

# The Turah of יהוה יי אלהינו

(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 יהוה יי אלהינו (YaHUAH), through His Turah, the 5 scrolls of M'shih (Moses).”

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# The Turah of יהוה (YahUAH)

(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 יהוה (YaHUAH).

"And now (wa'aytah) Y'shr'Al (Israel), what (meh) does יהוה (YaHUAH) your Mighty One (Alahayka) ask (sh'al) from you (m'aym'ka)? For (kee) only (am) to fear (l'y'ra'ah) at יהוה (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 יהוה (YaHUAH) your Mighty One (Alahayka) in all (b'kal) your heart (labayb'ka) and in all (wa-b'kal) your being (n'paysh'ka). <sup>13</sup>To guard (l'sh'mer) at commandments (mets'uat) of יהוה (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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(Scriptures) (YaHUAH)

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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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# The Turah of יהוה יהוה יהוה

(Scriptures) (YaHUAH)

יהוה תורה Turah (Law/Scripture/Instruction)

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# Introduction

## The Need for Turah (Scripture)

What is required of Adawm (Man) in this life? To love **אֱלֹהֵינוּ** (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 **אֱלֹהֵינוּ** (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 **אֱלֹהֵינוּ** (YaHUAH), to read, learn and apply the Turah (Scriptures) to their lives. A growing interest to learn Aibreit (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 **אֱלֹהֵינוּ** (YaHUAH) and His Turah (Scriptures) through our website, <http://www.thewayofthemoosthigh.ca>, and this monumental volume, *The Turah of אֱלֹהֵינוּ*. 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 Aibreit (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 Aibreit (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 Aibreit (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 Aibreit (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" (**י**) 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 Aibreit (Hebrew) text that are missed by English readers, such as the enlarged ayin (**ע**) and dalat (**ד**) in D'bayrim (Deut.) 6:4. Word plays in the

original text are another thing English readers would not receive without reading the original Aibrete (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 Aibrete (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 Aibrete (Hebrew) according to our own method of *Restoring Ancient Aibrete* (Hebrew),<sup>1</sup> 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 Aibrete (Hebrew) may have been. The Septuagint is an ancient Greek translation of the Aibrete (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 j w j 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 Aibrete (Hebrew) that was significantly different from the Masoretic text and more originally in line with the Sh'merunit (Samaritan).<sup>2</sup> The writing style of the Sh'merunit (Samaritan) script is also closer to the palaeo Aibrete (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 Aibrete (Hebrew) or the English?

Readers of *The Turah of* אֱלֹהֵינוּ 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 Aibrete (Hebrew). This is the reason why we have provided both ancient Aibrete (Hebrew) and modern Masoretic scripts. Truth-seekers are encouraged to

<sup>1</sup> [http://www.thewayofthemothigh.ca/resources/PDF\\_files/PDF\\_General\\_Articles/RestoringAncientAybrete.pdf](http://www.thewayofthemothigh.ca/resources/PDF_files/PDF_General_Articles/RestoringAncientAybrete.pdf)

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

pursue learning Aibreeth (Hebrew) through our website section "Aibreeth aka Hebrew"<sup>1</sup> and the materials provided, or contact us about lessons.

## Al-Bayt (Alphabet), Names and Vowels

For those interested in learning Aibreeth (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 א) followed by the shepherd staff (lamed ל). 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.

א 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. Sound = "Ah."

ב Bayt. Tent, house or family. Bayt is the word for "house," and this is preserved in modern Aibreeth (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."

ג 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 ך) between the gam (g ג) and the mem (m מ). 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."

ד 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."

ה Hay. Person with arms raised, meaning look, reveal or breath. A better word for this letter might even be "hayah," which is the Aibreeth (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."



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

<sup>1</sup> <http://www.thewayofthemosthigh.ca/aibreeth-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 ך), and the letter tau (t ף) 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  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 Aibreit (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  (YaHUAH) and named the well as a place where He had seen her. Eye, meaning watch, guard, fountain.  
Sound = "Ai."


 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.  
Sound = "T" or "ta."

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 Aibreit (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:

1.  = "Yah"
2.  = "Yahu"

3. יהודה = "Yahudah"
4. יהואה = "Yahuah" or "YaHUAH"
5. עיני יהושאי = "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 "Yehuwah." 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 ך) and the "hay" (h ה). They added the vowel of "o" which is common to both "ElOhim" and "AdOnai" in between the two "hays" (h ה). They added the vowel of "a" from "Adonai" between the "oo-ah" (waw ם) and the last "hay" (h ה). 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 Aibreth (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 Aibreth (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."<sup>1</sup> "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."<sup>2</sup> 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" יהוה

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

<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" (ד ך).

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 "יהושע," and in the older script as "יְהוֹשֻׁעַ." 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 יהו (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.

א	Al	a	
ב	Bayt	b	
ג	Ga'mel	g	
ד	Dalat	d	
ה	Hay	h	
ו	Oo-ah	w or v in modern Masoretic.	See above for correct pronunciation.
ז	Zayin	z	
ח	Khet (Chet)	kh or ch	
ט	Theth	t	
י	Yood	y	
כ	Kap	k	Final kap is ך
ל	Lamed	l	
מ	Mem	m	Final mem is ם
נ	Noon	n	Final nun is ן
ס	Samek	s	
ע	Ayin	a	
פ	Pay	p	Final pay is ף
צ	Tsawdee	ts	Final tsawdee is ץ
ק	Qop	q	

ר	Rawsh	r
ש	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
<b>Khiriq</b> , dot under letter	I, "ee" as in "machIne."
<b>Qubbutts</b> , dot top left of Letter	U, "oo" sound, as in "tUnE."
<b>Patakh</b> , line under letter	A, "ah" sound, as in "pAw."
<b>Segol</b> , three dots under letter.	E, "eh" sound, as in "Elephant."
<b>Tsere</b> , two dots under letter.	E, "eh" sound, as in "grEy" or "lay."
<b>Qamats</b> , T-shape under letter.	A, "ah" sound, as in "pAw."
<b>Sh'va</b> , : 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."
<b>Shuruq</b> , 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.
<b>Kholam</b> or kholam malay, dot above letter, in middle	O, 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 : under the letter.

