# The Turah of **LYY** (Scriptures) (YaHUAH)

By Sha'ul bayn Yahukhenun ha Yahudah

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The Way of the Most High

"Exalting belief in our Father, the Most High "\( YaHUAH \), through His Turah, the 5 scrolls of M'shih (Moses)."

Email - followYah@gmail.com

Website-www.the way of the most high.ca

## The Turah of **XYX>**(Scriptures) (YaHUAH)

The 5 scrolls of M'shih (Moses) are known by numerous epithets such as the Instructions, Scriptures, Statutes, Commandments, Laws, Judgments or Way of \*\*YY\*\* (YaHUAH),

"And now (wa'aytah) Y'shr'Al (Israel), what (meh) does \\ \text{YY\} \ (YaHUAH) your Mighty One (Alahayka) ask (sh'al) from you (m'aym'ka)? For (kee) only (am) to fear (l'y'ra'ah) at \( \text{YY\} \ ) (YaHUAH) your Mighty One (Alahayka), to walk (la'lakat) in all (b'kal) His ways (darakayu), and to love (wa-l'ahaybah) Him (atu) and serve Him (wa'l'aybayd) at \( \text{YY\} \ ) (YaHUAH) your Mighty One (Alahayka) in all (b'kal) your heart (labayb'ka) and in all (wa-b'kal) your being (n'paysh'ka). \( \text{13} To guard (l'sh'mer) at commandments (mets'uat) of \( \text{YY\} \ ) (YaHUAH), at statutes (kheqotayu) which (ashir) even I (anuki) command you (mets'uaka) this day (ha-yoom) for wonderfulness (l'thoob) for you (lak)" (D'bayrim (Deut.) 10:12-13).



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This book was printed in Ontario, Canada.

All translations and transliterations of Scripture are my own unless otherwise noted.

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Turah (Law/Scripture/Instruction)

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t≻LUV≀₹IO	בראשׁית	B'rasheet (In Beginning - Genesis)	16-
†Y.MLU	שמות	Sh'moot (Names - Exodus)	
Ŋ⊌÷¬J	ויקרא	Wa'y'qora (And then Called - Leviticus)	
ก็บ <del>บ</del> ุกบ	במדבר	B'medbayr (In Wilderness - Numbers)	
₩ ₩	דברימ	D'bayrim (Words - Deuteronomy)	

#### Introduction

The Need for Turah (Scripture)

What is required of Adawm (Man) in this life? To love الإلالجاباً (YaHUAH), as expressed in the first four great Words/Commands of the tables of stone given to M'shih (Moses) on Seen'ee (Sinai), and to love those we see (neighbours) and interact with in our lives here on the land (arats), stated in the last six great Words/Commands of the tables of stone. These 10 great Words (D'bayrim) are given in the midst of a much larger body of Turah, being the Way of the Most High, a way of life, to walk in His ways, to love and serve Him, to guard His commands, statutes and judgments (D'bayrim (Deut.) 10:12-13).

M'shih (Moses) prophesied a time when people in heathen nations would wake up and turn to \( \frac{\mathbb{R}}{\mathbb{R}} \) \( (YaHUAH) \) and His Turah (Law). He said the foreskin of their hearts would be removed and that they would indeed love the Most High with all their heart and being (D'bayrim (Deut.) 30:1-6). There seems to be a growing interest in the world today to return to \( \frac{\mathbb{R}}{\mathbb{R}} \) \( (YaHUAH) \), to read, learn and apply the Turah (Scriptures) to their lives. A growing interest to learn Aibreet (Hebrew) and dig into the depths of the gift of the Scriptures of the Most High, in the five scrolls of M'shih (Moses). It is for this reason that I, Sha'ul bayn Yahukhenun, have attempted to proclaim the truth of \( \frac{\mathbb{R}}{\mathbb{R}} \) \( (YaHUAH) \) and His Turah (Scriptures) through our website, http://www.thewayofthemosthigh.ca, and this monumental volume, \( The Turah of \( \frac{\mathbb{R}}{\mathbb{R}} \) \( \frac{\mathbb{R}}{\mathbb{R}} \). This, written with the help of the Most High and numerous others who have worked to make this possible.

#### About This Version of Scripture

It is our belief that people can come to a knowledge of the Most High and His Turah (Law) using numerous versions of Scripture and resources available to truth-seekers in our modern age. Surely that is how we started. But what makes this version different from others (not implying superior) is that we are giving the old picture-letter Aibreet (Hebrew) that was used on rocks and other archaeology found in numerous places of the world, primarily in the Saudi Arabian peninsula. We are placing this in the immediate left hand column of our text, followed by the traditional Tiberian or Masoretic version in the middle column, followed by an English translation in a third column on the right hand side. There will also be footnotes at the bottom noting manuscript differences with the Septuagint, Dead Sea Scrolls and Sh'merunit (Samaritan version). We would have loved to have had four columns, with the fourth column being an English transliteration to help English readers speak the original Aibreet (Hebrew) text, but there simply isn't the space for it.

The original text in most versions of the Turah (Law) is uniform, with the odd manuscript difference. It is mainly the translational language that is the issue, in this case English. Much of the time the word order in the English translation has to be changed from the original word order in Aibreet (Hebrew) in order for it to be sensible to the English reader. However, we have often found that translations unnecessarily do this in numerous verses of the Turah (Law) which could have remained in tact from the original Aibreet (Hebrew) word order. This translation, perhaps more than most, will restore the original word order as much as possible. This is part of what is called a "literal" translation. Another issue pertaining to a literal translation is the use of the exact word in translation. For example, we would attempt to translate "yood" (> ') as "hand" in most cases. In numerous versions of the Turah (Law) we have found that this is not the case. For instance, the *JPS Hebrew-English Tanakh* translated "hand" as "arm" in Sh'moot (Ex.) 8:2.

There will be some commentary to highlight insights from the original Aibreet (Hebrew) text that are missed by English readers, such as the enlarged ayin (🗢 🕽) and dalat (🖚 ¬) in D'bayrim (Deut.) 6:4. Word plays in the

original text are another thing English readers would not receive without reading the original Aibreet (Hebrew), like the naming of Yaiqob (Jacob), which means to grab (hand - yood - y) the ankle (aiqob - B'rasheet (Gen.) 25:26).

Please consult our Vocab list at the back for numerous English terms that have false origins, and which we have substituted with words that do not have false origins (to our knowledge). Our translation differs much from most translations in this regard. Like "land's end" instead of "horizon," which comes from "Horus rising," false worship of M'tsrayim (Egypt).

Words in ancient Aibreet (Hebrew) will be separated by this · dot. Words that are not in the original text, but are necessary for English translational clarity will be in *italics*. Footnotes are numbered and verse numbers are in black and white.

There will be some transliteration in the English text, but we don't want to break up the text too much. We need to save on space. What readers will get in this version, to help learn some Aibreet (Hebrew) according to our own method of *Restoring Ancient Aibreet* (Hebrew), is to give a word or two at the end of each verse in brackets. If the text demands strong explanation, there will be a footnote.

Dead Sea Scrolls Compared to Septuagint, Sh'merunit (Samaritan) and Masoretic Texts

It is definitely worth considering the Septuagint with regards to the Turah (Law) as an alternative manuscript translation, one which often leads the reader to understand what the original Aibreet (Hebrew) may have been. The Septuagint is an ancient Greek translation of the Aibreet (Hebrew) Turah (Law). One thing about the Septuagint is that in its older copies, they kept the Name of YaHUAH in its middle pictographic development, as jwj y. The Septuagint is also the same as the Sh'merunit (Samaritan text) in 1900 places that differ from the traditional Masoretic text used by Orthodox Judaism. It is reasonable to think that the translators of the Septuagint were working with a manuscript in ancient Aibreet (Hebrew) that was significantly different from the Masoretic text and more originally in line with the Sh'merunit (Samaritan). The writing style of the Sh'merunit (Samaritan) script is also closer to the palaeo Aibreet (Hebrew) which we used a moment ago, seen for the Name in the older copies of the Septuagint. It should be said though, that the Samaritans definitely had their own agenda and there are some texts which we will comment on in our version with regards to the Sh'merunit (Samaritan) in which we favour the traditional Masoretic text. Beyond the Septuagint, Sh'merunit (Samaritan) and Masoretic texts we also have the Dead Sea Scrolls now available to the public. These scrolls were certainly a great confirmation to the tenacity of Masoretic scribes to have preserved the current text of the Turah (Law) mostly used by the world today, but also give much consistency to the Septuagint and Sh'merunit (Samaritan) texts. We believe that a well-rounded study is much needed in our world today. The facts should be concisely ordered before readers of the Turah (Law) in a comparison of the traditional Masoretic text with the Dead Sea Scrolls, Septuagint and Sh'merunit (Samaritan).

Reading the Aibreet (Hebrew) or the English?

Readers of *The Turah of* \*\*Y\*\* have two options. Certainly a great number of people will enjoy this version simply for reading it in English and as a study tool for English readers to dig deep into the original Scriptures. But surely there is a growing interest for people to learn Aibreet (Hebrew). This is the reason why we have provided both ancient Aibreet (Hebrew) and modern Masoretic scripts. Truth-seekers are encouraged to

 $<sup>^{1}\</sup> http://www.thewayofthemosthigh.ca/resources/PDF\_files/PDF\_General\_Articles/RestoringAncientAybreet.pdf$ 

<sup>&</sup>lt;sup>2</sup> Tsedaka, Benyamim. The Israelite Samaritan Version of the Torah. Wm. B. Eerdmans Publishing Co. Grand Rapids, MI: 2013.

pursue learning Aibreet (Hebrew) through our website section "Aibreet aka Hebrew" and the materials provided, or contact us about lessons.

Al-Bayt (Alphabet), Names and Vowels

For those interested in learning Aibreet (Hebrew), what we are about to look at is called the "al-bayt," from which came the Greek "alphabet." The root word is "al" and shows an "ox" (al ) followed by the shepherd staff (lamed O). It is strong cattle leading. Al-Bayt" means the "Leader's House," "Strong House" or "First House." It is the starting point of all language. When learning any language, one must understand the letters first and then move on to words and sentences. Each letter was a symbol in ancient times, like the hieroglyphics of M'tsrayim (Egypt). Actually, those hieroglyphics developed from the letters we are about to study. These letters are known as "Early Semitic" and were similar to what the people of other lands were writing in, such as the Phoenicians. Ancient Asiatic languages were also using pictures in writing language.

Al is the word for ox, or alup. Al is "ox," meaning strong, power, leader. The extended word is "alup," often transliterated as "aluph/aluf" since modern Masoretic Judaism prefers to pronounce the letter "pay" as "fay." The additional letters "oo'ah" (waw)" and "pay" show that this is the one who speaks in leadership of cattle or his tribe in the case of the tribes of Y'shr'Al (Israel). See B'rasheet (Gen.) 36:15, where it is found in the plural as "alupay." It is commonly translated as "duke" or "tribe." To this day, some people in the land of the "state of Israel" are still addressed by this term.

Bayt. Tent, house or family. Bayt is the word for "house," and this is preserved in modern Aibreet (Hebrew), as the bayt either makes the "b" as in B'rasheet or "bay" sound, as in "Bayt/House" (B'rasheet (Gen.) 7:1).

Sound = "B" or "bay."

Ga'mel is the symbol of the foot. It is commonly called gimmel. This is false, because for there to be a "geem" sound there would have to be a yood (y') between the gam (g ) and the mem (m ). The gam makes the gah sound, followed by the mem, making "gam." The extension of gam is "gamel." Some transliterate as "gamal," but there is no "ah" sound between the "mem" and "lamed." "Ga'mel" in the plural form as gamelim is used in B'rasheet (Gen.) 24:64. The English word "camel" is from "gamel."

Sound = "G" or "gah."

Dalat. Spelled dal, lamed, is found as the basic two-letter root word meaning a door or entrance. The line over the top of the square in the letter is the lintel/upper post over the door, where the commands are to be engraved according to D'bayrim (Deut.) 6:9. See B'rasheet (Gen.) 19:6 for the phrase "wa-ha-dalat" (and the door).

Sound = "D"or "da."

Hay. Person with arms raised, meaning look, reveal or breath. A better word for this letter might even be "hayah," which is the Aibreet (Hebrew) expression for "let there come to be." Something that comes into existence that is seen. A short two-letter word using hay is "han," used as to "behold" something (B'rasheet (Gen.) 47:23). The letter hay itself depicts worship or works of wonder.

Sound = "H" or "hay."

Y Oo-ah (waw commonly). There is no "w" or "v" in Aibreet (Hebrew). The oo-ah makes either an "ooh" sound as

<sup>&</sup>lt;sup>1</sup> http://www.thewayofthemosthigh.ca/aibreet-aka-hebrew.php

in "takoon" - to establish/make firm/repair, or "oo-ah" sound as in the word "oo-ah" which means a tent peg, as seen in Sh'moot (Ex.) 27:10 (oo-ah-oo-ee, in the plural form there). Meaning to secure or hook.

Sound = "Oo-ah" or "ooh."

- Zayin. "Zayin" as a word is actually not found anywhere in Scripture. "Zayin" is a development upon the word "azan," found in D'bayrim (Deut.) 23:13. There, "> commanded that you carry a "paddle/shovel" on your spade/mattock/weapon, for the purpose of covering one's excrement on a journey. The open end of the left side of the pictograph letter is a worn spade/mattock that has lost its tip/point. The "azan" or "weapon" in general was used to cut down grain stocks for nourishment.

  Sound = "Z" or "za."
- Khet. The word "khet" can be found in B'rasheet (Gen.) 9:2 and is used in the "you" form as "khetakam," meaning the "terror of you." "Khet" means terror or dread. Spelled with the fence symbol khet (kh  $\Pi$ ), and the letter tau (t  $\Pi$ ) for a "mark," it is to be separated or fenced off from the mark of YaH. The three downward lines, joined by two straight lines on top and bottom represent a segment of wall, brick or fence, a divide.

Sound = "Kh" or "kheh."

- Theth. The actual word "theth" cannot be found in Scripture and is a development upon the words "thuah," being the weaver's loom that thread is spun on, as in Sh'moot (Ex.) 35:25, and the word for a rolling destruction/calamity/dirt or clay, spelled theth-yood-theth, pronounced "theeth" (like "teeth"). The repeated "th" in "theth" is like a winding or basket, meaning to surround, contain, mud/clay.

  Sound = "Th" or "theh."
- Yood (commonly yod). The word for an arm or a hand is yood, commonly written as "yad/yawd." If we simply progress from the y sound to the dalat sound, we have y'd. Not a hard "a" sound, but closer to "uh." I suppose it could be written as "yuhd." It is spelled yood, dalat and first appears in B'rasheet (Gen.) 3:22. Arm and closed hand, meaning to work or throw.

  Sound = "Y" or "ee"
- Kawp. Palm of a hand or sole of a foot, as seen in B'rasheet (Gen.) 8:9 where the dove could not rest the kawp (sole) of its foot from the flood waters. Commonly kaph/kaf as modern Masoretic does not pronounce the letter pay as "p" but as "fay" or "f." Open hand, meaning bend, open, or allow.

  Sound = "K" or "ka."
- Lamed. "Lamed" is the word for goading or leading a flock. It is the picture of a shepherd's goad or staff. It is first found as the word for teaching, leading in truth, in D'bayrim (Deut.) 4:1. All the words which \(\frac{\psi}{2}\)\text{teaches (m'lamed).Shepherd staff, meaning teach, yoke, bind.

  Sound = "L" or "la."
- Mem. "Mem" is what this letter is called, not that there is a word "mem" in Scripture, but it is the symbol of "meyim," being the word for water, spelled mem, yood, mem (B'rasheet (Gen.) 1:2 ha'meyim). To shorten "meyim," this became "mem." One related word is "memed," being a "measurement." Some of the earliest measurements of weight were done using water. Water, meaning chaos as in the creation account, mighty, or blood.

Sound = "M" or "meh."

- Noon. Sprout, meaning heir, continual, perpetual. Hence the concept of seed or sperm. It is used as a proper name for Yahushai (Joshua), son of Noon (nun Sh'moot (Ex.) 17:9).

