstands One like the Son of Adam, Dan. 7:13 dressed in a robe down to the feet and girded about the chest with a golden band. Dan. 10:5

¹⁴And His head and hair were white as white wool, as snow, and **His eyes as a flame of fire**.

15 and His feet like burnished brass, Dan. 10:6 as if refined in a furnace, and His voice as the sound of many waters. Yeb. 1:24; 43:2

¹⁶And in His right hand He held seven stars, and out of His mouth went a sharp two-edged sword, ^b and His face was as the sun shining in its strength.

¹⁷And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, "Do not be afraid, I am the First and the Last, Yesh. 44:6; 48:12

 18 and the living One. And I became dead, and see, I am living forever and ever. Aměn. And I possess the keys of She'ol c and of Death.

¹⁹ "Write therefore what you have seen, both what is now and what shall take place after these:

²⁰"The secret of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are messengers of the seven assemblies, and the seven lampstands which you saw are seven assemblies.

WEIGHTS & MEASURES

The units for weights and measures used in Scripture (original languages) are difficult for people of today to understand or to visualize. In the tables below we have taken every precaution to convert the original units of weights and measures into our modern equivalents. Take note that units of weights and measures varied between countries and between time frames (eras). Units of weights and measures will be listed in two categories; (1) In the Tanak (Pre-Messianic Scriptures, commonly referred to as the Old Testament) and, (2) Messianic Writings (commonly referred to as the New Testament.) Hebrew or Greek terms are shown below the translated terms.

Distance / **Lenghts:** The Scriptural standard measurement for length was the cubit, which was the length of an adult man's fore-arm, from the elbow to tip of the middle finger.

Dry measures: The homer or kor was the maximum weight that a donkey could carry. The standard for smaller measures was the ĕphah.

Liquid measures: The liquid measure 'bath' came from the word used in Hebrew for 'daughter' and may refer to the capacity of water that a young woman used to carry in a jar.

Weights: The terms used for weights (sheqels, minas and talents) were used to express amounts of money by weight.

Distance / Length - Tanak / Pre-Messianic Writings:

| Unit | Equal to | Imperial (Approx.) | Metric (Approx.) | Examples |
|--------------------------------------|----------------|----------------------|---------------------|--|
| Finger Etz <u>b</u> a (Heb) | | 0.72" | 18.5mm | Yirm. 52:21 |
| Handbreadth Tophaḥ (Heb) | 4 fingers | 2.9" | 74mm | Shem. 25:24 Shem. 37:11 Yeḥ. 40:5,42 |
| Span Zereth (Heb) | 3 handbreadths | 8.75" | 222mm | Shem. 28:16 Shem. 39:9 Yeḥ. 43:13 |
| Cubit Ammah (Heb) | 6 handbreadths | 17.5" | 445mm | Ber. 6:15 Shem. 25:10 Zek. 5:2 |
| 'Extended' Cubit | 7 handbreadths | 20.4" | 518mm | Yeḥ. 40:5 Yeḥ. 43:13 |
| Reed Qaneh (Heb) | Six cubits | 8.75-10 f t | 2.7-3.1m | Yeḥ. 40:5 Yeḥ. 42:16 |
| Day's journey Individual Group | | 30 miles 10 miles | 48 km 16 km | Mel. X 19:4 Shem. 3:18 |