When the sh'va ( : ) is placed under a letter with the qamats ( **◡** ), 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 יהוה (YaHUAH)...







<p>מאורות ברקיע השמים להבדיל בין היום ובין הלילה והיו לאותות ולמועדים ולשנים</p>	<p>One, "Let there come to be lights<sup>1</sup> in the expanse of the loftiness, to separate<sup>2</sup> between the day and between the night. And let them come to be for signs, and appointed times, and days and for years. (la'hayb'dil)</p>
<p>והיו למאורות ברקיע השמים להאיר על הארץ ויהי כן</p>	<p><b>15</b> And let them come to be for lights<sup>3</sup> in the expanse of the loftiness, for the light upon the land." And it came to be. Yes.</p>
<p>ויעש אלהים את שני המאורות הגדלים את המאור הגדול לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים</p>	<p><b>16</b> And so made the Mighty One at two lights, the greats. At the light, the greater, to rule the day, and at the light, the lesser, to rule the night, and at the stars. (ha-yoom wa-at ha-ma'oor ha-qothen la-mem'shilat)</p>
<p>ויתן אתם אלהים ברקיע השמים להאיר על הארץ</p>	<p><b>17</b> And He gave them, the Mighty One, in the expanse of the loftiness, for the light over the land, (wa'y'tan atam la-ha'eer)</p>
<p>וילמשל ביום ובלילה וללהבדיל בין האור ובין החשך וירא אלהים כי טוב</p>	<p><b>18</b> And to rule in day and in night, and for the separation between the light and between the darkness. And then looked the Mighty One. For it was wonderful. (wa-la-meshil)</p>
<p>ויבא ערב ויהי בקר יום רביעי</p>	<p><b>19</b> And then came to be evening, and then came to be morning, the fourth day.</p>
<p>ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ על פני רקיע השמים</p>	<p><b>20</b> And then said the Mighty One, "Let them swarm,<sup>4</sup> the waters, swarm with living being. And winged birds over the land, over the face of the expanse of the loftiness.</p>

<sup>1</sup> SH seems more accurate to the original spelling of "lights" in our opinion. Normally a plural form has a ות ending. This is also consistent with DSS and the natural pronunciation we come up with in our method of restoring ancient Aibrete (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 "ולמעדים." Possible scribal error, normally "appointed times" is "מועדים." DDS - "ויהיו." We prefer SH and MT "והיו." DSS had "ולשנים" "and for years," which we thought was grammatically more consistent with this text.

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

<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 "יעופף." Also, we had no choice but to change the word order of "נפש חיה" 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.



<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>27 And He created, <i>the</i> Mighty One, at the Adawm, in His image. In the image of the Mighty One <i>He</i> created him. Male and female <i>He</i> created them. (zakar wa-n'qobah bara)</p>
<p>וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת הָאָרֶץ וּכְבֹשׁוּהָ וּרְדוּ בַדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל הַחַיָּה הַרְמֹשֶׁת עַל הָאָרֶץ</p>	<p>וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת הָאָרֶץ וּכְבֹשׁוּהָ וּרְדוּ בַדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל הַחַיָּה הַרְמֹשֶׁת עַל הָאָרֶץ</p>	<p>28 And He favoured them, <i>the</i> Mighty One, saying "Be fruitful and great, and fill at the land, and rule her,<sup>1</sup> and reign in fish of the sea, and bird of the loftiness, and in all the living things that crawl on the land. ("p'ru wa-rabu, wa-mela-oo at...)</p>
<p>וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֵת כָּל עֵץ אֲשֶׁר בּוֹ פְרִי עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ</p>	<p>וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֵת כָּל עֵץ אֲשֶׁר בּוֹ פְרִי עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ</p>	<p>29 And then said <i>the</i> Mighty One, "Behold, I have given you every herb sowing seed<sup>2</sup> which is over the face of all the land, and at every tree, which in it, is its fruit, tree sowing seed, to you it has come to be to eat. (wa-at kal ays ashir bu p'ree ays zari'ai zarai lakam y'hayah l'ak'lah)</p>
<p>וְלִכְלֹל חַיַּת הָאָרֶץ וְלִכְלֹל עוֹף הַשָּׁמַיִם וְלִכְלֹל רֹמֵשׁ עַל הָאָרֶץ אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה אֵת כָּל יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי כֵן</p>	<p>וְלִכְלֹל חַיַּת הָאָרֶץ וְלִכְלֹל עוֹף הַשָּׁמַיִם וְלִכְלֹל רֹמֵשׁ עַל הָאָרֶץ אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה אֵת כָּל יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי כֵן</p>	<p>30 And to every living thing in the land, and to every bird of the loftiness, and to all that crawl over the land, which in it is the being of life, every green herb is to eat." And it came to be. Yes.</p>
<p>וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי</p>	<p>וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי</p>	<p>31 And then looked the Mighty One at all which He had made. And behold, it was wonderful, greatly. And then came to be evening, and then came to be morning, the sixth day.</p>
<p>בְּרֵאשִׁית</p>	<p>בְּרֵאשִׁית</p>	<p>In Beginning (Gen.) 2</p>
<p>וַיִּכְלְמוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם</p>	<p>וַיִּכְלְמוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם</p>	<p>1 And they were completed, the loftiness and the land, and all their host. (wa-kal tsab'am)</p>
<p>וַיִּכְלַם אֱלֹהִים בַּיּוֹם הַשְּׁשִׁי</p>	<p>וַיִּכְלַם אֱלֹהִים בַּיּוֹם הַשְּׁשִׁי</p>	<p>2 And He finished, the Mighty One, in the day, the sixth,<sup>3</sup> from</p>