  Sound = "N" or "noo (like new)."
- Samek. This word first appears in B'rasheet (Gen.) 27:37 where Aishu (Esau) is sustained (samek'tayu) with wine (tee-rash). This picture letter named samek is a picture of a crutch or support. It is also used as thorn, meaning grab, hate, protect. It is used as to lay hand on the head of the offerings for example in Wa'y'qora

(Lev.) 4:4. Sound = "S" or "sa."

Ayin (ah-yeen/ai). "Ayin" is obviously where we get the English word "eye" from, dropping the "n" at the end. It is obvious as to the meaning of this picture-letter. This is sadly not pronounced very accurately in modern Aibreet (Hebrew). They equate the ayin with the letter al in making it either an "ah" or "oh" sound. Often times they make the ayin silent and don't even pronounce it at all. Don't ask me where they get the "oh" out of "ayin" from. Interestingly enough, the word "ayin" is the word for "fountain" in B'rasheet (Gen.) 16:7. The ancients thought of a well/spring/fountain as being the "eye" of a desert, providing tears/water for people. It is here that Haygar (Hagar) was SEEN of "YY"> (YaHUAH) and named the well as a place where He had seen her. Eye, meaning watch, guard, fountain.

Pay. B'rasheet (Gen.) 4:11 first uses this word in the feminine as "pay'ha" for "her mouth," referring to the ground that swallowed the blood of Haybayl (Abel). Did you know that the sword has two edges/mouths (payoot)? It is true. Check D'bayrim (Deut.) 13:16 on that one. Mouth, meaning blow, scatter, edge.

Sound = "P" or "pay."

Tsawdee. Actually "tsad" at its basic root. The word for a design, in terms of trapping or lying in wait, which is done beside something. In the case of the ark that Nuakh (Noah) was instructed to build, there was a window in the side (tsad) of the ark (B'rasheet (Gen.) 6:16). Hunt or destroy, chase, snare, or hunt.

Sound = "Ts" or "tsa."

Qop. Commonly pronounced "qof," since modern Masoretes does not pronounce the letter pay as "p" but as "f." This symbol represents the sun at the land's end, meaning spherical or time. It is actually the equaling of day and night, which happens at evening or at the equinoxes of spring and fall. This is referred to as "taqupayt" in Sh'moot (Ex.) 34:22. Clearly, this is a circuit or complete cycle of the sun.

Sound = "Q" or "qoh."

Rawsh (commonly Resh). The first appearance of this term is the head-waters mentioned in B'rasheet (Gen.) 2:10 (mentioned in the plural as 4 rashim). Head, chief, meaning first, top, beginning. The symbol speaks for itself. It is used of mountaintops in B'rasheet (Gen.) 8:5.

Sound = "R" or "Ra."

Shin. An obvious reference to the square crushing molar teeth, meaning to press, eat or two (sh'nay). See B'rasheet (Gen.) 49:12 for example of teeth.

Sound = "Sh" or "shih."

Tau. The font here does not allow for two crossed angled lines, as it is found originally in archaeology. The crossed sticks were used as a sign, mark or monument. This is in no way related to an upright "cross" as in the Christian symbol, and such a symbol is foreign to the Turah (Scripture). It is more like "x marks the spot" as opposed to an upright cross originally. The word "ta-oo/tau" is used to mark off or designate a place in B'medbayr (Num.) 34:8. Interestingly, it is used to describe the antelope, because of its marks/stripes, in D'bayrim (Deut.) 14:5.

While there are no manuscripts written in this "Early Semitic font" for us to read, it is helpful to use this style out of reverence for the Name of the Almighty like the Septuagint did. We can always transliterate modern Aibreet (Hebrew) Scripture back to ancient picture language to help us understand words and names. It is also beneficial for us to see how the original writing of Scripture was written using letter-pictures. Now here is a breakdown of a few examples regarding the Name of the Most High and a few other names in Scripture:

- 3. **ሧታየሧ፦** = "Yahudah"
- 4. **ሧ**ሃ尖፦ = "Yahuah" or "YaHUAH"
- 5. ביין און = "Yahushai" as in the son of Nun. Notice the ayin at the end, indicating "ai" or "eye."

The very first Name that you see under number 1 is "YaH." You will find this in modern script in Sh'moot (Ex.) 15:2, the song of M'shih (Moses). Only since the 9<sup>th</sup> to 15<sup>th</sup> centuries of our Common Era (CE) and the Masoretic scribes has it been thought that the Name of the Most High is "Yehovah." Out of this came a movement of Messianics who have come to believe that the Name of the Most High is "Yehuweh." It is a combination of "Yehovah" and "Yahweh." Evidently there are different beliefs out there concerning the Name of the Almighty. But what is the truth? It is that the Name of the Most High was known to be "YaHUAH" from ancient times until the Masoretic scribes vowel-pointed it as "Yehovah," and then Galatinus made it famous. Galatinus was a Christian who followed the method of the Masoretic scribes. Masoretic scribes decided to hide the Name of the Almighty so that it wouldn't be "blasphemed." They added the vowel of "e" from "Elohim" between the "yood" (y ') and the "hay" (h \(\pi\)). They added the vowel of "a" from "Adonai" between the "oo-ah" (waw ') and the last "hay" (h \(\pi\)). This ended up with "YeHoWah" or "YeHoVaH." We do not use "Elohim" and "Adonai," but "Alahym" and "Adani."

Thankfully, Galatinus and the Masoretic scribes forgot to mess up the rest of Scripture. They didn't change "YaH" to "Yeh" in the vowel pointing in other places of Scripture, such as the phrase "haylaluYaH" (commonly "halleluiah"). Rather, they vowel-pointed "YaH" in that phrase exactly as we have done. When the translators brought Scripture into English, they maintained the pronunciation of "YaH" and other names which had "YaH" in it, like "MorIAH" (B'rasheet (Gen.) 22:2) or "JaHleel" (ibid, 46:14). While those names are not transliterated properly as "YaHU," they still give evidence that the Name of the Most High originally began with "YaH!" There is also evidence from the Arabic language that attests to the Name of "YaH." Believers in "YaH" are known in Arabic as "al-yahud." Arabic is very similar to Aibreet (Hebrew language), naturally, since Y'sh'mai'Al (Ishmael) was the brother of Y'tsakheq (Isaac). A lot of their customs, such as the slaying of the lamb each year, correspond to Scriptural truths that were handed to Y'tsakheq (Isaac) and the twelve tribes of Y'shr'Al (Israel).

Chris Koster also discovered these same facts in his research, sharing with us that the "Murashu texts" of Aibreet (Hebrew script) used the form of "Yahu" rather than "Yeho." In their dispersion amongst B'bayl (Babylon), Y'shr'Al (Israel) maintained the "Yahu" pronunciation (Koster, 132). The Murashu texts are "Aramaic texts written in cuneiform script on clay tablets found at Nippur. These texts date back to 464 to 404 BCE." They contain names of Scripture which have the Name of YaH in their names. "In all these names the first portion of the name appears as YAHU and never as YEHO." "This has great significance, as the Murashu Texts being much, much older than the Masoretic Texts (Masoretic text was written around the 7<sup>th</sup> century CE, so the Murashu Texts are more than 1,200 years older) are more valid, both historically and linguistically." There are tons of other archaeological works that correspond to the "Yahu" pronunciation, such as what Saggs revealed in his book on *The Babylonians*.

The correct Name of the Most High ignores the Masoretic scribal vowel points. It starts with "YaH." Added to the Name of "YaH" is the letter "oo-ah" (waw) to make "YaHU," as in "YaHUDaH." Under point 3 which we illustrated, is the name of "Yahudah," known as "Judah" in modern English versions. "Yahudah" received his name from his mother when she said that she would "praise" the Most High (B'rasheet (Gen.) 29:35). The original word is "a-udah," meaning "gratefully praise" as in *The Stone Edition Tanach* (pg. 71). When connected to the Name of the Most High "YaH," the result is "YaHUDaH." Ultimately, this means to "praise" or "worship" "Y>---

<sup>&</sup>lt;sup>1</sup>http://www.whiteraiment.com/PDF%20Studies/Why%20His%20Name%is%20Yahuah.pdf.

<sup>&</sup>lt;sup>2</sup> http://www.houseofsteed.com/shofar/articles/article9.htm.

(YaH). What is the significance of "Yahudah" in comparison with the Name of the Most High? Only the letter "dalat" (d ¬).

Numerous Scriptural scholars have seen the connection between "existence," which is "hayah," the name of "Yahudah" and the Name of "YaHUAH." T.J. Meek, Clover and Otto Proksch to name a few. Amongst a number of countries today, the pronunciation of "Yahuah" remains preserved. Rarely do nationalities use the pronunciation of "Yehuweh," "Yahweh" or "Yehovah."

Now on to the name of "Yahushai" the son of Nun, as seen under point number five. In most English translations, this name is transliterated as "Joshua." However, you will notice that all concordances reference "Jehoshua." It is spelled in modern script as "קרולשל"," and in the older script as "שביש"." But there never was a "Jehoshua." Strong's concordance is biased towards the use of "Jehovah." Every time you come to a name in Scripture that starts with "Jeho," you can change it back to "Yahu." There are several versions of Scripture which have rightly done that. The name "Yahushai," the son of Nun combines the Name of "איש (Yah) and the word for "deliverance," which is "y'shuai'h" (see B'rasheet (Gen.) 49:18). "Yahushai" literally speaks that "YaH" is our "deliverance."

We pray that this has been helpful to understanding Aibreet (Hebrew script) picture letters, vowels and the names of people in Scripture who had the Name of the Most High in their own names. Below is a chart which shows the modern Aibreet (Hebrew) letters and a for the vowels. As stated before, one should use modern Aibreet (Hebrew) to get the hang of reading Scripture for themselves in the modern Aibreet (Hebrew) text. Then they can begin to restore the text back to the ancient pronunciation/transliteration using a more simple pronunciation for each letter as shown in our Al-Bayt. We do not promote or use modern Aibreet (Hebrew) niqud/vowel-pointing.

X	Al	a
ュ	Bayt	b
٦	Ga'mel	g
٦	Dalat	d
Π	Hay	h
٦	Oo-ah	w or v in modern Masoretic. See above for correct pronunciation.
7	Zayin	z
П	Khet (Chet)	kh or ch
Ď	Theth	t
,	Yood	у
$\supset$	Kap	k Final kap is
5	Lamed	1
מ	Mem	m Final mem is □
נ	Noon	n Final nun is
D	Samek	s
ע	Ayin	a
Ð	Pay	p Final pay is 🖣
7	Tsawdee	ts Final tsawdee is ?
P	Qop	q

	Rawsh	r
v	Shin	sh
ת	Tau	t

Understanding Niqud (Vowel-points). The following is purely to express how to read modern Masoretic vowel-pointing.

Mark	English Vowel Equivalent and Sound
Khiriq, dot under letter	I, "ee" as in "machIne."
Qubbuts, dot top left of	U, "oo" sound, as in
Letter	"tUne."
Patakh, line under letter	A, "ah" sound, as in "pAw."
Segol, three dots under letter.	E, "eh" sound, as in "Elephant."
Tsere, two dots under letter.	E, "eh" sound, as in "grEy" or "lay."
Qamats, T-shape under letter.	A, "ah" sound, as in "pAw."
Sh'va, : under letter.	When sh'va is used under first letter of a word, it is a soft "e," like in "hElp." When in the middle of a word, it indicates silence, as in "sh'va."
Shuruq, dot to the left and middle of the letter.	Indicates that you would use the normal use of the letter. For example, when used with the oo-ah (waw), it would be "oo" sound rather than vav (v sound). This is Masoretic falsehood, since there is no "v" in Aibreet (Hebrew). When used with pay, it would be "p" rather than "f" sound.
Kholam or kholam malay, dot above letter, in midd	llO, as in "mOle."
Letter Shin with a dot on top left.	Pronounce the Shin as "s" rather than "sh." This is more falsehood, since it is the letter "samek" that gives an "s" sound.
Letter Shin with a dot at top right.	Pronounce the Shin as "sh" rather than "s."
Khataf segol or khataf patakh, combines the three dots and the: under the letter, or the line and the: under the letter.	When the sh'va (:) is placed under a letter with the segol () or the patakh (), the result is a khataf segol or khataf patakh. The sh'va is telling you that the segol or patakh is to be softened in sound, like the "sh'va" or hardly heard "e" in "sheva."

Khataf qamats, combines the T-shape and the : undewhen the sh'va (:) is placed under a letter with the qamats the letter.

(\*\*), the result is a khataf qamats. Like the khataf segol and khataf patakh, it indicates a softening of the sound, like the hardly heard "e" in "sheva" (sh'va).

## Abbreviations

DSS = Dead Sea Scrolls LXX = Septuagint SH = Sh'merunit (Samaritan text)

And Now for *The Turah of* \*YY\* (YaHUAH)...

## בראשית פוף עוע≺ד

B'rasheet - In Beginning - Genesis 1 - b

		I <b>II</b>
おうそうと入ったのでなったである。	אַ בְּרֵאשִׁית בָּרָא אֲלֹהִים אֵת הָשָּׁמִים וְאֵת הָאָרֶץ	In <i>the</i> beginning, created <i>the</i> Mighty One at <sup>1</sup> the loftiness and at the land. (wa-at ha-arats)
□ とが人でくらがしたいまい、「日本」とのでくがした。「大力・「トー・「トー・「トー・「大力・「トー・「トー・「トー・「トー・「トー・「トー・「トー・「トー・「トー・「トー	ן הָאָרֶץ הָיְתָה תהוּ וָבהוּ וְחשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֲלֹהִים מְרַחֶפֶּת עַל פְּנֵי הַמָּים בַּיִּאמָר אֲלֹהִים יְהִי אוֹר וַיְהִי אוֹר	2 And the land existed without form and empty, and darkness was over the face of the deep. And the Spirit of the Mighty One moved over the face of the waters. (ayl p'nay ha-meyim)  3 And then said the Mighty One "Let there come to be light," and there came to be light. (wa-y'hee ah-oor)
Achter	דַ וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיַּבְהֵל אֱלֹהִים בֵּין הָאוֹר וּבֵּין הַחשֶׁךְ	4 And <i>then</i> looked <i>the</i> Mighty One at the light, for <i>it was</i> wonderful. And then separated <i>the</i> Mighty One between the light and between the darkness.
Manum·中で人・人で新りまって人こを 「スケイン・ファーラ・中で人・ファン・スケイン・ファックロ・エスがし・ロ・ア・ロ・アン・ストがし・ロ・アン・ストリー・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・・ロ・	וַיִּקְרָא אֲלהִים לַאוֹר יוֹם וְלַחשֶׁךְ קָרָא לָיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקַר יוֹם אֶחָד	And <i>then</i> called <i>the</i> Mighty One the light "Day," and the darkness <i>He</i> called "Night." And <i>then</i> came to be evening, and <i>then</i> came to be morning, day one. <sup>2</sup> (b'qor, Yoom Ah'khed)
Manuary Apple Ampanicks Ampara Apple App	ו ויאמָר אֱלהִים יְהִי רָקִיעַ בְּתוֹךְ הַפָּים וִיהִי מַבְהִּיל בֵּין מֵים לָמַיִם	And then said the Mighty One "Let there come to be an expanse in the midst of the waters, and let there come to be a separation between waters to waters." (bayn meyim la-meyim)
THOM. APRILANA AT THE STANDER	ז ויעש אֱלהִים אֶת הָרָקִיעַ וַיִּבְדִּיל בֵּין הַפָּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵּין הַפָּים אֲשֶׁר מִעַל לָרָקִיעַ וַיְהִי כֵן	And <i>then</i> made <i>the</i> Mighty One at the expanse and separated between the waters which <i>were</i> from under the expanse and between the waters which <i>were</i> from over the

<sup>1</sup> Most translations do not translate the word † . This literally points "at" something and is a direct transliteration in our version. The word "at" does not refer to the "beginning and end" (al + tau) as numerous people now teach. This is a direct object pointer, point "at" something or someone. The phrase for "beginning" and "end" is "Rashoon wa-Akheroon."

This day uses the word or numeral for "one," being "ah'khed" (¬¬). Each day after this uses numerical derivative, such as "second, third, fourth." We had to change word order to make sense in English. Literally from "day, the second" to "the second day" and so on.

	T	
		expanse. And it came to be.
,, /\ , \ , \ , \		Yes. (la'raqi'ai wa-y'hee kan) <sup>1</sup>
	וַיקְרָא אֱלֹהִים לָרָקִיע	And <i>then</i> called <i>the</i> Mighty One the expanse "Firm
>HH-Y·M>-MU·@>-I-P(N)	שָׁמַים וַיְהִי עֶרֶב וַיְהִי בֹקֶר	Waters." <sup>2</sup> And <i>then</i> came to be
$\sim$	יוֹם שני	evening, and <i>then</i> came to be
		morning, the second day.
ᡳᡧ᠕ᠰᡧ᠕ᠰ	מ ויאמֶר אֱלֹהִים יְקווּ הַמַּיִם	9 And <i>then</i> said <i>the</i> Mighty
mY-em·Ub·tmtm·m>lm\	מַתַחַת הַשָּׁמִים אֶל מָקוֹמ אֶחָד	One, "Let them be gathered, the
╌╬╌╎╬╙┉╌╬╌╬╱╣┼╌┺╼┸╱	_	waters from under the expanse
\$ #\$ 1 # <u></u> \$ ### \$ ### \$ ###	וְתֵרָאָה הַיַּבְּשָׁה וַיְהִי כֵּן	into a place, one, and she will be seen, the dry land." And it
		came to be. Yes. <sup>3</sup> (ha-y'ba'shih)
╬╙┅┙┤┈┈╬╲┡╌┡╝╾┑┸	וַיִּקָרָא אָלהִים לַיִּבְּשָׁה אֶרֵץ יַ	10 And <i>then</i> called <i>the</i> Mighty
>9-0-121-m/1-0-12		One the dry land "Land," and
1	וּלְמִקְנַה הַמָּים קָרָא יַמִּים	the place of the waters He
とうと、アイダム・人の光イグ・ション・マロー・マロー・マロー・マロー・マロー・マロー・マロー・マロー・マロー・マロー	וַיִּרָא אֲלֹהִים כִּי טוֹב	called "Seas." And <i>then</i> looked
шҮ⊗		the Mighty One. For it was
1121./\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		wonderful. (wa-y'ra kee thoob)  11 And <i>then</i> said <i>the</i> Mighty
<b>ルプ・カート アード</b>	ויאמר אַלהים תַּדְשֵׁאַ 🔀	One, "Let her sprout, the land,
ano. And. of your factors and the second sec	הָאָרֶץ דָשֶׁא עַשֶּׂב מַזְרְיעַ זֶּרַע	sprout grass from seed. Seed
ングー・200·00mm·0ングート	וְעֵץ פְּרִי עשֶה פְּרָי לְמִינוֹ	and tree <sup>4</sup> of fruit producing fruit
ふちていたとうしてある。まちの	אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָבֶץ וַיְהִי	after its kind, whose seed is in
~#\~\\@\\@\\@\\@\\@\	בַן	it, upon the land." And it came
<u>^\</u> @	,	to be. Yes. (zarai wa-ayts p'ree)
╱шぜ·ѡҕҪ╬⋅╱┾┉ℷ┼┼ ┸	יב וַתוּצִיא הָאָרֵץ דֵשֵׁא עַשֵּׁב י	12 And she brought forth, <sup>5</sup>
©8/2.0>18/2m.10U0	מַזריע זרע למינהו ועץ עשה	the land, vegetation of seed,
ᠵᢔ᠋ᢙ᠂ᢦ᠕ᡊᡳᡶᡀ	בְּרִי אֲשֶׁר זַרְעוֹ בוֹ לְמִינֵהוּ בָּרִי אֲשֶׁר זַרְעוֹ בוֹ לְמִינֵהוּ	sowing seed of its kind, and
Υૠ<>>~√\U∙\©₹~·₹Ш}	וַיִּרָא אֱלֹהִים כִּי טוֹב	tree producing fruit whose
ロYS・NU トライング・アカーY		seed is in it, of its kind. And <i>then</i> looked the Mighty One.
		For <i>it was</i> wonderful. (zarai'oo)
S 1191 11, S 1191 11, I		13 And <i>then</i> came to be
ぺᆠᅼᆛᅷᆛᄼᅜᄼᄼᄉᇰᄼᆛᅷᅷᆛᅥ	וְיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם	evening, and <i>then</i> came to be
>-\L1>-\(\L1\)(L1\.\(\max\)\(\max\)	שְׁרִישִי	morning, the third day. (sh'lishi)
~サネ~Y・M~サネイト・タmトン~Y <del>ロ</del> ~	ויאמר אלהים יהי	14 And <i>then</i> said <i>the</i> Mighty
MAN MODELLE	11 = 11 / 23   H=23   1	

<sup>&</sup>lt;sup>1</sup> This phrase, "wa-y'hee kan" literally means "And it came to be, yes." This is at the end of verse six in the Septuagint instead.
<sup>2</sup> Different from most translations, the word "meyim" with the  $\Dots$  in front literally means "Firm waters." Hereafter we will refer to these "Firm waters" as the "Loftiness" or "expanse" that is established up above.

<sup>&</sup>lt;sup>3</sup> The LXX has additional wording after the traditional reading. "And the water which was under the heaven was collected into its places, and the dry land appeared" (Brenton, 1). DSS uses "יקא"," spelled with the letter al, meaning "they are collecting." Our opinion is that "let there gather" makes more sense than "they are gathering." Also "לשמים" instead of "השמים". "Use of the letter hay in MT makes more sense to us, as "the" instead of "to." "מקוה" is an interesting variation in the DSS as a body of water such as one would immerse in. We still prefer "meqoom" for "place." "ותרא" in DSS once again doesn't make as much sense as MT using the at the end, referring to the feminine land. We translated "she will be seen," "arats" here in feminine form.

<sup>&</sup>lt;sup>4</sup> In Sh'merunit (Samaritan), the is present for "and tree." In our opinion, this makes more sense.

<sup>&</sup>lt;sup>5</sup> Sh'merunit (Samaritan) has first word as we have in our text here, with 'before x in active feminine form.

	<del>,</del>	<del>,</del>
พ≻พฅ╬∙©≻┺╝┅┼┧┧ݕ९	מְאוֹרוֹת בִּרְקִיעַ הַשָּׁמֵים	One, "Let there come to be
९५७५⋅┷४५५९५७⋅८४५७५८४	להבדיל בין היום ובין	lights <sup>1</sup> in <i>the</i> expanse <i>of</i> the loftiness, to separate <sup>2</sup> between
$m \rightarrow \neg \odot Y \longrightarrow Y$	יַבָּיָלָה וְהַיוּ לְאתוֹת הַלַּילָה וְהַיוּ לְאתוֹת	the day and between the night.
<b>ﺳﺨﺎ⁵ﻟﺘﺎﻥ/トﺳﺨﺎﺳﺨﺎﻥ/</b>	וּלְמוֹעֵדִים וּלְיַמִים וִלְשַׁנִים	And let them come to be for
		signs, and appointed times, and
		days and for years. (la'hayb'dil)
©>+@in·tYAY>~~V·Y>+\frac{\fin}\fint{\frac}\frac{\frac}\frac{\frac{\frac{\frac{\frac{\frac{\frac{\frac{\frac{\frac{\frac}\frac{\frac{\frac	יה וְהָיוּ לְמְאוֹרוֹת בִּרְקִיעַ	And let them come to be for lights <sup>3</sup> in the expanse of the
1@·9~\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הַשָּׁמֵים לְהָאִיר עַל הָאָרֶץ	loftiness, for the light upon the
ぺきんぱっておりょう	וְיָהִי כֵּן	land." And it came to be. Yes.
~\\u.+\~.~\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	יו וַיַעש אָלהִים אָת שָׁנֵי	16 And so made the Mighty
ᡟᡒ᠂ᄴᠵᠬᠲᡛ᠂ᠮᡘᢆᠻᠰᢆ	הַמָאוֹרוֹת הַגִּדלִים אֵת הַמָּאוֹר	One at two lights, the greats. At the light, the greater, to rule the
ᡟᠠᠠᠬᠬᠨ᠂ᠨ᠘ᠮ᠇ᢆᡛᡲ᠂᠘ᠯᢆ	בּיְּיִם הַגַּרוֹל לְמֵמְשֵׁלֵת הַיּוֹם וְאֵת	day, and at the light, the lesser,
ÅℯÅ℩ℴℴÅ℄Å℄	הַבְּאוֹר הַקָּטן לְמֶמְשֶׁלֶת	to rule the night, and at the
オݤҮ·ჅᢆᢆŨᢣ┙ᢗ╬・ŤᢆŨᡅ᠁	יוַבְּיָּאֶה יַיִּאֶבן יְבֶּבְּיִפֶּבֶּיוּ הַלָּיִלָה וְאֵת הַכּוֹכָבִים	stars. (ha-yoom wa-at ha-
~~>-LUUY(U)X	וול לוו ומוז וופולד ח	ma'oor ha-qothen la-mem'shilat)
┉┸╬╜╱·┈┼╱· <sup>╻</sup> ┼┯╏	יו וַיִּתֵּן אַתָּמ אֱלֹהִים בְּרָקִיעַ	17 And He gave them, the
ฅ๖๖๕√⋅ํ๛๖๛ฃ฿⋅๑๖๘ <u>+</u> ฅ๒	הַשָּׁמָים לְהָאִיר עַל הָאָרֵץ	Mighty One, in the expanse of
<b>₹.√©</b>	। अभिनेतिका १५ - १९५८ चित्रका चित्रका के स्थापना । 	the loftiness, for the light over the land, (wa'y'tan atam la-ha'eer)
¾U>U□Y·MY>□·ULLMUY>	יה וִלְמִשׁלַ בִּיוֹם וּבַלַּיִלָּה	18 And to rule in day and in
シᠵ╝ががよっていることがある	וּלְחַבְּדִיל בֵּין הָאוֹר וּבֵין וּלְחַבְדִּיל בֵּין הָאוֹר וּבֵין	night, and for the separation
WHILE SAME AND SELECTION AND S		between the light and between
M> XO (2 · (2 · (2 · (2 · (2 · (2 · (2 · (2	הַחשֶׁך וַיִּרְא אֱלֹהִים כִּי מוֹב	the darkness. And <i>then</i> looked
<u> </u>		the Mighty One. For <i>it was</i> wonderful. (wa-la-meshil)
ᠬᠲᡅ᠂ᢞᠷᢇᡟ᠂ᡅᠻᢙ᠂ᡔᠨᡲᠵᡝ	ים ויְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם	19 And <i>then</i> came to be
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	רָבִיעִי רָבִיעִי	evening, and <i>then</i> came to be
	<u>'</u>	morning, the fourth day.
、 1~どばらり、3~りょう 1~1 m	ויאמֶר אֲלהִים יִשְׁרְצוּ	20 And <i>then</i> said <i>the</i> Mighty One, "Let them swarm, <sup>4</sup> the
<sup>1</sup> / <sub>4</sub> ≻±.m.m.√√√0,00,00.m.~~	הַפַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף	waters, swarm with living
~9>4.00.001@H.01@1	יְעוֹפֵּף עַל הָאָבֶץ עַל בְּנֵי	being. And winged birds over
$\sim$	רקיע הַשָּׁמָים	the land, over the face of the
	· · · · · · · · · · · · · · · · · · ·	expanse of the loftiness.

<sup>&</sup>lt;sup>1</sup> SH seems more accurate to the original spelling of "lights" in our opinion. Normally a plural form has a חו ending. This is also consistent with DSS and the natural pronunciation we come up with in our method of restoring ancient Aibreet (Hebrew).

<sup>2</sup> SH - "ולהבדיל"." We do not find the use of "and" necessary. One other difference is the use of "for light upon the land," which is consistent with LXX, but which we feel is more appropriate at the end of verse 15 as in SH,MT,LXX and DSS. DSS has "ולשנים"." Possible scribal error, normally "appointed times" is "מועדים". "DDS - "ווהיו"." We prefer SH and MT "ווְּהָיוּ"." DSS had "וֹלְישׁנִים" and for years," which we thought was grammatically more consistent with this text.

<sup>&</sup>lt;sup>3</sup> See footnote 1 regarding "lights."

<sup>&</sup>lt;sup>4</sup> LXX reads "udata (underwater) erpeta (reptiles/serpents/animals)." Regarding birds, LXX has "flies with wings according to its kind." MT is what we prefer when it came to spelling the plural for "birds" whereas SH has "get"." Also, we had no choice but to change the word order of "נְפָשׁ חָהַה" to make sense in the English text. Literal word order would be "being - living." LXX also has "And it was so" at the end of this verse.

11 10 // / A - 11 /m		21 And He created, <i>the</i> Mighty
+ プ・M - 学 - M - M - M - M - M - M - M - M -	וַיִּברָא אֲלהִים אֶת	One, at the whales, the great
<b>/UU·+&gt;/Y·m&gt;/1-L児·m&gt;パッパーパーサー</b>	הַתַּנִינִים הַנְּרֹלִים וְאֵת כָּל	ones, and at all living beings
Aub tumar. #>#.ue	נָפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר	that move, which swarm the
MはよくとMく・MとMは、Youral	שָׁרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת	waters after their kinds, and at
<b>~</b> \$\\\.~\\@.√\\\.†\\\Y	כָּל עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא	every winged bird after its kind. And <i>then</i> looked the Mighty
~~ぱつか・かるとY・Yギープ~~~	אלהים כי טוב	One. For <i>it was</i> wonderful.
UY⊗->ND	т:	(ha-taninim ha-gadalim wa'at)
┈┸┸┸┸┸┸┸┸┸┸	בַּיְבָרֶךְ אֹתָם אֱלֹהִים	22 And He favoured them, <i>the</i>
15/1m1.1m91.7d0-6m5/1	לאמר פרו ורבו ומלאו	Mighty One, saying "Be fruitful and great, and fill at the waters
$\sim$ Y $\circ$ \$Y $\cdot$ M $\rightarrow$ U $\cdot$ M $\rightarrow$ M\$ $\cdot$ t $\rightarrow$	הַמַּים בַּיַמִּים וְהָעוֹף יֹרֶב	in <i>the</i> seas. And the bird <sup>2</sup> be
∾⊌≻⊡·⊡⊍≻	בָּאָרֵץ	great in land. (Wa'y'bayrak atam)
ᠬᠲ᠋ᠳ᠃ᢞᢣ᠘᠂ᡅᠻ᠍ᢀ᠂ᠵᠨᡲᠵ᠘	ויהי עֶרֶב וַיִהִי בקר יום	23 And then came to be
<u> Нинма. w. дх.</u>	חֲבִּישִׁי חֲבִּישִׁי	evening, and <i>then</i> came to be morning, the fifth day.
bart·mustub·ambur <del>II</del> U	ר ויאמר אַלהים תוצא	24 And <i>then</i> said <i>the</i> Mighty
ぱくの~~~U·H·H·	הָאָרֶץ נֶפֶּשׁ חַיַּת לְמִינָה בְּהֵמָה	One, "Let bring forth the land,
∾U>\\$\+\>\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וָרֶמֶשׁ וְחַיֵּת הָאָרֶץ לְמִינָה וַיְהִי	living beings from it, after its
*ペリンド・ポージ・パー・		kind, beast, and creeping life <sup>3</sup> on the land of its kind. And it
(3) - 1 - 1 - 1 - 1 - 1 - 1 - 1	ڌا	came to be. Yes. (wa-ramesh)
オ┸┸┸	ביעש אַלהִים אָת חַיַּת 🗖	25 And then made the Mighty
፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟	הָאָרֵץ לִמִינָה וָאֵת הַבְּהַמָה	One life of the land after its
℩ℸ℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄	למינה ואת כל רמש האדמה	kind, and at the beast after its kind, and at all that crawl on
፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟	לִמִינֵהוּ וַיַּרָא אֱלֹהִים כִּי טוֹב	the ground after their kind. And
ⅎ℩℀ℳℋ℄	т т ::	then looked the Mighty One.
101 1 1101 11 1 1111		For <i>it was</i> wonderful. (adameh)
#u@\#\b\.?\\\\\\\\\\\\\\\\\\\\\\\\\\\	ויאמֶר אֶלהִים וַעֲשֶה אָדָם	26 And <i>then</i> said <i>the</i> Mighty One, "Let us make Adawm in
Y\tYm=UY·Y\m\o\u.mu>	בְצַלְמֵנוּ וּכִּדְמוּתֵנוּ וְיִרְדוּ	our image, and like our form. <sup>4</sup>
ڪ٢७ш٢٠؊씨ઃ╚┲┅Ү┲╗씨٢	בדְגַת הַיָּם וּבְעוֹף הַשָּׁמָים	And let them rule over the fish
√Unot. #w. #onot. w> wright	וּבַבְּהַמָּה וּבְכָל הָאָרֶץ וּבְכָל	of the sea, and the bird of the
ᢞᢅᡧᠻ᠌ᡣ᠁ᠻᡑᠬᡅ᠂ᢞᠻᠬᡅ᠃ᢞᠻᠬᡅ	הָרֶמֶשׁ הָרֹמֶשׁ עַלֹּ הָאָרֶץ	loftiness, and the beast and in all the land and in all the
~A>4.10		creeping things that crawl upon
		the land." (Adawm b'tsal'menu)
		· •

<sup>1</sup> Spelling we used in first and second columns for whales is using SH, which we feel is a more accurate plural form, as well as "לְמֵעֵיהֶם". Some translations write "crocodiles," which is not indicated in the original Aibreet (Hebrew).