<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 "zari'ai zarai." 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>3</sup> SH and LXX agree, YaH finished His ruling/reign (mel'aktu) in His work during/in/on the sixth day (הַשְּׁשִׁי) and THEN He rested on the seventh day (הַשְּׁבִיעִי). We believe this makes more sense than the traditional MT.

<p>אֱלֹהִים יָצַר אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ  בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ  אֲשֶׁר עָשָׂה</p>	<p>His work which <i>He</i> made. And He rested in <i>the</i> day, the seventh, from His work which <i>He</i> made. (mel'aktu ashir aishih)</p>
<p>וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת</p>	<p>3 And He favoured, <i>the</i> Mighty One, at <i>the</i> day, the seventh, and He set it apart, because in it He rested from all His work which created <i>the</i> Mighty One, <i>His</i> works. (wa'y'qodash atu)</p>
<p>אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת לֵאמֹר אֱלֹהִים שָׁמַיִם וְהָאָרֶץ</p>	<p>4 These <i>are the</i> births<sup>1</sup> of the Firm Waters (loftiness) and the land, in their creations, in <i>the</i> day they were made, אֱלֹהִים<sup>2</sup> <i>the</i> Mighty One, Firm Waters and the land. (b'hayb'ra'am)</p>
<p>וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאֶרֶץ וְכָל עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר לֵאמֹר אֱלֹהִים עַל הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת הָאָדָמָה</p>	<p>5 And every herb <i>of</i> the field before <i>they</i> came to be in <i>the</i> land, and every grass <i>of</i> the field before they sprouted.<sup>3</sup> Because He had not <i>caused</i> the rain, אֱלֹהִים<sup>2</sup> <i>the</i> Mighty One, upon the land. And Adawm it was without, to serve at the ground. (la haym'theer YaHUAH)</p>
<p>וַיֹּאד יַעֲלֶה מִן הָאָרֶץ וְהַשֶּׁקֶת אֶת כָּל פְּנֵי הָאָדָמָה</p>	<p>6 And a dew <i>He</i> brought up from the land and <i>gave</i> drink at all <i>the</i> face of the ground.</p>
<p>וַיִּצַר לֵאמֹר אֱלֹהִים אֶת הָאָדָם עֹפָר מִן הָאָדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי אָדָם לְנֶפֶשׁ חַיָּה</p>	<p>7 And He formed, אֱלֹהִים<sup>2</sup> <i>the</i> Mighty One, at the Adawm, dust from the ground. And He blew into his nostrils, breath of lives, and it came to be, Adawm, a living being.<sup>4</sup></p>
<p>וַיִּטַע אֱלֹהִים אֶת הַגַּן מִקְדָּם וַיִּשֶׂם שָׁם אֶת הָאָדָם אֲשֶׁר יָצַר</p>	<p>8 And He planted, אֱלֹהִים<sup>2</sup> <i>the</i> Mighty One, a garden in Ai'dan, from <i>the</i> east, and placed there at the Adawm which He formed. (ha-Adawm ashir y'tsar)</p>

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

<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.

<sup>3</sup> "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.

<sup>4</sup> Literally "lives" in plural "נְשֵׁמַת חַיִּים." The Most High holds "lives" in His breath. We went with SH on "wa'y'hee Adawm" instead of MT "ha-Adawm."