<sup>2</sup> Yes, the "bird" here is in singular form, as we kept it in previous verses.

<sup>3</sup> LXX again reads "erpeta" for "reptile." We favour SH "חַיָּה" for the "life." This is also consistent with vs. 25. The word "בְּהַמָּה" being where we get the English "behemoth," from, meaning in general a "beast" or "cattle."

<sup>&</sup>lt;sup>4</sup> We have used the SH "וכְּדְמְּוְחָנוּ"." The "and" prefix fits the poetic form. The Most High said to His messengers "let us make" (n'ayshih) Adawm in our "image" (tsalam), such as an idol would be made in the image its maker desired it to be. "Wa'k'damutanu" indicates "like" using the kap (U) prefix. "Damut" is the "form" of something. Thus, it is certain that as our Father, our Creator, He made Adawm in the likeness of His physical form and spiritual character (See B'rasheet (Gen.) 5:3).

ᡮᡒ᠁ᡱᠰ᠘᠙᠒ᡆᠵᠰ	ניברָא אֱלֹהִים אֶת הָאָדָם בֹּו	27 And He created, <i>the</i> Mighty
$\mathbb{R}^{\sqrt{\omega_{\infty}}}$	בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא	One, at the Adawm, in His image. In the image of the
Åℿℋ℩⅄ℎℙℴⅅ℩℠℩℟℩ℙ	אתו זָכָר וּנִקבָה בָּרָא אתָם	Mighty One <i>He</i> created him.
<b>ℳ</b> ϯᄽ᠂ᄽᄸᄱ·℀ᄱᆓ <sup>९</sup> Ү		Male and female <i>He</i> created
	,	them. (zakar wa-n'qobah bara)
₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩	וַיְבָרֶךְ אֹתָם אֲלֹהִים	28 And He favoured them, <i>the</i>
Yの-· M - M - M - M - M - M - M - M - M - M	ויאמר לָהָם אָלהִים פָּרוּ וּרָבוּ	Mighty One, saying "Be fruitful and great, and fill at the land,
$\sim$ 8 $\rightarrow$ 4	ומלאו את האָבץ וכבשוה	and rule her, and reign in fish
┉┸╬╌╂╚╼┅╌┸╬╌╬┼ <del>╵</del> ┉	ורדו בדגת הַיָּם ובעוף	of the sea, and bird of the
√WoY·M>LL&Y.⇔Y	הַשַּׁמֵים וּבִכָּל הַחַיָּה הָרמֵשֵּׁת הַשַּׁמַים וּבִכָּל הַחַיָּה הָרמֵשֵּׁת	loftiness, and in all the living
$\sim$ $0$	יַנְּפָּנָ, בּ וּבְּבָּי, יַנוּנְדִיוּ יְיָוּ בֶּיֶּפֶּוּ. עַל הַאַרֵץ	things that crawl on the land. ("p'ru wa-rabu, wa-mela-oo at)
1919 191 1191 // 8 / 12 631111	V T T _ =	29 And <i>then</i> said <i>the</i> Mighty
\$\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ויאמֶר אֲלֹהִים הַנֵּה נָתַתִּי	One, "Behold, I have given you
	לָכֶם אֶת כָּל עֵשֶׂב זֹרֵיעַ זֶרַע	every herb sowing seed <sup>2</sup> which
/@·?hub/·@?~.@>\?\~	אֲשֶׁר עַל פָּנֵי כָל הָאָרֶץ וְאֶת	is over the face of all the land,
/!!!\+\>\.v.~&&\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	כָּל עֵץ אֲשֶׁרְ בּוֹ פְּרִי עֵץ	and at every tree, which in it, is its fruit, tree sowing seed, to
~~.\d-\\d-\\d-\\d-\\d-\\d-\\d-\\d-\\d-\\d-	זֹבֵיעַ זָּבַע לָכֶם יִהְיֶה לְאָכְלָה	you it has come to be to eat.
#\#\-\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		(wa-at kal ayts ashir bu p'ree ayts
(m) (n) (n) (n) (n) (n) (n) (n) (n) (n) (n	<u> </u>	zari'ai zarai lakam y'hayah l'ak'lah)
<b>ノミン・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・</b>	וּלְכָל חַיַּת הָאָבֶץ וּלְכָל	30 And to every living thing <i>in</i> the land, and to every bird <i>of</i>
шмү⋪·ЛШЛУ·м≻мпін от	עוף הַשָּׁמָים וּלְכָל רוֹמִשׁ עַל	the loftiness, and to all that
ロープ・ソロ・カログ・ヘカンポ・ノの	הָאָרֶץ אֲשֶׁר בּוֹ נֻפָּשׁ חַיַּה אֶת	crawl over the land, which in it
╚┸┸═	בָּל יֶרֶק עֵשֶּׁב לְאָכְלָה וַיְהִי	is the being of life, every green
⁵√⋓⋅┵╬┷⋎⋅╬୰⋓⋛┵	בֶּן	herb <i>is</i> to eat." And it came to be. Yes.
くば・+~~~ぱく~~~~~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~	לאַ וַיִּרָא אֱלֹהִים אֵת כָּל	31 And <i>then</i> looked the Mighty
т>м.ых«,ѣх,ѣт«.уп»	אַשֶׁר עָשָּׁה וְהִנֵּה טוֹב מָאַד	One at all which He had made.
~ / / · · · · · · · · · · · · · · · · ·		And behold, it was wonderful,
\http://www.	וְיָהִי עֶרֶב וַיְהִי בֹקֶר יוֹם בּוּוּוּנִיי	greatly. And <i>then</i> came to be evening, and <i>then</i> came to be
	הַשִּׂשִי	morning, the sixth day.
r t≻rn⊌a	בראשית ב	In Beginning (Gen.) 2
$\sim$ የ	וַיְכַלּוּ הַשָּׁמָיִם וְהָאָרֶץ וְכָל אַ וַיְכָלּוּ	1 And they were completed, the
<b>₩</b> \-\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	בְּבָאָם	loftiness and the land, and all
		their host. (wa-kal tsab'am)
┉¥┸┲╌┉┸╬┸╱╌╱╚┸┸┸	וְיְכַל אֶלהִים בַּיוֹם הַשִּׁשִׁי	2 And He finished, the Mighty One, in <i>the</i> day, the sixth, <sup>3</sup> from
		One, in the day, the sixth, Ifolii

<sup>&</sup>lt;sup>1</sup> SH had the feminine form here spelled with the u-ah (waw) appropriately for "rule her," referring to the land (arats). We thought this was more appropriate than the MT.

<sup>2</sup> Literally "zarai zarai" in MT, that is "seed" bearing "seed." Same word repeated twice. Slight difference in SH which we prefer for the hand (yood) sowing seed "zaraia" Meaning the tree sows seed from its hand or branch. Word "arm" as "zaruai" is clearly related to seed "zarai" (Sh'moot (Ex.) 6:6).

<sup>&</sup>lt;sup>3</sup> SH and LXX agree, YaH finished His ruling/reign (mel'aktu) in His work during/in/on the sixth day (הַשָּשֵׁי) and THEN He rested on the seventh day (הַשַּׁבִּיעִי). We believe this makes more sense than the traditional MT.

℀഻഻ഄൟൟഀ഻ഄ഻ഀഺഺഺ഻൘഻഻ഺഺൟ	מְלַאַּכְתוֹ אֲשֶׁר עָשָה וַיִּשְׁבֹּת	His work which <i>He</i> made. And
୵୷୷୷୳୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷	בַּיוֹם הַשָּׁבִיעִי מִכָּל מִלַאכתו	He rested in <i>the</i> day, the
℀഻഻഻഻๛ൟ഻ഀ഻഻഻഻഻ഺഺഺഺ഻	אַשֵּׁר עַשָּה	seventh, from His work which <i>He</i> made. (mel'aktu ashir aishih)
$MY \rightarrow T \rightarrow $	ג וַיְבָרֶךְ אֱלֹהִים אֶת ַיוֹם	3 And He favoured, <i>the</i> Mighty
		One, at <i>the</i> day, the seventh,
	הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ	and He set it apart, because in it
名山か・YtWb/Jm・JWm・tuu・Yu	שָׁבַת מִכָּל מְלַאָּכְתוֹ אֲשֶׁר	He rested from all His work
オア┅╚╚╌┸╬┖╱╌╱╚┅	בָּרָא אֲלֹהִים לַעֲשׂוֹת	which created <i>the</i> Mighty One, <i>His</i> works. (wa'y'qodash atu)
1 191 . 1 / 1 . 191 . / \		His works. (wa'y'qodash atu)  These are the births of the
м-мш <sup>ж</sup> ·†ү <del>-</del> -/ү†· <sup>ж</sup> /> <del>-</del>	ד אֵלֶה תוֹלְדוֹת הַשָּׁמְים	Firm Waters (loftiness) and the
<b>~ ハーロ・ハート かっぱい へんしょく かっぱい ハーロ・ハー・ハー・ハー・ハー・ハー・ハー・ハー・ハー・ハー・ハー・ハー・ハー・ハー・</b>	וְהָאָרֶץ בְּהַבָּרְאָם בִּיוֹם עֲשׁוֹת	land, in their creations, in <i>the</i>
<b>~~</b> \\$√}`\\$Y\$~.+YШ©	אַלהִים שָׁמָים וְהָאָרֶץ 🗠 🛶 אַלהִים	day they were made, \\\Y\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
~у.у.т.т по по п		the Mighty One, Firm Waters
		and the land. (b'hayb'ra'am)
ᄴᇬ◈ᅷᅲᇚᅷᅲᆛᆔᄼᄱᅅ	וְכֹל שִׁיח הַשָּּׁדֶה טֶּכֶם יְהְיֶה	<b>5</b> And every herb <i>of</i> the field before <i>they</i> came to be in <i>the</i>
ⅎℿ⋖ℳ⋒⋙ℋ⋒	בָאָרֶץ וְכָל עַשֶּׂב הַשָּׂדֶה מֵרֵם	land, and every grass of the
╊८८०४-८००मा तिर्मे तिर्मे कित्र	יצמח כי לא המטיר עציצ	field before they sprouted. <sup>3</sup>
୵ଵ୵୷୴ୢୡ୵ୄ୵ୢଌ୳ୡ୷୕ୄ୳୷ଊ୷ୡ	אָלהים עַל הָאָרֶץ וְאָדָם אַין	Because He had not caused the
#\$\$\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	לַעַבר אָת הָאַדְמָה	rain, 뿟٢뿟나 the Mighty One,
ᢞᠬ <del>᠇</del> ݤᢥ·ᡰᠫ	ं ''च र'सं'र र किं ' चर्च 2	upon the land. And Adawm it
		was without, to serve at the ground. (la haym'theer YaHUAH)
$\infty$ 9 $4\cdot$ 1 $\infty$ - $4$ $0$ $0$ $1\cdot101010101010$	וֹ וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְּׁקָה	6 And a dew <i>He</i> brought up
<b>11</b> 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		from the land and gave drink at
HALL ALL STATES AND A STATES AN	אֶת כָּל פְּנֵי הָאֲדָמָה	all <i>the</i> face of the ground.
+>·~~+\\\-\\-\\-\-\-\-\-\-\-\-\-\-\-\-\-\-\	ביינים ופועפו וביינים ביינים ב	7 And He formed, '봇'(맛)나 the
	וַיִּצֶר עּאַץאַ אֱלהִים אֶת וַיִּצֶר ע	Mighty One, at the Adawm,
\$m\$\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הָאָדָם עָפָר מִן הָאֲדָמָה וַיִּפַּח	dust from the ground. And He
tmш <sup>(</sup> \.Y>l=>\undergoon=\undergo	בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי אָדָם	blew into his nostrils, breath of
$\Box = \langle \langle \cdot \rangle + \Box $	לְנֶפֶשׁ חַיָּה	lives, and it came to be,
%≻ <u>-</u>		Adawm, a living being. <sup>4</sup>
▝┗·┈╌╬╱╱╌╬⋎╬╌╌┈═	וַיִּמַע עּאַץאַ אֶלהִים גַּן 🖬	8 And He planted, \\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
พm·พm≻l·พ≖⊕พ·ॄ∕≖©п	בְּעֵדֶן מִקֶּדֶם וַיָּשֶׁם שָׁת	Mighty One, a garden in Ai'dan, from <i>the</i> east, and placed there
Åℴℴ⅄℩Åℿ⅀℩℠ⅎ⅀℟℩℄⅀	ָּהָאָדָם אֲשֵׁר יָצָר	at the Adawm which He
	₹ + '♥ = +'₹'+'	formed. (ha-Adawm ashir y'tsar)

<sup>&</sup>lt;sup>1</sup> Literal translation, and we felt MT "תולְדוֹת" was more accurate to the plural form of births, as opposed to SH "תולְדוֹת".

<sup>&</sup>lt;sup>2</sup> First mention of the Name of YaHUAH. Out of reverence we keep it in the ancient script. His Name is revealed as Creator after He had created (hayah) all things. "Works" is mentioned before His Name and the loftiness and the land. We kept it as this in the English,

while others have it after the Name as "made the heaven and the earth." "Firm Waters" is also literal.

3 "Herb" and "grass" consistent with LXX. "La-ai'bayd AT ha-adawmeh" literally to "serve AT the ground." Note relation of ground "adawmeh" to "Adawm." Look into "grounding" and get in tune with the Creator and the ground.

4 Literally "lives" in plural "

1 The Most High holds "lives" in His breath. We went with SH on "wa'y'hee Adawm" instead

of MT "ha-Adawm."