<p>תַּיִמְתּוֹ תַּיִמְתּוֹ יָיִמְמִימִי שִׁשְׁשִׁי</p>	<p>מִמְנוּ מוֹת תָּמוּת</p>	<p>the day you eat from it, death you will die."<sup>1</sup> (moot tamoot)</p>
<p>מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      יָיִמְמִימִי מִיָּמִי לְפָנָיו יָיִמְמִימִי מִיָּמִי לְפָנָיו      יָיִמְמִימִי מִיָּמִי לְפָנָיו יָיִמְמִימִי מִיָּמִי לְפָנָיו</p>	<p>יָיִמְמִימִי וַיֹּאמֶר אֱלֹהִים לֹא      טוֹב הָיְתָה הָאָדָם לְבַדּוֹ אֶעֱשֶׂה      לוֹ עֹזֵר כְּנִגְדּוֹ</p>	<p>18 And then said <b>יָיִמְמִימִי</b> the Mighty One, "It is not wonderful exist as the Adawm, none at his side. I will make for him a strength in front of him."<sup>2</sup></p>
<p>מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      שִׁשְׁשִׁי מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו</p>	<p>יָיִמְמִימִי וַיִּצְרַח אֱלֹהִים עוֹד      מִן הָאָדָמָה אֵת כָּל חַיַּת      הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם      וַיָּבֵא אֶל הָאָדָם לִרְאוֹת מַה      יִקְרָא לוֹ וְכֹל אֲשֶׁר יִקְרָא לוֹ      הָאָדָם נָפֵשׁ חַיָּה הוּא שְׁמוֹ</p>	<p>19 And He formed, <b>יָיִמְמִימִי</b> the Mighty One, still,<sup>3</sup> from the ground, at all life of the field and at every bird of the loftiness, and He brought them unto the Adawm, to see what he would call them. And all which he called, the Adawm, each living being, that was its name.</p>
<p>תַּיִמְמִי מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו</p>	<p>כֹּ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל      הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וְלִכְל      חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא מָצָא      עֹזֵר כְּנִגְדּוֹ</p>	<p>20 And he called, the Adawm, names of every beast and to the bird of the loftiness and to all living things in the field. And to Adawm there was not found a strength in front of him. (metsa)</p>
<p>מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו</p>	<p>כֹּא וַיִּפֹּל אֱלֹהִים      תַּרְדֵּמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח      אֶחָת מִצְלָעוֹתָיו וַיִּסְגֵּר בָּשָׂר      תַּחְתָּנָה</p>	<p>21 And He caused to fall, <b>יָיִמְמִימִי</b> the Mighty One, a deep sleep upon the Adawm, and he slept. And He took one of his ribs,<sup>4</sup> and He closed the flesh under it. (b'shir takh'ta'nuh)</p>
<p>תַּיִמְמִי מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו</p>	<p>כֵּב וַיִּבֵּן אֱלֹהִים אֵת      הַצְּלָע אֲשֶׁר לָקַח מִן הָאָדָם      לְאִשָּׁה וַיְבִיאָהּ אֶל הָאָדָם</p>	<p>22 And He built, <b>יָיִמְמִימִי</b> the Mighty One, at the rib which He took from the Adawm, a wife, and He brought her<sup>5</sup> to the Adawm. (la'ashih wa-y'biah)</p>
<p>תַּיִמְמִי מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו</p>	<p>כֵּג וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם      עָצָם מִעֲצָמִי וּבָשָׂר מִבְּשָׂרִי      לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ      לָקַחָהּ זֹאת</p>	<p>23 And then said the Adawm, "This strike<sup>6</sup> is bone from my bones and flesh from my flesh. This one will be called 'female,' because from 'male' was taken this." (ashih, kee m'aysh laqokheh)</p>
<p>מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו      מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו מִיָּמִי לְפָנָיו</p>	<p>כֶּד עַל כֵּן יַעֲזֹב אִישׁ אֶת      אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ</p>	<p>24 Therefore a male will leave at his father and at his mother,</p>

<sup>1</sup> Note repetition of "akal" and "t'akal" in vs. 16, and "moot" "tamoot" in vs. 17. Poetry in B'rasheet (Gen).  
<sup>2</sup> 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."  
<sup>3</sup> "מִיָּמִי" and "תַּיִ" from SH. These words do make a clearer sentence and poetic form in our opinion.  
<sup>4</sup> MT has "מִצְלָעוֹתָיו" but we chose SH for the plural form. SH had "תַּחְתָּנָה". We chose MT for the phrase.  
<sup>5</sup> MT had "וַיְבִיאָהּ".  
<sup>6</sup> "P'aym" is literally to be struck or hit. SH has "מֵאִישׁ" which is more of a contrast between husband and wife.

<p>מִשְׁלֵמִים וְיָצְאוּ יַחְדָּם לְבָשָׂר אֶחָד  מִשְׁלֵמִים וְיָצְאוּ יַחְדָּם לְבָשָׂר אֶחָד</p>	<p>וְהָיָה מִשְׁנֵיהֶם לְבָשָׂר אֶחָד</p>	<p>and join to his wife. And <i>they</i> will come to be, from <i>the</i> two<sup>1</sup> of them, to flesh, one. (dabaq)</p>
<p>וַיָּבֹאוּ אֲדָמׁ וְאִשְׁתּוֹ וְלֹא יִתְבַשְּׁשׁוּ  וַיָּבֹאוּ אֲדָמׁ וְאִשְׁתּוֹ וְלֹא יִתְבַשְּׁשׁוּ</p>	<p>כֹּד וַיָּבֹאוּ שְׁנֵיהֶם עֵרוּמִים  הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַשְּׁשׁוּ</p>	<p>25 And they came to be, the two of them, naked, the Adawm<sup>2</sup> and his wife. And they were not abashed. (ayrumim)</p>
<p>לְבַרְאשִׁית</p>	<p>בְּרֵאשִׁית</p>	<p>In Beginning (Gen.) 3</p>
<p>וַיָּבֹא הַחֹמֶשׁ הַזֶּה לְעֵץ הַגָּן  וַיֹּאמֶר אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה אֶף  כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ  מִכָּל עֵץ הַגָּן</p>	<p>א וַהֲנַחֵשׁ הָיָה עֵרוֹם מִכָּל  הַשָּׂדֶה אֲשֶׁר עָשָׂה לְעֵץ הַגָּן  אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה אֶף  כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ  מִכָּל עֵץ הַגָּן</p>	<p>1 And the serpent came to be wise from everything <i>in</i> the field which made <i>the</i> 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)</p>
<p>וַיֹּאמֶר הָאִשָּׁה אֶל הַחֹמֶשׁ  מִפְּרֵי עֵץ הַגָּן נֹאכַל</p>	<p>ב וַתֹּאמֶר הָאִשָּׁה אֶל הַחֹמֶשׁ  מִפְּרֵי עֵץ הַגָּן נֹאכַל</p>	<p>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.</p>
<p>וּמִפְּרֵי הָעֵץ הַזֶּה אֲשֶׁר  בְּתוֹךְ הַגָּן אָמַר אֱלֹהִים לֹא  תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ פֶּן  תָּמוּתוּן</p>	<p>ג וּמִפְּרֵי הָעֵץ הַזֶּה אֲשֶׁר  בְּתוֹךְ הַגָּן אָמַר אֱלֹהִים לֹא  תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ פֶּן  תָּמוּתוּן</p>	<p>3 And of <i>the</i> fruit of the tree, this,<sup>3</sup> which <i>is</i> in <i>the</i> midst of 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)</p>
<p>וַיֹּאמֶר הַחֹמֶשׁ אֶל הָאִשָּׁה  לֹא מוֹת תָּמוּתוּן</p>	<p>ד וַיֹּאמֶר הַחֹמֶשׁ אֶל הָאִשָּׁה  לֹא מוֹת תָּמוּתוּן</p>	<p>4 And <i>then</i> said the serpent unto the lady "No death <i>will</i> you die. (la-moot ta'metun)</p>
<p>כִּי יָדַע אֱלֹהִים כִּי בַיּוֹם  אֲכַלְכֶם מִמֶּנּוּ וּנְפָקְחוּ עֵינֵיכֶם  וְהַיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב  וְרָע</p>	<p>ה כִּי יָדַע אֱלֹהִים כִּי בַיּוֹם  אֲכַלְכֶם מִמֶּנּוּ וּנְפָקְחוּ עֵינֵיכֶם  וְהַיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב  וְרָע</p>	<p>5 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)</p>
<p>וַיִּרְא הָאִשָּׁה כִּי טוֹב הָעֵץ  לְמַאֲכָל וְכִי תְאוּהָ הוּא  לְעֵינַיִם וְנִחְמָד הָעֵץ לְהַשְׂכִּיל  וְתִקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם  לְאִשָּׁה אִמָּהּ וַיֹּאכְלוּ</p>	<p>ו וַיִּרְא הָאִשָּׁה כִּי טוֹב הָעֵץ  לְמַאֲכָל וְכִי תְאוּהָ הוּא  לְעֵינַיִם וְנִחְמָד הָעֵץ לְהַשְׂכִּיל  וְתִקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם  לְאִשָּׁה אִמָּהּ וַיֹּאכְלוּ</p>	<p>6 And she saw, the lady, for it <i>was</i> wonderful, the tree, to eat from, and because it <i>was</i> pleasing to <i>the</i> eyes, and desirable, the tree, to make wise. And she took from its</p>

<sup>1</sup> SH and LXX - "מִשְׁלֵמִים וְיָצְאוּ יַחְדָּם." Consistent with vs. 25. MT only has "and they will become one flesh."  
<sup>2</sup> MT was more consistent with LXX (te Adam in Greek) in this case, whereas SH has "עֵרוּמִים אָדָם." This is also a play on words with "ai'room" being "wise." Note similarity in our translation with "y'tabashishu" to "abashed." Root word is "boosh" (בּוּשׁ).  
<sup>3</sup> SH had "ha-zah," referring to "this" tree that they were at and having dialogue about. We thought this was accurate.  
<sup>4</sup> 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.



<p>יִשְׁמְעוּ אֶת קוֹל אֱלֹהִים</p>		<p>fruit and she ate, and gave also to the male with her, and they<sup>1</sup> ate. (la-ashih ah'meh wa-y'ak'lu)</p>
<p>וַיִּפְתְּחוּ אֶת עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ עֲרֻמִּים הֵם וַיִּתְּפְרוּ עָלֵי תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגָרוֹת</p>		<p><b>7</b> And they were opened, their eyes, the two of them, and they knew they were naked. And they sewed leaves<sup>2</sup> of fig and they made for themselves aprons. (la'haym kheg'root)</p>
<p>וַיִּשְׁמְעוּ אֶת קוֹל אֱלֹהִים מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי אֱלֹהִים בַּתּוֹךְ עֵץ הַגֵּן</p>		<p><b>8</b> And they heard at the voice of אֱלֹהֵי הַיּוֹם the Mighty One, from walking in the garden, of the wind in the day. And they hid, the Adawm<sup>3</sup> and his wife, from the face of אֱלֹהֵי הַיּוֹם the Mighty One, in the midst of the trees of the garden. (b'took ayts ha-gan)</p>
<p>וַיִּקְרָא אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיְכָּה</p>		<p><b>9</b> And He called, אֱלֹהֵי הַיּוֹם the Mighty One, unto the Adawm and said to him "Where are you?" (wa-y'ah-mer lu ai'kah)</p>
<p>וַיֹּאמֶר אֶת קוֹלְךָ שָׁמַעְתִּי בְּגֵן וְאִירָא כִּי עָרוֹם אָנֹכִי וְאִתְּחַבֵּא</p>		<p><b>10</b> And he said "Your voice I heard in the garden, and I was afraid, because naked<sup>4</sup> am I, and I hid." (ayroom anuki)</p>
<p>וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עָרוֹם אַתָּה הַמֵּן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֶכֶל מִמֶּנּוּ אָכַלְתָּ</p>		<p><b>11</b> And he said "Who told you that you are naked? From the tree which I commanded you, 'you do not eat from it,' did you eat?" (l'bayl'ti akal m'menu akalta)</p>
<p>וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִיא נָתַנָּה לִּי מִן הָעֵץ וָאֲכַל</p>		<p><b>12</b> And he said, the Adawm, "The wife which you gave to be with me, she<sup>5</sup> gave to me from the tree, and I ate." (aym'di)</p>
<p>וַיֹּאמֶר אֱלֹהִים לְאִשָּׁה מָה זֶה עָשִׂיתָ וְתֹאמְרִי לְאִשָּׁה הִנְחָשׁ הִשְׂיֵאֲנִי וָאֲכַל</p>		<p><b>13</b> And He said, אֱלֹהֵי הַיּוֹם the Mighty One, unto the lady, "What is this you have done?"<sup>6</sup> And she said, the lady, "The serpent deceived me, and I ate."</p>
<p>וַיֹּאמֶר אֱלֹהִים אֶל הַנְּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר</p>		<p><b>14</b> And He said, אֱלֹהֵי הַיּוֹם the Mighty One, unto the serpent, "Because you have done this,</p>