₩'n¸¾√¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸	וַיִּצְמִיַח ע־אַץאַ אֱלהִים מִן טַ	9 And He sprouted, 1 \$\frac{1}{2} \frac{1}{2} \frac{1}
┲┉ <del>╓</del> ╭╌╱⋒╌╀╱╌╬┉┲╱╬╌╭┉	קאַדָמָה אָת כָּל עֵץ נַחְמָד	the Mighty One, from the
$\sim$	לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ	ground at every tree desirable to look upon, and wonderful to
ℴℴ℺℩ <sub>ℴ</sub> ℴℴ℩ℎ⅄ℿ℀ℿ℄	הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת	eat; and the tree of the lives in
ᢀᠻᠬᢧᢀ᠂ᡰᢀᠴᡃᠷ	מוֹב וָרָע	the midst of the garden; and the
	7,7, = 1	tree of the knowledge of right
9		and wrong. (ha-da'ayt thoob)  10 And a river went out from
<u>ጎ</u> ተው	ּ וְנָהָר יצֵא מֵעֵדֶן לְהַשְּׁקוֹת	Ai'dan to water <sup>2</sup> at the garden.
мшмү·९Ь╬·+b→·+ү-ө-ш\у\	אֶת הַגָּן וּמִשָּׁם יִפְּרֵד וְהָיָה	And from there it divided and
#@UA>\\#\#\4\->\	לְאַרְבָּעָה רָאשִׁים	came to be four <i>river</i> -heads.
M>LUP		(wa-hayah la-ar'b'aih rawshim)
"YUL—· THE YE. MU	שֶׁם הָאֶחָד ְפִּישׁוֹן הוּא ְ 🤡	The name of the one, Pishun, that surrounds at all
℀℩⅄℩℞℠ℿℿ℩Å℄ℿℙ	הַסּבֵב אֵת כָּל אֶבֶץ הַחֲוִילָה	land of the Khu'ilah, which
ᄖᅷᆠᅷᆛ᠁᠂ᠻᡅ᠘᠂ᢞᠨ᠘ᢇᡟ᠊ᡴᡲ	אֲשֶׁר שָׁם הַזָּהָב	there is the gold. (ha-zahayb)
ᡁ᠙ᡒ᠘ᡀᡧᡧ᠕ᡔᢢᡲ᠁ᡧᢙ	יב וְזַהַב הָאָרֶץ הַהָוא מוֹב	12 And gold of the land, that of
ᠳᡐᡅᢣ᠘ᢋᠬᠳᢋ᠁ᠳᢓ᠁	מָאַד שָׁם הַבִּדלַח וְאֵבֶן הַשֹּׁהַם	it is wonderful, greatly. There is
м <sup>2</sup> тич — м <sup>2</sup> тич		the b'dalah <sup>4</sup> and stone, the
▝▗╀╨┾┏┄┾╻┸╬╌╝╬╌╬╌╨⊓╀┎┾	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	sh'haym. (ha-b'dalah)  13 And <i>the</i> name of the river,
	יג וְשֵׁם הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא	the second, Gikhun. <sup>5</sup> It is the
─────────────────────────────────────	הַסּבֵב אֵת כָּל אֶרֶץ כּוּשׁ	surrounding at all land of Kush.
┵╙┸╲╓╬┄╬╬╌╩┄	יד וְשֵׁם הַנָּהָר הַשִּׁלִישִׁי חִדֵּקֵל	14 And <i>the</i> name of the river,
twa-•·∩\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הוא הַהֹלֶךְ קְרְמַת אַשׁוּר	the third, Khedaqol. It walks
>\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	• • • • • • • • • • • • • • • • • • • •	east of Ashur. And the river, the
- The	וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת	fourth is Payrat. (ha-haylak
†	יה וַיִּקַח עּאַיאַ אֱלֹהִים אֵת	(to travel or walk) qod'met Ashur)  15 And He took, '\$\frac{4}{2}\frac{1}{2}\sum the
#\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		Mighty One, at the Adawm, and
	הָאָדָם וַיִּנחֲהוּ בְגָן עֵדֶן	He placed him in <i>the</i> garden
℀ℎℼℸ℄℄℄℄℄	לְעָבְדֶה וּלְשָׁמְרָה	Ai'dan to serve it and to guard
/	L.,	it.
✓०·៳┙╬┙┢·╬ケ╬┙·Y०╮┙Υ <b>丫</b> ╾	וְיצַוּ רְאַץ אָלְהִים עַל אַלְהִים עַל אַלְהִים עַל	16 And then commanded,
~の心ししいのからかりできる。	ן הָאָרָם לֵאמֹר מִכּל עֵץ הַנָּן	<b>光</b> Y光ン <i>the</i> Mighty One, unto the Adawm, saying "From
/ሠ <mark></mark> 〉+· ላሠ <mark>〉</mark> · ፟ <b>ጓ</b> ቤ፟ <del>ሄ</del>	הָאָדָם לַאמר מכּל עֵץ הַגָּן אָכל תאכֵל	every tree of the garden to eat,
	, , , , , , , , , , , , , , , , , , ,	you may eat. (ha-gan akal t'akal)
୭ମି୪-ଘ୪⊗-†ଡ଼ନ୍ୟୁ-ଋଡଲ୪ 🖘	יו ומֵעץ הַדַעַת מוֹב וָרָע לא	17 And from the tree of the
<b>灬Y→๒・→⋓・Yヘ灬灬・Ư⋓&gt;&gt;+・&gt;</b> ✓	תאכל מִמֵנוּ כִּי בּיוֹם אַכָּלְדָּ	knowledge of right and wrong,
	। इस नान व प्याप्त विकास	you do not eat from it. For in

אם היי "Tree of lives" is definitely the tree providing for plurality of life.

1 SH had the more appropriate form of "sprouted" as "תַּיְבְּעֵיִה" "Tree of lives" is definitely the tree providing for plurality of life.

2 Literally to provide "drinks" to the garden (דְּלְיבוּשׁ-אָד).

3 "ha-Khu'ilah" or commonly "Havilah." Indicating surrounding eastern regions.

4 We chose to transliterate "b'dalah" "sh'haym," and these are transliterations in most versions roughly as "bdellium" "shoham."

5 Pronounced "Gee-khoon." LXX identifies this as "Aitheopias" (Ethiopia).

6 LXX has "Tigris" in place of "Euphrates," which in the original text is "†\(\textit{\textit{\textit{\textit{chiopia}}}\)." "Ashur" is Assyria (LXX Assyrian).

tYmt·tYm·Y^mm·WWb	בְּבֶּנֵנִי בּוֹת תָּבוּת	the day you eat from it, death
2. (1		you will die." (moot tamoot)
	ויאמֶר עצוצ אֱלהִים לא צויאמֶר ע	18 And then said 'XYX' the
╽ <del>┍</del> ┍┸┼┼┸╬╌╒┸⊗╌╱╢	מוֹב הֵיוֹת הָאָרָם לְבַרּוֹ אֵעֵשֶה	Mighty One, "It is not wonderful exist <i>as</i> the Adawm,
Ƴ┰┏╻┪┪┪	לו עור כנגרו	none at his side. I will make for
	: v: v:	him a strength <i>in</i> front of him." <sup>2</sup>
<b>┈</b> ┸╬୰┟╌╬╀╬┶╌⋳╝┵	ימ וַיִּצֵר עּאַץ אָלהִים עוֹד אַל אָל	19 And He formed, 몇15 나 the
ѴѠ҅ҭ҅Ѵҡ҈҇҇҆҇҅҅ӝ҇҇҅҇҅ѩ҇҅҅ҧ҅ӄ҅҅ҁ	מן הָאַדַמָּה אָת כָּל חַיַּת	Mighty One, still, <sup>3</sup> from the
╾╽╗╌╏┸┸┸╂┰┸╃	הַשָּׁבֵה וָאֵת כָּל עוֹף הַשָּׁמֵים	ground, at all life of the field and at every bird of the
$M \rightarrow M \rightarrow$	וַיָּבָא אֱל הָאָדָם לְרָאוֹת מַה	loftiness, and He brought <i>them</i>
ノビリソ・ソノ・シャラー・キー・キー・ナンタン		unto the Adawm, to see what he
$m \rightarrow b + V \cdot b + b \rightarrow b \cdot \hat{a} $	יִקְרָא לוֹ וְכל אֲשֶׁר יִקְרָא לוֹ	would call <i>them</i> . And all which
Ү <u>мш.</u> УҮЁ.Ё> <u>т.</u> ш.ё.Ү	הָאָרָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ	he called, the Adawm, <i>each</i> living being, that <i>was</i> its name.
ᡟᡗ᠁ᢆ᠇᠘ᢜ᠂ᠺ᠔ᢆᢆᠳᠵᢇᡗᢆ᠓	וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל	20 And he called, the Adawm,
STONT : FINE TO THE STORY OF TH	הַבְּהַמָּה וּלְעוֹף הַשָּׁמֵים וּלְכל	names of every beast and to the
╬ <del>╺</del> ш╬⋅ナᠵ <del></del> 珊⋅√⋓Ѵン┈╾┈╙╬		bird of the loftiness and to all
920. Dava. Dr. was Dr.	חַיַּת הַשָּּׁבֶה וּלְאָדָם לֹא מָצָא	living things in the field. And to Adawm there was not found a
Y= <b>L</b> \U	עֶזֶר כְּנָגְדּו	strength in front of him. (metsa)
<b>ルプング・光イポン・ノーシュア</b>	וַיּפֵּל עּצִיץ אֱלהִים	21 And He caused to fall,
\ш->-Y·м-т>\ч.√∞.\ж.ш-Яt	תַרְדַּמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַח	꽃 the Mighty One, a deep
Y>+tY@V@\m.+tm\>-m-+Y		sleep upon the Adawm, and he
#\\+\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	אַחַת מִצַּלְעָוֹתֵיו וַיִּסְגוֹר בָּשָּׁר	slept. And He took one of his
* /1 HT1 · /1 HD10 · /1   4   4	ករុភ្លាកុឆ្មា	ribs, and He closed the flesh under it. (b'shir takh'ta'nuh)
1		under it. (b'shir takh'ta'nuh)  22 And He built, ⊀Y⊁→ the
+>・w~ぱ~>・よんみ・マルマー <u>「</u>	וִיבֶן ע־אַץאָ אֱלהים אֶת בבּ	Mighty One, at the rib which
M. H. O. GUAL COLOR	הַצֵּלָע אֲשֶׁר לָלַח מִן הָאָרָם	He took from the Adawm, a
┐ へ へ み ・ ボートボートへ・ ・	לְאַשָּׁה וַיָביִאֶהָ אֶל הָאָדָם	wife, and He brought her <sup>5</sup> to the
м <del>т</del> У <del>у</del>		Adawm. (la'ashih wa-y'biah
オᄽᠽ᠂ᄴᡆᄽᢋ᠂ᠻ᠁ᄽ᠘ᠮ	וַיאמֶר הָאָדָם זאת הַפַּעַם 🎾	23 And then said the Adawm,
>	עֶצֶם מֵעֲצָמֵי וּבָשָּׁר מִבְּשָּׁרִי	"This strike <sup>6</sup> is bone from my bones and flesh from my flesh.
tbang.weinex	לואת יקרא אשה כי מאיש	This <i>one</i> will be called 'female,'
╙┸╱╨╌┸╚╌╬╙┚╱╌┢┪╾╌	לְקַחָה זֹאַת	because from 'male' was taken
†}~£.\ <del>\\</del> m→\	T /t: \	this." (ashih, kee m'aysh laqokheh)
шч <sup>р</sup> ·б~@>\'\@./@ <del>т</del> Ш	על כּן יַעְזָב אִישׁ אֶת	24 Therefore a male will leave
♣╚┺┧·┧⋙┞╀┸╚┸╌╀┸	אָבִיו וְאֶת אָמּוֹ וְדָבַק בְּאִשְׁתּוֹ	at his father and at his mother,

א Note repetition of "akal" and "t'akal" in vs. 16, and "moot" "tamoot" in vs. 17. Poetry in B'rasheet (Gen.).

A strong lady in front of him, face to face. Similar to "n'gab" which means "south," "n'gad" means "in front of" or "before."

"שֹּלְשׁחִין" and "לְּיִבְּשׁׁרְשׁׁיִן" from SH. These words do make a clearer sentence and poetic form in our opinion.

MT has "מַצְּלַשְׁחִין" but we chose SH for the plural form. SH had "תַּבְשָׁהָּ". We chose MT for the phrase.

MT had "תַּבְשָּׁהָּ" in the phrase.

<sup>&</sup>lt;sup>6</sup> "P'aym" is literally to be struck or hit. SH has "מַאַישָה" which is more of a contrast between husband and wife.

ᠳᡧᡅᡳ᠈ᢞᠵᡲ᠃ᠵᡅ᠘ᠵᡲ ᠘ᠳᠳ	וְהַיַּה מְשׁנֵיהֶם לְבָשָּר אֶחָד	and join to his wife. And <i>they</i> will come to be, from the two <sup>1</sup> of them, to flesh, one. (dabaq)
M\$Y\U\Y\\$\\\	כה וַיִּהְיוּ שׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּשָּׁשׁוּ	25 And they came to be, the two of them, naked, the Adawm <sup>2</sup> and his wife. And they
YUNTIE+≻\\\		were not abashed. (ayrumim)
L t≻-LUND	בראשית ב	In Beginning (Gen.) 3
Aが、自己・新し来・のでくくころを、とまった。 日本・おこか・ようなしくとこのとで、女とが、女でが、人のこで・りで、なくで、女子がなっている。 かんうが、人のような・カス・そうしな、ようが、そうな・チョン	אַ וְהַנָּחָשׁ הָיָה עָרוּם מכּל הַשָּׂדֶה אֲשֶׁר עָשָּׁה עַּץָּה אַל אֲלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תאכְלוּ מַכּל עֵץ הַנָּן	And the serpent came to be wise from everything <i>in</i> the field which made $\frak{YYX} \rightarrow the$ Mighty One. And he said unto the lady "Truly, was it said of the Mighty One, 'You do not eat from every tree <i>of</i> the garden?' " (t'ak'lu m'kal ayts)
■ At A M B・新 A F T A F T H T A M F T A M T A	ב וַתּאמֶר הָאִשָּה אֶל הַנָּחָשׁ מִפְּרִי עֵץ הַגָּן נאכל	2 And she said, the lady, unto the serpent "Of <i>the</i> fruit of <i>each</i> tree <i>of</i> the garden we may eat.
「Ampとおりようなである。まりまりまり、人人をよってというない。まとまったいかったとうない、ままっている。大力のと・らいった。また、これのは、これをしている。また、これをしている。また、これをしている。これをしいものもものものものものものものものものものものものものものものものものものも	ג וּמִפְּרִי הָעֵץ הָזָה אֲשֶׁר בְּתוֹךְ הַנָּן אָמַר אֱלֹהִים לֹא תאכְלוּ מִמֶּנוּ וְלֹא תִנְּעוּ בּוֹ פֶּן תְּמֻתוּן	And of <i>the</i> fruit <i>of</i> the tree, this, which <i>is</i> in <i>the</i> midst <i>of</i> the garden, said the Mighty One You <i>do</i> not eat from it, and you <i>do</i> not touch it, <i>or</i> else you die.' (tagai'u bu, payn ta'metun)
T AMWAYAWAT AMANA·WA++WA+	וַיאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה לא מות הְמַתוּן	4 And <i>then</i> said the serpent unto the lady "No death <i>will</i> you die. (la-moot ta'metun)
いっぱっぱっぱっぱい いまましま (Amw・としょく) とうない 人国である・名子のまってがしていく のとかいまました とりのない ことのののない ロング・のトレート しょりの (Airum・しょり) (Airum・しょり) (Airum・しょり) (Amw・しょり) (Amw・しょう) (Amw・しょっ)	בּי יבֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנוּ וְנִפְּקְחוּ עֵינִיכֶם וִהְיִיתֶּם כֵּאלֹהִים ידְעֵי מוֹב וָרָע	For He knows, <i>the</i> Mighty One. For in <i>the</i> day you eat <sup>4</sup> from it, and opened will be your eyes, and you will be like <i>the</i> Mighty One, knowing right and wrong." (ayinaykam)
Managaran Anti Anti Anti Anti Anti Anti Anti Ant	וַתֵּבֶא הָאִשָּׁה כִּי מוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה הוּא לָעִינִים וְנֶחְמָד הָעֵץ לְהַשְּׁכִּיל וַתִּקַח מִפִּרְיוֹ וַתִּאכַל וַתִּתֵּן גַּם לְאִשָּׁה אָמָה וַיֹּאכְלוּ	And she saw, the lady, for it was wonderful, the tree, to eat from, and because it was pleasing to the eyes, and desirable, the tree, to make wise. And she took from its

<sup>&</sup>lt;sup>1</sup> SH and LXX - "אב" Consistent with vs. 25. MT only has "and they will become one flesh."

<sup>&</sup>lt;sup>2</sup> MT was more consistent with LXX (te Adam in Greek) in this case, whereas SH has "ערמִים ארם"." This is also a play on words with

<sup>&</sup>quot;ai'room" being "wise." Note similarity in our translation with "y'tabashishu" to "abashed." Root word is "boosh" (山江山).