<sup>1</sup> SH and LXX agree on "יִשְׁמְעוּ אֶת קוֹל אֱלֹהִים." "They ate" together.

<sup>2</sup> MT had it in singular, "עֵלֶה." "Fig" tree is in the singular in both, and the word "kheg'rut" is plural for girdles/aprons.

<sup>3</sup> SH - "Adawm." We kept MT "ha-Adawm." "Tree" is singular "ayts." We kept "wind" (ruakh) and "face" (p'nay) literal.

<sup>4</sup> MT "ערם."

<sup>5</sup> MT had "הוא" which would be mistakenly "he" or "it."

<sup>6</sup> SH had "you have done to Me" (עשית). We felt MT and LXX were more accurate.

<p>אָתָּה מִכֹּל הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל גִּחְוֹנֶךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ</p>	<p>אָתָּה מִכֹּל הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל גִּחְוֹנֶךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ</p>	<p>cursed <i>are</i> you from every beast and from all living <i>things</i> of the field. Upon your belly<sup>1</sup> you <i>will</i> go, and dust you eat, all the days of your life. (a'roor atah)</p>
<p>וְאִיְבָה וּבֵין אִשִּׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ וּבֵין זְרַעָהּ הוּא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנוּ עֲקֵב</p>	<p>וְאִיְבָה וּבֵין אִשִּׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ וּבֵין זְרַעָהּ הוּא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנוּ עֲקֵב</p>	<p>15 And hostility I will place between you and between the lady, and between your seed and between her seed. He will strike<sup>2</sup> <i>at</i> your head. And you will strike our heel." (y'shup'ka)</p>
<p>וְאֵל הָאִשָּׁה אָמַר הַרְבָּה אֲרֻבָּה עֲצָבוֹנֶךָ וְחַרְיוֹנֶךָ בְּעֲצָבוֹן תֵּלְדֵי בָנִים וְאֵל אִישׁךָ תִּשְׁוֹקֶתְךָ וְהוּא יִמְשַׁל בְּךָ</p>	<p>וְאֵל הָאִשָּׁה אָמַר הַרְבָּה אֲרֻבָּה עֲצָבוֹנֶךָ וְחַרְיוֹנֶךָ בְּעֲצָבוֹן תֵּלְדֵי בָנִים וְאֵל אִישׁךָ תִּשְׁוֹקֶתְךָ וְהוּא יִמְשַׁל בְּךָ</p>	<p>16 And to the lady <i>He</i> said "The greatness I <i>will</i> increase of your labour and your pregnancy. In toil<sup>3</sup> you <i>will</i> birth sons. And to your husband <i>will be</i> your desire. And he <i>will</i> rule over you." (wa-hua y'meshil)</p>
<p>וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אַרְוֶרָה הָאָדָמָה בְּעִבּוֹרְךָ בְּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ</p>	<p>וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אַרְוֶרָה הָאָדָמָה בְּעִבּוֹרְךָ בְּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ</p>	<p>17 And unto Adawm <i>He</i> said "Because you listened to <i>the</i> voice of your wife and you ate from the tree which I commanded you, saying 'You do not eat from it,' cursed <i>is</i> the ground for your sake. In toil you will eat, all the days of your life. (arurah ha-adameh)</p>
<p>וְקוֹץ וְדַרְדָּר תִּצְמַח לְךָ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה</p>	<p>וְקוֹץ וְדַרְדָּר תִּצְמַח לְךָ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה</p>	<p>18 And thorn<sup>4</sup> and thistle will rise for you, and you will eat at herbage of the field.</p>
<p>וּבִזְעַת אַפְיֶךָ תֹּאכַל לֶחֶם עַד שׁוּבֶךָ אֶל הָאָדָמָה כִּי מִמֶּנּוּ לָקַחְתָּ כִּי עָפָר אַתָּה וְאֵל עָפָרְךָ תָּשׁוּב</p>	<p>וּבִזְעַת אַפְיֶךָ תֹּאכַל לֶחֶם עַד שׁוּבֶךָ אֶל הָאָדָמָה כִּי מִמֶּנּוּ לָקַחְתָּ כִּי עָפָר אַתָּה וְאֵל עָפָרְךָ תָּשׁוּב</p>	<p>19 In your sweat <i>off</i> your nose you eat bread, until you return to the ground. For from it you were taken. For dust you are, and to your dust<sup>5</sup> you return." (b'z'ayt apika t'akal lakhem)</p>
<p>וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִיא הָיְתָה אִם כָּל חַי</p>	<p>וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִיא הָיְתָה אִם כָּל חַי</p>	<p>20 And he called, the Adawm, the name of his wife "Khuah,"</p>

<sup>1</sup> MT - "גחונך." 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>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>3</sup> Same word used for working hard in vs. 17. Not used for "pain." Indeed there are pregnancy/birth pangs. We used SH "גחונך." 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.