3 SH had "ha-zah," referring to "this" tree that they were at and having dialogue about. We thought this was accurate.

4 Most people don't realize this is in the plural form, meaning she and her husband eating from it. Clearly Adawm was there, listening to the serpent, as later verses clarify. And "you will come to be" in plural as well.

₹√U√Y₩©		fruit and she ate, and gave also
		to the male with her, and they
18 1 - 1919 - 1v		ate. (la-ashih ah'meh wa-y'ak'lu)  And they were opened, their
┙╬┖╨┿═┼┦	וַתִּפָּקַחְנָה עֵינֵי שְׁנִיהֶם ְוַיִּדְעוּ	eyes, the two of them, and they
>UU-YOU-YY-MH-YU	עַרָמִים הַם וַיִּתְפְּרוּ עֲלֵי	knew they were naked. And
#U@.Y9-1>1Y.m.H.m>1m9@	תאָנָה וַיִּעשוּ לָהֶם חַגרות	they sewed leaves <sup>2</sup> of fig and
\frac{\frac{1}{2}}{2}}		they made for themselves
		aprons. (la'haym kheg'root)
¥Y\$>.√Y→.+>YOMU>Y	וַיִּשְׁמְעוּ אֶת קוֹל ע־אַיִּץ 🗖	8 And they heard at <i>the</i> voice <i>of</i>
⊞Yᠻᠯᠠ᠂ᢣᢆᡌᢛ᠂᠓ᡣᡲᡰ᠁᠁ᢇᡱᠬ <i>ݤ</i>	אָלהִים מִתְהַלֵּךְ בַּגָּן לרוּחַ	박양나 the Mighty One, from
┉┰╱╬╌╱ <del>╻</del> ш╁╱Ү┄┈Ү╱╬	הַיוֹם וַיִּתְחַבֵּא הָאָדָם וִאִשְׁתּוֹ	walking in <i>the</i> garden, of <i>the</i> wind <i>in</i> the day. And they hid,
╬Ү╬┶╌╱╲┷┄Ү╁╙┟╱	מפני עצוצ אַלהים בתוך	the Adawm <sup>3</sup> and his wife, from
Åℙℴℴℴ℮ℿ⅄℄℩℄℄℄℄	, '. '.	the face of <b>쏫 Y 누</b> the Mighty
_	עץ הַגּּן	One, in <i>the</i> midst <i>of the</i> trees of
	, ,	the garden. (b'took ayts ha-gan)
₩'n₩ŋŊĸ₩ĸ₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩	וַיּקְרָא עּצּיץ אֱלֹהִים אֶל צַי	And He called, ∜Y∜≯ the
YU.9mb>~Y.m=b.4.Ub	הָאָדָם וַיֹּאמֵר לוֹ אֲיֵכָה	Mighty One, unto the Adawm and said to him "Where are
\$\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		you?" (wa-y'ah-mer lu ai'kah)
╙╜┦╼╌╀╱╌╗┉╱╌┦	וַיאמֶר אֶת קוֹלְךְ שָׁמַעְתִּי	10 And he said "Your voice I
>UV->ANDYY-VEID->-t@MU		heard in <i>the</i> garden, and I was
Shim Ash Amera	בַּנָן וָאִירָא כִּי עֵרוּם אָנֹכִי	afraid, because naked <sup>4</sup> am I, and
	וָאֵחְבַא	I hid." (ayroom anuki)
╙╜╌┱┾┠╬╌┾┈╶╗┉┡╌┦	וַיאמֶר מִי הָגִיד לְךְּ כִּי ַ	And he said "Who told you that <i>you are</i> naked? From the
~@#· <sup>९</sup> ~#:#t}~	ערום אָתָה הֲמִן הָעֵץ אֲשֶׁר	tree which I commanded you,
$\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ $	צויתיק לבלתי אַכָל מְמָנוּ	'you do not eat from it,' <i>did</i> you
ᡶᠮ ᡶᡳ᠘᠓ᢅᢓᢇᡳᢤ᠁᠁	אַכַלַת	eat?" (l'bayl'ti akal m'menu akalta)
℀℩Å℠℩ÅÅℸ℄	יב וַיֹּאמֵר הָאָדָם הָאִשָּׁה אֲשֵׁר	12 And he said, the Adawm,
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	נַתַּתָּה עִפָּרִי הִיא נַתְנָה לִּי מִן	"The wife which you gave to be
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	1 .	with me, she <sup>5</sup> gave to me from
	הָעֵץ וָאֹכֵל	the tree, and I ate." (aym'di)
	וַיאמֶר עּצִּיץ אֱלהִים ַ	13 And He said, \\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
t>山の・tシェ・紫灬・紫山シノ	לָאשָה מַה זאת עשית וַתאמֶר	"What is this you have done?"
℩ℸℸℴ	הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאכֵל	And she said, the lady, "The
√⋓╱⋎╌┸╲╱┾┸┸╬	, , ,	serpent deceived me, and <i>I</i> ate."
	וַיאמֶר ע-איץאי אֱלהִים אֶל 📷	14 And He said, 쏫쏫쏫~ the
₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱₱	הַנַּחַשׁ כִּי עַשִּיתָ זֹאת אַרוּר	Mighty One, unto the serpent,
	T T T T T T T T T T T T T T T T T T T	"Because you <i>have</i> done this,

אר בעל." which would be mistakenly "he" or "it."

MT had "קוא" which would be mistakenly "he" or "it."

BH had "you have done to Me" (עָשֶׁיהָי). We felt MT and LXX were more accurate.

᠘ᡣ᠁ᢆᠰ᠄ᢜᡴᢡ᠃᠘᠓᠁᠂ᠼᡰ	אַתָּה מִכָּל הַבְּהֵמָה וּמִכּל חַיַּת	cursed <i>are</i> you from every beast
┉╱┼┉╬╼╜╬╌┼ <del>┈</del>	הַשָּׂרֶה עַל גִּחוֹנָךְ תֵלֵךְ וִעָפָּר	and from all living <i>things of</i> the field. Upon your belly you <i>will</i>
>	תאכל כָּל ימֵי חַיִּידְ	go, and dust you eat, all the
(IJ>> <del></del>	,	days of your life. (a'roor atah)
╙╲╌╚╌┼╌╙┸╱╌╬╚╌╱╷╏	יה וְאֵיבָה אָשִׁית בֵּינִדְּ וּבֵין	15 And hostility I will place
᠐ᢙ᠘᠆᠂ᡒᠳᡚ᠂ᢜᡢ <i>ᢢ</i> ᢆᡊ	הָאִשָּׁה וֹבֵין זַרְעָךּ וֹבֵין זַרְעָה	between you and between the
USYLLY YY. GA. SYLUY	הוא ישופך ראש ואַתָּה	lady, and between your seed and between her seed. He will
┅╬╁╱┧┄╬┼ ╚┷═╌╏╱╸┸╖╅╌╬┼ ┸	השובנו עבר היהובנו עבר	strike <sup>2</sup> at your head. And you
	-\x \(\frac{1}{2} \) \(	will strike our heel." (y'shup'ka)
╬╚╬╬┄╬┉╱╬┉╱╬╌╲╱┸ ┸	יו וָאֵל הָאִשָּׁה אָמַר הַרְבָּה	16 And to the lady <i>He</i> said
<b>ฃ</b> ํ๎าเ๛ฬห้าเพ่าเบ่า	אַרְבָּה עִצְּבוֹנֵךְ וְהֵרִיוֹנֵךְ	"The greatness I will increase of
√>Y·m→\n.→+√t.@~∞@	בַּעְצָבוֹן חֵלְדִי בָנִים וָאֵל	your labour and your pregnancy. In toil <sup>3</sup> you <i>will</i>
$\nearrow$ Y\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	אִישֵׁךְ הְשׁוּקְתֵךְ וְהוּא יִמְשָׁל	birth sons. And to your husband
لاسرلال المسلال	1	will be your desire. And he will
	7	rule over you." (wa-hua y'meshil)
ᆠ╙ぷ⋒╱┄╙┸╱┦┸	וּלְאָדָם אָמַר כּי שָׁמַעְהָּ	17 And unto Adawm He said
UW>+Y·Wtub>·VY→V·t⊚mu	רְלְקוֹל אִשְׁתֶּךְ וַתִּאכַל מִן הָעֵץ	"Because you listened to <i>the</i> voice of your wife and you ate
U>+>Y∞.QUD>.∞°\$.°\m	אֲשֶׁר צִוּיתִיךּ לֵאמר לא	from the tree which I
$Y^{n}$	תאכל מִמֵּנוּ אַרוּרָה הָאַדָמָה	commanded you, saying 'You
╝╗╌╬┉┺╱╬╌╬╝┸╝	בַעבורך בִּעצָבון תאכלנה	do not eat from it,' cursed is the
ᅪᄴᅿᆟᆒᄼᅷᆉᆉᅜᇒᄼᆖ	כל ימי חייד	ground for your sake. In toil you will eat, all the days of your
<del>111</del> لــــركا	,	life. (arurah ha-adameh)
⊞┦₩൞╀∙ॶ॒₽ुऽम्राज्यात्रा	יח וְקוֹץ וְדַרְדֵּר תַּצְמִיחַ לָּךְ	18 And thorn <sup>4</sup> and thistle will
╬╼╨╬┄┅┅╸╁╱╌╁╱⋓╱⋎┄⋓┙	ואָכַלתּ אָת עשב הַשָּׁבֶה	rise for you, and you will eat at
		herbage <i>of</i> the field.
/W}/+.₩异━}/-+∞료ロ ❷됬	יש בְּזֵעַת אפּיְד תּאכַל לֶחֶם	In your sweat <i>off</i> your nose you eat bread, until you return
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	עַר שׁוּבְךּ אֶל הָאֲדָמָה כִּי	to the ground. For from it you
ᡮ <del>᠋</del> ╼ᠠᠠᡳᠰᠬᢍ᠂ᡔᡃᢆᡛ᠃ᢞᠬ᠇ᢧ᠘ᢢ	בִּמֶנְוּ לַקַּחְתָּ כִּי עָפָר אַתָּה	were taken. For dust you are,
<b>見かりの・人とおけるの・と思</b>	וְאֶל עָפָרְך תִּשׁוּב	and to your dust <sup>5</sup> you return."
المراكب المراك		(b'z'ayt apika t'akal lakhem)
┉┉┉┰╱╬╌╱┦╼ <i>╾</i> Ү╚	וַיקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ	20 And he called, the Adawm,
╬┼╱╬┄╱╜╬╌┷	חַנָּה כִּי הִיא הָיְתָה אֵם כּל חִי	the name of his wife "Khuah,"
		•

<sup>&</sup>lt;sup>1</sup> MT - "נחנף". "We thought the presence of the u-ah (waw) was clearer. LXX has "upon your chest and on your belly." These texts are literal and simplistic about a serpent. The curses are very literal. Science has shown snakes once had legs.

<sup>&</sup>lt;sup>2</sup> LXX - "teresei" meaning "guard against harm." Guard the head and guard the heel. Poetic repetition of "between" and "between" is not found in most English translations. Clear separation from seed of the lady and seed of the serpent/snake. If this is some "satan fallen messenger," how did such a being get "seed" apart from the snake or lady? This cannot be. "Our heel" is literal.

<sup>&</sup>lt;sup>3</sup> Same word used for working hard in vs. 17. Not used for "pain." Indeed there are pregnancy/birth pangs. We used SH "Yun SH had more appropriate form of "your pregnancy" and "your toil." "Sons" is literal. It is understood that lineage/children come from the male seed and sons generally refers to children.

Plural would be "qotsim."
 We felt "your dust" was better than MT "dust" (עֶפֶר). The word for nose "ap" has often been overlooked in literal translation.

≻±·√⋓·灬≻		because she came to be the mother of all life. (am kal
●	ראַ וַיִּעַשׁ ע-אַץאַ אָלהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיִּלְבִּישֵׁם כב וַיֹּאמֶר ע-אַץאַ אֱלהִים הֵן הָאָדָם הָיָה כְּאַחַד מִפֶּנוּ לָדַעַת מוֹב וָרָע וְעַתָּה כֶּן יִשְׁלַח יָדוֹ וְלָכַח גַּם מֵעֵץ הַחֵיִים וָאָכַל וָחֵי לִעוֹלָם	khey)  21 And He made, 『ヤッキン the Mighty One, for Adawm and his wife, coats of skin, and He clothed them.² (katanoot ai'oor)  22 And He said, 『キャッチン the Mighty One, "Behold, the Adawm has come to be like one of us, to knowledge of right and wrong. And now, lest he send forth his hand and take also from the tree of the lives and
MUYO  YULUUMHUUMHUUMUM  TO THE SOURTH STREET  TO THE SOURTH STREET	ַנְישַׁלְחֵהוּ ע <b>איץ אֲ</b> לֹהִים מָנֵּן עֵדֶן לַעֲבד אֶת הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם	eat, and live forever"  23 And He sent him <i>out</i> ,  24 Y Y - the Mighty One, from the garden Aidan, to serve at the ground which he was taken from there.
<b>国日</b> 11月10日・入中・野人日号 11月10元・美中日号・シュニジ・ミルトリジ・・・ション・ション・ション・ション・ション・ション・ション・ショミン・ショミン	בַּדְ וַיְּגָרֶשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִּקֶּדֶם לְגַּן עֵדֶן אֶת הַכְּרוּבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּּכֶּת לִשְׁמֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים	And He drove out at the Adawm. And he dwelled from east of <i>the</i> garden Aidan. At the covering messengers <sup>4</sup> and at the flaming sword which spun to guard at the way to the tree of lives. (l'sh'mer at darak ayts)
<b>ം</b> †≻⊔പ്പിവ	בראשית ד	In Beginning (Gen.) 4
A 14/4日とこれをよる。 人日のようなながらなっているようななななない。 よりなくをいまっているようななない。 はななないまなない。 ないまなない。 ないまなない。 ないまないまない。 ないまないまない。 ないまないまない。 はいいないできない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないまない。 ないまないない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないまない。 ないない。 ないない。 ないない。 ないない。 ないない。 ないない。 ないない。 ないないないないない。 ないないないないないないないないないないないないないないないないないないない	אַ וְהָאָדָם יָדַע אֶת חַנָּה אִשְּׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת כַּיִן וַתּאֹבֶּר כְנִיתִי אִישׁ אֶת ע <b>יִצִּיץ</b>	And the Adawm knew at Khuah his wife, and she became pregnant, and she birthed at Qoyin. And she said "I have gained <sup>5</sup> a male at \\ \frac{1}{2} \frac{1}{2} \rightarrow \]."  (aysh at YaHUAH)
Toling to the state of the sta	בַ וַתּסֶׁךְּ לָלֶדֶת אֶת אָחִיו אֶת הָבֶל וַיְהִי הָבֶל רְעֵה צֹאוּ וְקַיִן הָיָה עבֵר אֲרָמָה	And she increased, <i>and</i> she birthed at his brother, at Haybayl. And he became, Haybayl, a watcher <i>of</i> sheep. And Qoyin came to be a servant of ground. (ai'bayd ada'meh)

<sup>1</sup> Clearly, if "Khuah" is the mother of all life, then there was no "seed" or people other than the first Adawm and his wife. No "evil" lineage apart from them.

<sup>4</sup> SH used proper spelling with the oo-ah. MT - הַּבְּרֶבִים.
<sup>5</sup> This word is mostly used in the sense of buying or purchasing something. "Qoyin" is a play on "qoniti."

<sup>&</sup>lt;sup>6</sup> "Head (rawsh) watches (ayin) and stands (hay) - "Watcher/Shepherd." "Haybayl" means like the wind, vanity. Perhaps this name was attributed after his death. SH had "rai'ee" (רְעָה) which is plural form. We felt the singular was better, in line with LXX.

┢╚┸┸╌┉┪┸┸╌┉┪	ג וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן	3 And he came after some days,
\$~#\~\?~~\?\~	מפרי הָאַדָמָה מִנְחָה לַ <b>ע־אַץאַ</b>	and he brought, Qoyin, from his
%'\%'\—\%'\%'\ ~~\*\±\%\~\%'\%'		fruit of the ground, <i>an</i> offering
		to YYY. (men'kheh)
╱┧╬╴┉┏᠈╱┝┅╬╴╲┍╬┦ ┺	וְהֶבֶל הַבִּיא גַם הוָא	4 And Haybayl brought also. He, from his firstlings of his
ᢣᡱᠵᡂᠠᠽᠬᡳᡳᠰ᠌ᠵ᠁ᡰᡳᠬᢆᢆᡅ᠁	מַבְּכרוֹת צֹאנוֹ וּמֲחֶלְבֵיהֶן	sheep, and from <i>the</i> fatlings.
᠘ᠺᡊᡴᢙᡲ᠂᠘ᠺ᠂ᡱᠺᡱᢇ᠂ᢙᡴᢇᡕ	וַיִּשַּׁע עּצִּץאָ אֶל הֶבֶּל וְאֶל יַּבֶּל וְאֶל	And He looked, \\\\Y\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
Y† <del>m</del> °,	בּוֹנְחָתוֹּ	Haybayl and unto his offering.
ݤᠠ᠘᠂ᢣᡰ <del>᠋</del> ᠼᡳ᠁ᡴᠫ᠘ᢣ᠂ᡒᢇᢇᢇ᠁ᡯ	וְאֶל קֵין וְאֶל מִנְחָתוֹ לֹא	5 And unto Qoyin and unto his
тb/m.^>J+J.?\Яш>1\.Ж©Ш	שָׁעָה וַיִּחַר לְקַין מְאַד וַיִּפְּלוּ	offering, He did not look. And
Y~!\~.YU~~!Y	ַרָּיִר יִיבּיי יִיקּיי יִינּיי פּניר פּניר	he <i>became</i> angry, Qoyin, very much. And he fell <sup>1</sup> in his face.
<b>ヘーーー</b> イトン・チィキー・タ <b>๛</b> トーィ Y	וַיּאמֶר ע <b>־אַץאַ</b> אֵל קַין לָמָה	6 And He said, \(\frac{\pi}{2}\frac{\pi}{2}\rightarrow\), unto
10-5-3m.07.WU.\$9	תַּרָה לָךְ וְלָמָּה נָפְלוּ פָנֵיךְ חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֵיךְ	Qoyin, "Why are you angry?
ر بریس / ۲۰۰۵ میری السکی ا مرکبات السکی ا		And why are you fallen in your
		face? (wa-la'meh n'p'lu paynika)
オᄽ┅╚╾╚╾╀┄┉╱┆╱┦╱╬┲╸	ן הַלוֹא אָם הֵישִיב שְּׂאֵת וְאָם בּ	No. If you <i>do</i> right, there is acceptance. And if you do not
≖t⇔√⋅╚┸⊗≻t⋅ץ√⋅┉╭\	לא הַישִיב לַפֶּתַח חַשָּאת רַבֵּץ	do right, at your door is
╀ <del>╸</del> ┸┸┼┈╗┸┪╱┸╬	וְאֵלֶיךְ תְּשׁוּלָתוֹ וְאַתָּה תִּמְשָׁל	transgression crouching. And
ŶſſĬŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢ	i =	over you is his desire. And you,
/ 19: //		you <i>can</i> rule him. (t'meshil bu)  8 And he said, Qoyin, unto
<b>/ ロ光・/ 〉・ ^ ノー・ ? ^ 〉 ノー / ? ・ ・ ) / 一</b> ・	וַיאמֶר קֵין אֶל הֶבֶל אָחִיוּ ַ,	Haybayl his brother, "Let us go
┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍ ┍	וַלֶּכָה הַשָּׁדֶה וַיְהִי בִּהְיוֹתָם	to the field." <sup>3</sup> And it came to be,
<sup>९</sup> ╮→⊷·м⊕→┤ <sup>९</sup> , ╬┲╙╓ , , , , , , , , , , , , , , , , , , ,	בַּשָּׂבֶה וַיָּקָם קֵין אֶל הֶבֶל	that they came to be in the field.
γ╬╔╣╬ᠵᠨᡳᢣ᠋ᢆ᠇ᢪ╱᠂ᢉᡙᡲ᠂᠕ᠺ	אָחִיו וַיַּהַרְגָהוּ	And he rose up, Qoyin, upon
	, ,	Haybayl his brother, and he killed him. (wa-y'har'gahu)
ヘᠵᠠᠼ᠃᠘ᄽ᠂ᡱᡗᡱᠵ᠂ᠻᡕ᠌᠁ᄽᠵ᠘ᠺ	וַיאמֶר עּאַץאָ אֶל קַין אֵי צּי	9 And He said, \\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
<b>おまたして、これは、これでは、これでは、これでは、これが、これが、これが、これが、これが、これが、これが、これが、これが、これが</b>	הֶבֶל אָחִיך וַיֹּאמֶר לֹא יְדַעְתִּי	Qoyin, "Where <sup>4</sup> is Haybayl
иш». Уш». У шу. У т Ушу. Ямш <sup>ж</sup> . У т	הַשבֵּר אָחִי אָנכִי	your brother?" And he said,
>-W^>	ੁਰ-ਜ਼ ਪਾ <b>ਜ਼-</b> ਪ <b>ਰ</b> ਪ	Qoyin, "I do not know. The guardian of my brother, am I?"
UY+>-1>-1	וַיֹּאמֵר מֵה עָשִּׁיתַ קוֹל דָם	10 And He said, "What have
$-\sqrt{2}$	אָחיך צעֵק אֵלַי מִן הָאַדָמָה אָחיך צעֵק אַלַי מִן הָאַדָמָה	you done? The voice of the
₽₩₽₽₩₩		blood <i>of</i> your brother cries <sup>5</sup> unto Me from the ground.
		(ts'ayq alai)
\m·\f\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וְעַתַּה אַרוּר אַתַּה מָן 🔀	11 And now, cursed are you
$t \rightarrow \cdot 2 t \sim - \Omega $	הָאֲרָמָה אֲשֶׁר פָּצְתָה אֶת פִּיהָ	from the ground which opens at her mouth to take at <i>the</i> blood

<sup>&</sup>lt;sup>1</sup> These words mean that his face literally fell. This is how it is described when someone is sad. Their face goes down.
<sup>2</sup> SH did not have the first yood in the spelling (הַמִּיב), which to us was not consistent.
<sup>3</sup> "Let us go to the field" is in SH and LXX. JPS states likewise in footnote "Ancient versions, including the Targum" (JPS, 7).
<sup>4</sup> SH had "אָיה" for "where." We thought MT was more consistent with "where" used in B'rasheet (Gen.) 3:9.
<sup>5</sup> SH had singular forms of "blood" and "cry," whereas MT had plural forms. Singular form seems more consistent with LXX.

╙╱┸═╱╌╨╼╌┼╱╌╀╨╼┤╌╬╱═	לָקַחַת אֶת דָּם אָחִידְ מִיָּדֶדְ	of your brother from your
⋓╼ᢣ៳		hand." (ashir paytsatah at payha)
℀ℳℸℎÅ℩℄℄℀℄℄Å℄℄	יב כִּי תַעֲבד אֶת הָאֱדָמָה לֹא	12 When you serve at the
ℴℊ℩℠ <del>୷</del> ⋒℩∔┼ <del>ୢ</del>	תוֹסֶף תֵּת כּחָה לָך נָע וַנָּד	ground, it will not increase to
<b>ᢩᠬᢢᡃ᠆ᢢᡰᢣᢆ᠇</b> ᢩᢥᡳ	תָהְיֶה בָאָרֶץ · יֹּי יִּי תִּהְיֶה בָאָרֶץ	give her strength to you. A
	V'타구 ' ' V:'''	wanderer and trembling you will come to be in the land."
121/121 1 / b / 2 . 1 . 8 . b / . 1V I .	בר נלטמר רני טל ו שעשו	13 And he said, Qoyin, unto
*Y*>-\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	יג וַיאמֶר קין אֶל ע-אַץאַּ	맛맛니, "Great is my
>ш√м.>ц√ю.√шГ	גָּדוֹל עֲוֹנִי מִנְּשֹא	crookedness which I bear. <sup>2</sup>
ℳ℩ℸℴ ℳℴℸℴ℩ℸℴ	יד הַן גַּרַשִּׁתָּ אֹתִי היוֹם מֵעַל	14 Behold, you have driven me
#m=\%-\\@m		this day from upon the face of
	פָנִי הָאֲדָמָה וּמִפָּנֵיךּ אֶסְתִיר	the ground, and from Your face
>++>+++++++++++++++++++++++++++++++++	וְהָיִיתִי נָע וָנָר בָּאָרֶץ וְהָיָה	I will be hidden. <sup>3</sup> And I have
√⋓·뿦ሥ⋭⋎· <u>०</u> ॣति>⁄□·귶९⋎·७९	כָל מּצְאָי יַהַרְגֵנִי	come to be a wanderer and
<b>፞</b> ዾጜቔጜኯ፞፞፞ኯ፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟		trembling in <i>the</i> land. And it will come to be, all <i>who</i> find me
		will kill me." (y'har'gani)
くしょくしん・光と光・してくる。 アン・ス・ストーン・ファン・ファン・カー	יה וַיאמֶר לוֹ ע <b>אַץאַ</b> לָכֵן כָּל	15 And He said to him,
Me->-w-tonu-^>		뿟/꿋누, "Truly, all that kill
1/2 \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\	הרג קין שבעתים יקם וישם	Qoyin, seven times he will be
	עיציא לקין אות לבלתי	avenged, and he placed,
Yとww·Jm·+Xと+Jm/	הַכּוֹת אֹתוֹ כָּל מצְאוֹ	봣앗맛, upon Qoyin a sign, so
		as to not kill him, all finding
	101.10	him." (ah-oot l'bayl'ti ha-koot atu)
>-1,1, -1, -1, -1, -1, -1, -1, -1, -1,	וַיֵּצֵא קֵין מִלְפְנֵי עּאַץאַ	And he went, Qoyin, from
᠇ᢏᢆᢇ᠁ᠿ╱ᡃᠬᠦ᠐᠋ᢅ᠁᠘᠂ᢜᠰᢜᢇ	וַיִּשֶׁב בְּאֶבֶץ נָד קִדְמַת עֵדֶן	the face of <b>\mathbb{Y}\mathbb{Y}\mathbb{\mathbb{H}}</b> , and he dwelled in the land of Nud, <sup>4</sup>
°\±©·tm±+		east of Aidan. (wa'y'tsa Qoyin)
Үtшb√tb√\ы⊷⊚⊕ыү <u>æ</u> ы	יז וַיִּדַע קַין אָת אִשְׁתוֹ וַתַּהַר	17 And he knew, Qoyin, at his
┷╬┷╀╵Шぴ <sup>┖</sup> ╵╈╵═╏╱┆ ┷╬┷╀╵Шぴ <sup>┖</sup> ┷┄╪┈═╏╱┆		wife. And she became pregnant
	וַתֵּלֶד אֶת חֲנוֹך וַיְהִי בּנֶה עִיר	and she birthed at Khenuk. And
мш·+b·b?→¬Y·?¬-Ф·\ф\п	וַיִּקְרָא ָאֶת שֵׁם הָעִיר כְּשֵׁם	he became a builder of a city.
WY√±.Y√u.wu@.Q≻o%	בְנוֹ חֲנוֹךְ	And he called at <sup>5</sup> the name of the city like the name of his
		son, Khenuk. (h'ai'eer ka'shim)
ᡮ╱╌⋒ <b>┄╌</b> ╽┸╾┑┸	ריגרלד להרוד אה מירד	18 And <i>then</i> brought forth
	וַיִּיָּלֵר לַחֲנוֹךְ אֶת עִירָד 🚹	Khenuk at Ayrad. And Ayrad <sup>6</sup>
		<u> </u>

<sup>&</sup>lt;sup>1</sup> LXX reads "tremon" for "trembling," which is the essence of shaking one's head in fear or pity of someone in Aibreet (Hebrew) "nud" (בֶּר). "Her strength," the "ground" and strength are feminine terms. <sup>2</sup> Literally "from bearing" or to "lift up" (men'sha).

<sup>&</sup>lt;sup>3</sup> SH had this spelled more appropriately as "asatir" (אָסָחִיר).

<sup>&</sup>lt;sup>4</sup> The word is the same as in vs. 13 - גָּרָב. Our opinion is that this land was probably called "Nud" (commonly "Nod") because Qoyin was a fearful trembling in that land where he laid his roots.

<sup>&</sup>lt;sup>5</sup> SH has usage of "at" (†>).

<sup>&</sup>lt;sup>6</sup> At this point a scribal error was made in LXX, reading as "Gaidad" instead of "Ayrad." It is noted by some that the letter rawsh could easily be mistaken as a dalat, but there is no reason as to the letter gamma or gam(el). LXX also incorrectly has "Maleleel." It is unknown as to why these mistakes were made. As for the name Mekhi'y'Al, this name means "my life is from the Mighty

1		1 1,0,1,3,4,11,1,1,1
+ >・ 中へと・ 中心と らっ ト 中心と しゃ ト	וְעִירָד יָלַד אֶת מְחיִיאֵל	brought forth at Mekhi'y'Al. And Mekhi'y'Al brought forth
中心と・ググンと 田MY・ググンと 田MY・ググンと 田M	וֹמְחִיִּיאֵל ְיָלַךְ אֶת מְתוּשָׁאֵל	at Metush'Al. And Metush'Al
¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬	וּמְתוּשָׁאֵל יָלַד אֶת לָמֶךְ	brought forth at Lamek.
mm√·tb		(wa-yulad la'Khenuk at Ayrad)
ᠵᡰᡟᡅ᠂᠋᠋᠋᠁᠕᠂ᡳᡯ᠊᠊ᠵ᠘ᠺ	ים וַיִּקַח לוֹ לֵבֵר שָׁתֵי נָשִׁים	19 And he took to himself,
℀ℸ℮℩ℸ <del>ℿ</del> ╱℀℩ℼ℩୷	שֵׁם הָאַחַת עָרָה וְשֵׁם הַשֵּׁנִית	Lamek, two wives. <i>The</i> name of
℀୰୕ᠬᢣᢇᡳᡅᡃᠷ᠂᠁	בּלָה צַלָּה	the first, Aidah. And <i>the</i> name of the second, Tsalah. (sh'tay)
ݤィ╬┄╱┅╌╌┡╌╬╼╼╸╼╲┼┤┸	בֹתַלֵּר עָדָה אֵת יָבָל הוּא בֹּר	20 And she birthed, Aidah, at
¥╱╬╱╌ <u></u> ┅╌╌┍╏╱╶╬╌╬	הָיָה אָבִי ישֵב אהל וּמִקנה	Y'bayl. He became a father of
1 <del>2</del> 19, 0-m	अक्षाप्तिक प्राप्तिक समित्र का स्थाप का स्थाप 	those dwelling in a tent and have livestock. (y'shib ahayl)
>\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ושם אַחִיו יוּבָל הוא הַיָה כֹא	21 And <i>the</i> name of his brother
	אָבִי כָּל חִפֵּשׁ כִּנוֹר וְעוּגָב	was Yubayl. He became a
1 (の) (回文・図 (回文・ 17) (図 (ロ	אָבְיִי בְּלִי וּיִלְבַשׁ בְּנֵוּוֹ וְעוּיִגְּבַ	father of all who hold the kanur
	,	and organ. <sup>2</sup> (kal tapaysh kanur)
╬┲┚╌╱╌╬╌┉╚╌╬┚╱┑	בב וָצָלָה גָם הִיאַ יִלְרָה אֶת	22 And Tsalah also, she birthed
╙╻╝┻╌╲⋒╌™⊗╲╶┵┸╾╲ӣ҄҄ҳ┼╌╀╱	תובלקון לטש כָּל חבש נחשֶת	at TubalQoyin, a forger of all metalwork <sup>3</sup> <i>in</i> brass and iron.
ᡟᡗᢅ᠋᠇ᠫᢇ᠘ᡯ᠔᠒ᡀᡳ᠇ᡰᡣᢇᢇᡒ	וּבַרְוֶל וֹאֲחוֹת תּוּבַלֹקִין נַעֲמָה	And <i>the</i> sister of TubalQoyin
#m@º\.º\>LaUbt		was N'ai'meh. (kh'rash n'kheshet)
℩ℸℸ℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄	בג וַיאמֶר לֶמֶך לַנָשִׁיו עָדָה 🤇	23 And he said, Lamek, to his
HUY+·NOMU. HUMY. HU	וְצַּלָּה שָׁמַעַן קוֹלִי נִשֵּׁי לֵמֵך	wives Aidah and Tsalah, "Listen to my voice, wives of
ᢡᠰᢣᢛ᠋ᠵᡥ᠂ᡣᠳᢆ	הַאָזִינַה אָמַרַתִי כִּי אִישׁ	Lamek. Give ear <sup>4</sup> to my speech.
とまる。そのようとしている。	הָרַגִּתִי לְפִּצְעִי וְיֵלֶד לְחַבְּרָתִי	Because a male I killed to my
ᅪᠻᠬᡆᢞᠨ᠂ᠮ᠘ᢇ᠘ᢣᡳ᠈᠆᠐ᠰᠳ		wound, a youth to my hurt.
┉₽₽°₩₽₽©₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	כד כִּי שִׁבְעָתֵים יֻקַם קַין	24 For seven times vengeance
	וְלֶמֶךְ שִׁבְעִים וְשִּבְעָה	is to Qoyin, and to Lamek seventy and seven." (sh'bai'im)
#\\\\-\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וַיִּרַע אָדָם עוֹד אֶת אִשְּׁתוֹ 🖂	25 And he knew, Adam, again,
+>√->\?\⊕\+Y-\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וַתֵּלֶד בֵּן וַתִּיקרָא אָת שָׁמוֹ	at his wife. And she birthed a
~~\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	שֶׁת כִּי שַׁת לִי א <b>ֵלהִים</b> זֵרֵע	son. And she called <sup>5</sup> at his name Shit, "For to me, Alahym gave
ᡔᡙᢆ᠂᠘ᡆᡲ᠂ᡰ᠋ᠴᡰ᠂᠔᠋ᡴ	אַחֵר תַּחַת הֵבֶל כִּי הַרָגוֹ קַין	seed, after, in place of Haybayl,
°√×──·Y┗ੴ\$		because <i>he</i> killed him, Qoyin.