<sup>4</sup> Plural would be "qotsim."

<sup>5</sup> We felt "your dust" was better than MT "dust" (עפר). The word for nose "ap" has often been overlooked in literal translation.



<p>וַיָּבֵא אַחֲרַיִם יָמִים וַיָּבֵא קִיִּין מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה</p>	<p>3 And he came after some days, and he brought, Qoyin, from his fruit of the ground, an offering to יהוה.</p>	<p>3 And he came after some days, and he brought, Qoyin, from his fruit of the ground, an offering to יהוה. (men'kheh)</p>
<p>וַיָּבֵא חַיבַּיִל גַּם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלָבֵיֶהֱן וַיִּשֶׁע לַיהוָה אֶל הַבֵּל וְאֶל מִנְחָתוֹ</p>	<p>4 And Haybayl brought also. He, from his firstlings of his sheep, and from the fatlings. And He looked, unto Haybayl and unto his offering.</p>	<p>4 And Haybayl brought also. He, from his firstlings of his sheep, and from the fatlings. And He looked, unto Haybayl and unto his offering.</p>
<p>וְאֶל קִיִּין וְאֶל מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקִיִּין מְאֹד וַיִּפְּלוּ פָּנָיו</p>	<p>5 And unto Qoyin and unto his offering, He did not look. And he became angry, Qoyin, very much. And he fell in his face.</p>	<p>5 And unto Qoyin and unto his offering, He did not look. And he became angry, Qoyin, very much. And he fell in his face.</p>
<p>וַיֹּאמֶר לַיהוָה אֶל קִיִּין לָמָּה חָרָה לְךָ וְלָמָּה נָפְלוּ פָּנֶיךָ</p>	<p>6 And He said, unto Qoyin, "Why are you angry? And why are you fallen in your face?"</p>	<p>6 And He said, unto Qoyin, "Why are you angry? And why are you fallen in your face?" (wa-la'meh n'plu paynika)</p>
<p>וְהֲלוֹא אִם תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לִפְתָּח חֲשֵׂאת רִבְצִין וְאֵלֶיךָ תִּשְׁוֹקֶתוּ וְאַתָּה תִּמְשַׁל בּוֹ</p>	<p>7 No. If you do right, there is acceptance. And if you do not do right, at your door is transgression crouching. And over you is his desire. And you, you can rule him.</p>	<p>7 No. If you do right, there is acceptance. And if you do not do right, at your door is transgression crouching. And over you is his desire. And you, you can rule him. (t'meshil bu)</p>
<p>וַיֹּאמֶר קִיִּין אֶל הַבֵּל אָחִיו גִּלְכָּה הַשְּׂדֵה וַיְהִי בַּחַיּוֹתָם בַּשְּׂדֵה וַיָּקָם קִיִּין אֶל הַבֵּל אָחִיו וַיַּהַרְגֵהוּ</p>	<p>8 And he said, Qoyin, unto Haybayl his brother, "Let us go to the field." And it came to be, that they came to be in the field. And he rose up, Qoyin, upon Haybayl his brother, and he killed him.</p>	<p>8 And he said, Qoyin, unto Haybayl his brother, "Let us go to the field." And it came to be, that they came to be in the field. And he rose up, Qoyin, upon Haybayl his brother, and he killed him. (wa-y'har'gahu)</p>
<p>וַיֹּאמֶר לַיהוָה אֶל קִיִּין אֵי הַבֵּל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי</p>	<p>9 And He said, unto Qoyin, "Where is Haybayl your brother?" And he said, Qoyin, "I do not know. The guardian of my brother, am I?"</p>	<p>9 And He said, unto Qoyin, "Where is Haybayl your brother?" And he said, Qoyin, "I do not know. The guardian of my brother, am I?"</p>
<p>וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דָּם אָחִיךָ צֹעֵק אֵלַי מִן הָאֲדָמָה</p>	<p>10 And He said, "What have you done? The voice of the blood of your brother cries unto Me from the ground.</p>	<p>10 And He said, "What have you done? The voice of the blood of your brother cries unto Me from the ground. (ts'ayq alai)</p>
<p>וְעַתָּה אֲרוּר אַתָּה מִן הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת פִּיהָ</p>	<p>11 And now, cursed are you from the ground which opens at her mouth to take at the blood</p>	<p>11 And now, cursed are you from the ground which opens at her mouth to take at the blood</p>

<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 (הַשְּׂדֵה), 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 "אֵי" 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.