One (Al)," and this name is repeated consistently twice in the SH, whereas MT had first "Mekhu'y'Al," meaning "my destruction is Al." This doesn't seem right to us.

<sup>&</sup>lt;sup>1</sup> Y'bayl being like a "stream" of water. Something flowing and prosperous. The word "m'qonuh" literally being something which is purchased, which could be livestock or property. "Tent" is in the singular.

<sup>&</sup>lt;sup>2</sup> The name "Yubal" as in "jubilee," meaning "brought out/delivered/free." LXX uses "psaltarion," meaning "psaltery." The term "ai-oogab" referring to an instrument that is breathed on. Y'bayl, Yubayl and Tubayl. Note similarites.

<sup>3 &</sup>quot;Metalwork" is consistent with LXX "chalkeus." The word "kh'rash" has a plethora of meanings, generally one who shapes/engraves or works with something. SH was more consistent than MT, using the feminine >> \textstyle \textstyle

We used SH over MT, because it was more accurate using the yood in やいような. This text describes self-defense in killing.

SH had yood correctly in "ンペー・ナイ" as it is the lady speaking. "In place of" is the same as the name given to the boy. "shit kee shit lee Alahym." Shin + Tau = Consume the mark. This is to consume one thing to mark/establish another. Normally spelled as "ナーレー", which would be "Sheet" if yood is present.

		(zarai akher takhet)
• / . \		25 And to Chit also he brought
ヘロ・ーー୰ᢣ・ݤス╬・ᢦ┏・キℸℸヘℷ	וּלְשֵׁת גַּם הוּא יָלַד בֵּן	25 And to Shit also, he brought forth a son. And he called at his
-2 $-2$ $-2$ $-2$ $-2$ $-2$ $-2$ $-2$	וַיִּקְרָא אֶת שְׁמוֹ אֱנוֹשׁ אָז	name Anush. Then he began <sup>1</sup> to
℀℩℁℩ℋ℩ℴℙℙℴℴ℩	הָחַל לִקְראׁ בְּשֵׁם עּצּייצָּי	call in <i>the</i> Name of <b>꿋가가</b> .
<b>ყ</b> †≻⊔സിന	בראשית	In Beginning (Gen.) 5
ᠬᠲ᠘ᢣᡎᠬ᠘ᡮᡳ᠘ᡧᠵ	אַ זַה סֵפֵּר תּוֹלְדֹת אָדָם בּיוֹם	1 This is the scroll of the
$M$ $\rightarrow$ $M$	ברא אַלהים אָדָם בִּדמות	generations of Adawm, in the
℩ℎℽ℩℟ℿℴ℩୴Å℩Å	אָלהִים עָשָּה אתו	day <i>when</i> created the Mighty One, Adawm, in <i>the</i> likeness <i>of</i>
	אָר וִין הַ הָּבְּוּן אַוּאַ	the Mighty One made He him.
⋓ <b>⋒</b> ⋻≻⋎⋅ <b>⋒⋋</b> ⋬⋻∙⋠⋻ <b>⋺</b> ₹⋎⋅⋒⋒ <b>⋲</b>	בַּ זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ	2 Male and female <i>He</i> created
~~~\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	אֹתָם וַיִּקְרָא אָת שִׁמָם אָדָם	them. And he favoured them
でいた。 かした。 のした。 かした。 のした。 。 のした。 。 のした。 のした。 のした。 のした。 。 のした。 のした。 。 のした。 。 のした。 。 のした。 。 のした。 。 のした。 。 のした。 。 のした。 。 のした。 。 のした。 。 。 。 のした。 。 のした。 。 。 のした。 。 。 。 。 。 。 。 。 。 。 。 。 。		and He called at their name
mp (lex m) = l m = p	בְּיום הִבָּרְאָם	Adawm, in <i>the</i> day <i>of</i> their creation. (at sh'mem Adawm)
ᄴᆉᄔᅛᄔ┈ᅲᄼᆞᅪᄬᆠᅪᅥ┖	וֵיהִי אָדָם שָׁלשׁיִם וּמִאַת	creation. (at sh'mem Adawm)  And then came to be Adawm,
	· · · · · · · · · • • • • • • • • • •	three hundred years <i>old</i> . And he
Υ†Υ <u>м</u> συ·σ <b>∀γ</b> <sub></sub> Υ·¾ <sup>°</sup> ω·†⟩ мΥ	שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְצַלְמוֹ	brought forth <sup>2</sup> a child in his
$Y$ MU· $+$ $\rightarrow$ $+$ $\rightarrow$ $+$ $+$ $+$ $+$ $+$ $+$ $+$ $+$ $+$ $+$ $+$ $+$ $+$	וַיִּקְרָא אֶת שְׁמוֹ שֵׁת	likeness, like his image. And he
†ш		called at his name Shit.
₩₽₽₩₩₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩₽₩	וָיָהְיוּ יְמֵי אָדָם אַחֲרֵי	4 And then he came to be, the
ᡮᠳᡧ᠈ᢜᡗ᠘ᢆᠳ᠘ᡧ᠁	הוֹלִידוֹ אֶת שֵׁת שְׁמֹנֶה מֵאוֹת	days of Adawm, after he brought forth at Shit, eight
┲╲╏╱┧╌╬ <sub>┙</sub> ┸╷┼╏╲┈╬ <sub>╏</sub> ┈	שַׁנָה וַיּוֹלֶד בַּנִים וּבָנוֹת	hundred <sup>3</sup> years. And he brought
ᡮᠰᡒᠬᡚᡳ᠁ᡔᡙ	' ' ' '	forth sons and daughters.
୷┰╬┸╲╟╱╌┸╬┸╏	וַיּהְיוּ כָּל יְמֵי אָדָם אֲשֶׁר	5 And then he came to be, all
¥°\uv.tyb~~⊙uut.>—•?ubb	חַי תִשַע בֵאוֹת שָנָה ושׁלשׁים	the days of Adawm that he had
†~~Y\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	שַנה וַיַּמת	life, nine hundred years and
┉┸╬┷┸╻ ┸┸╬┷┸		thirty years. And he died.  6 And then came to be Shit five
	וַ וַיְהִי שֵׁת חָמֵשׁ שָׁנִים וּמְאַת	hundred years old. And he
$m_{\gamma} \rightarrow \gamma \rightarrow$	שָׁנָה וַיּוֹלֶד אֶת אֲנוֹשׁ	brought forth at Anush.
ᠰᠲᠵ᠕ᢆᡟᢋ᠂ᠫᠳᡛ᠘᠂ᡰᠬᢇᡱᠵ᠘	וַיְהִי שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת	7 And then came to be Shit,
$\sim$	אנוש שבע שנים ושמנה מאות	after he brought forth at Anush,
᠊ᠴ᠊ᠠ᠘ᢣᢇᠯ᠂᠊ᠼᢆᡳᡅ᠂ᡶᠺᠵ᠁ᡯᡒᢆ᠁ᢆᡣ	שָנה וַיּוֹלֵד בַּנִים וּבַנוֹת שַנה וַיּוֹלֵד בַּנִים וּבַנוֹת	seven years, and eight hundred years. And he brought forth
		Jeans. This he brought forth

¹ We believe MT had this correct in terms of spelling form. However, it has been translated or understood incorrectly. SH had this without the uah in "hukhel" as "he began calling upon" YaHUAH. This, in opposition to the general "hukhel" of "then began." We stuck with SH, consistent with LXX "outos" for "he" and elpisen" which means to "hope/expect." Shit placed his "expectation," his "hope" in the Name of 'ደን ተመመከመ called upon "epikalesthai" (Greek) on the Name. It is not that people had not prayed to "ደን ተመመከመ called upon His Name until that time.

<sup>&</sup>lt;sup>2</sup> SH has "וֹיִלְּיִד" in place of "וְיִּלֶּדְה" throughout this chapter. We felt MT was more consistent with forms of this word previously used in B'rasheet (Gen.), such as 4:18, which SH and MT had the same. For "image" and "likeness" see B'rasheet (Gen.) 1:26. LXX mistakenly has "230 years."

<sup>&</sup>lt;sup>3</sup> We felt SH was more consistent in spelling "hundred" using the u-ah (Y) in plural form, as is also used in MT in vs. 5. "Year" is in singular but we had to make it plural in English to make sense. LXX mistakenly has "700 years."

†Y <sup>९</sup> \@Y⋅ <b>៳&gt;</b> – <sup>Ϳ</sup> <sup>९</sup> \@		sons and daughters. (baynim)
		8 And then he came to be, all
tu·从外によりしては、1950	וַיִּהְיוּ כָּל יְמֵי שֵׁת שׁתִּים	the days of Shit, twelve years
outy.\%\u.\%\uo.w>tu	עשרה שָנָה וּתְשַׁע מֵאוֹת שָׁנָה	and nine hundred years. And he
tw>1.\%√m·t1}√w	וַיָּמֹת	died. (wa-tashai ma'ut sh'nuh)
º ₺₢₼₧₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢₢	וַיְהִי אֲנוֹשׁ תִּשְׁעִים שָׁנָה בַּ	9 And then came to be Anush
<sup>९</sup> , <sup>9</sup> ,→1⊕.+}√. <del>-</del> -√1,→1	וַיּוֹלֵד אָת קִינָן	ninety years <i>old</i> . And he
┵╝┹╱┄┸╬╌┸	וֵיהִי אַנוֹשׁ אַחֵרֵי הוֹלִידוֹ אֵת יְ	brought forth at Qoynun.  10 And then came to be Anush
	· · · · · · · · · · · · · · · · · · ·	after he brought forth at
шмш· <sup>९</sup> ९>	קינן חַמַשׁ עשרה שָנָה ושמנָה	Qoynun, fifteen years and eight
ty〉	מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת	hundred years <i>old</i> . And he
ᡮᠰᡒᠬᠯᡳᠳ᠁ᠳᢕ᠘ᢣ᠘ᡷᡧᡅ		brought forth sons and
╙┸╬┸┸┈╱⋒╌┸╬┸┸	יא וַיִּהִיוּ כָּל יִמֵי אַנוֹשׁ חָמֵשׁ	daughters. (wa-yulad baynim)  11 And then he came to be, all
		the days of Anush, five years
ty>m·@mty·w>ţ/m·mw <del>m</del>	שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמִת	and nine hundred years. And he
† <b>// / / / / / / / / / / / / / / / / / </b>		died. (wa-y'hayu kal y'mey)
┉┸╚┸╜╴ <sup>╏</sup> ╻┸┪	וְיָהִי קִינָן שֶׁבְעִים שָׁנָה 🔁	12 And then came to be
᠘ᠫ᠕ᠬ᠕ᡮ᠕᠘ᡯᡳᡯ᠘ᢉᠳ᠘ᡧ ᠘ᠳ᠘᠘ᠰ᠘ᡯ᠘ᡯ᠘ᡯ	וַיּוֹלֶד אֶת מַהֲלַלְאֵל	Qoynun seventy years <i>old</i> . And he brought forth at M'haylal'Al.
ᠵᡊᡴ᠋ᢣ᠂ᡐᡧᠵᠨᠼ᠂ᡔᠡᡃᢩᢞᠵᠡᡟ᠘ᡔ	יג וַיְהִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת	And then came to be
₩₩.+\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		Qoynun after he brought forth
\$\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	מַהֶלַלְאֵל אַרְבָּעִים שָׁנָה	at M'haylal'Al, forty years and
	וּשְׁמֵנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בְּנִים	eight hundred years. And he
╱╬ <sup></sup> ٬╙╷┸╱┺╵┛╱┸┈ ╱┛╱╏┼	וּבָנוֹת	brought forth sons and daughters. (arbai'im sh'nuh)
	ב נבינ כל נכנ בנני נוווי	14 And then he came to be, all
<sup>₹</sup> , <sup>₹</sup> , <sup>+</sup>	וַיִּהְיוּ כָּל יְמֵי קִינָן עָשֶּׁר	the days of Qoynun, ten years
ty m. outy. m / u. quo	שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמת	and nine hundred years. And he
†м>-IY-\\\\\\\	, , , ,	died. (aishir sh'n'im wa-tashai)
╙┸┼┦╱┦╢┸╌┾╬┸┸	וֹיְהִי מַהְלַלְאֵל חָמֵשׁ שָׁנִים בּ	15 And then came to be
┲┙┸┸╬╬┸┸╌┉┪┪	וִשְׁשִׁים שַנַה וַיּוֹלֵד אָת יַרָד	M'haylal'Al five years and sixty years <i>old</i> . And he brought forth
±७√.+Ç		at Y'rad. (wa-shishim sh'nuh)
ᢣ᠙᠋ᡊᡱᢇᡳ᠘ᠺᡧ᠁ᡷᢇᠺ	יו וֵיהִי מַהַלַּלְאֵל אַחַרֵי	16 And then came to be
₩'n	הוֹלִידוֹ אָת יַרָד שָׁלשִׁים שָׁנָה	M'haylal'Al, after he brought
\$\\LU\-tY\\rangle\m\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		forth at Y'rad, thirty years and
* (ロソンの * 10 * 10 * 10 * 10 * 10 * 10 * 10 * 1	וּשְׁמֶנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בְּנִים	eight hundred years <i>old</i> . And he brought forth sons and
	ּוּבְנוֹת	daughters. (akheray hulidu)
ᡔᢇᠰᢇᢉᡙᠨᡳᢇᠼᠵ	יד וַיִּהִיוּ כָּל יִמֵי מַהַלַּלְאֵל	
ℼℸℴℸ℄⅄℩ℸℸ	הַבֵּשׁ וְתִּשָׁעִים שָׁנָה וּשָׁמֵנָה הַבֵּשׁ וְתִּשָּׁעִים שָׁנָה וּשְׁמֵנָה	
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	יְבֵּנֵט יְיִגִּיּכְי, ב יְּבָּיָּי, יְּבְנֵּנֶּי, בֵאוֹת שַנָה וַיָּמֹת	
t, ~ Y	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	
.7000	I .	

 $<sup>^1</sup>$  LXX mistakenly has "190 years." In vs. 10 mistakenly "750 years." Vs. 12 mistakenly "170." Vs. 13 has "740" and vs. 16 has "730."

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