<p>וַעֲרֹד יָלַד אֶת מֶחֱי'אֵל וּמְחִי'אֵל יָלַד אֶת מֶתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת לָמֶךְ וַאֲרָד אֶת לֶחֱנוּק אֶת יוּלָד וַאֲרָד</p>	<p>brought forth at Mekhi'y'Al. And Mekhi'y'Al brought forth at Metush'Al. And Metush'Al brought forth at Lamek. (wa-yulad la'Khenuk at Ayrad)</p>
<p>וַיִּקַּח לָו לְמֶדֶד שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה</p>	<p><b>19</b> And he took to himself, Lamek, two wives. <i>The name of</i> <i>the first, Aidah. And the name</i> <i>of the second, Tsalah.</i> (sh'tay)</p>
<p>וַתֵּלֵד עֵדָה אֶת יוֹבֵל הוּא הָיָה אָבִי יוֹשֵׁב אֹהֶל וּמִקְנֵה</p>	<p><b>20</b> And she birthed, Aidah, at Y'bayl. He became a father of those dwelling in a tent and have livestock.<sup>1</sup> (y'shib ahayl)</p>
<p>כֹּא וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה אָבִי כָּל תַּפְּשׁ כְּנוֹר וְעוֹגֵב</p>	<p><b>21</b> And <i>the name of his brother</i> was Yubayl. He became a father of all <i>who hold the kanur</i> and organ.<sup>2</sup> (kal tapaysh kanur)</p>
<p>וְצִלָּה גַם הִיא יָלְדָה אֶת תּוּבַל־קוּיִן לְפֶשֶׁת כָּל חֶרֶשׁ נְחֹשֶׁת וּבְרִזָּל וְאַחֹת תּוּבַל־קוּיִן נַעֲמָה</p>	<p><b>22</b> And Tsalah also, she birthed at TubalQoyin, a forger of all metalwork<sup>3</sup> in brass and iron. And <i>the sister of TubalQoyin</i> was N'ai'meh. (kh'rash n'kheshet)</p>
<p>וַיֹּאמֶר לָמֶדֶד לְנָשָׁיו עֵדָה וְצִלָּה שְׁמַעֵן קוֹלִי נָשִׁי לְמֶדֶד הָאֲזִינָה אִמְרָתִי כִּי אִישׁ הֲרַגְתִּי לְפָצְעִי וַיִּלְד וַיְהִי לְחִבְרָתִי</p>	<p><b>23</b> And he said, Lamek, to his wives Aidah and Tsalah, "Listen to my voice, wives of Lamek. Give ear<sup>4</sup> to my speech. Because a male I killed to my wound, a youth to my hurt.</p>
<p>כִּי שִׁבְעִים יָקָם קִיִּן וּלְמֶדֶד שִׁבְעִים וְשִׁבְעָה</p>	<p><b>24</b> For seven times vengeance <i>is to Qoyin, and to Lamek</i> <i>seventy and seven.</i>" (sh'bai'im)</p>
<p>וַיֵּדַע אָדָם עוֹד אֶת אִשְׁתּוֹ וַתֵּלֵד בֶּן וַתִּקְרָא אֶת שְׁמוֹ שֵׁת כִּי שָׁת לִי אֱלֹהִים זָרַע אַחַר תַּחַת הַבַּל כִּי הֲרַגְוֹ קִיִּן</p>	<p><b>25</b> And he knew, Adam, again, at his wife. And she birthed a son. And she called<sup>5</sup> at his name Shit, "For to me, Alahym gave seed, after, in place of Haybayl, because <i>he</i> killed him, Qoyin.</p>

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>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>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> "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  $\text{עֵדָה}$  instead of  $\text{בָּרָא}$ .

<sup>4</sup> We used SH over MT, because it was more accurate using the yood in  $\text{שְׁמַעֵן}$ . This text describes self-defense in killing.

<sup>5</sup> SH had yood correctly in  $\text{שָׁת}$  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  $\text{שֵׁת}$ , which would be "Sheet" if yood is present.

		(zarai akher takhet)
<p>וַיְבָרֵךְ אֶת-אָנוּשׁ בְּיֹמֵי יוֹמָיו וַיִּקְרָא אֶת-שְׁמוֹ אָנוּשׁ וַיִּקְרָא אֶת-שְׁמוֹ אָנוּשׁ וַיִּקְרָא אֶת-שְׁמוֹ אָנוּשׁ וַיִּקְרָא אֶת-שְׁמוֹ אָנוּשׁ וַיִּקְרָא אֶת-שְׁמוֹ אָנוּשׁ</p>	<p>כר ולשת גם הוא ילד בן ויקרא את שמו אנוש אז החל לקרא בשם אנוש</p>	<p>25 And to Shit also, he brought forth a son. And he called at his name Anush. Then he began<sup>1</sup> to call in the Name of אָנוּשׁ.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>בראשית ה</p>	<p>In Beginning (Gen.) 5</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>א וזה ספר תולדת אדם ביום ברא אלהים אדם בדמות אלהים עשה אתו</p>	<p>1 This is the scroll of the generations of Adawm, in the day when created the Mighty One, Adawm, in the likeness of the Mighty One made He him.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>ב זכר ונקבה בראם ויברך אדם ויקרא את שמם אדם ביום הבראם</p>	<p>2 Male and female He created them. And he favoured them and He called at their name Adawm, in the day of their creation. (at sh'mem Adawm)</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>ג ויהי אדם שלשים ומאת שנה וילד בדמותו כצלמו ויקרא את שמו שת</p>	<p>3 And then came to be Adawm, three hundred years old. And he brought forth<sup>2</sup> a child in his likeness, like his image. And he called at his name Shit.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>ד ויהיו ימי אדם אחרי הולידו את שת שמנה מאות שנה וילד בנים ובנות</p>	<p>4 And then he came to be, the days of Adawm, after he brought forth at Shit, eight hundred<sup>3</sup> years. And he brought forth sons and daughters.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>ה ויהיו כל ימי אדם אשר חי תשע מאות שנה ושלשים שנה וימת</p>	<p>5 And then he came to be, all the days of Adawm that he had life, nine hundred years and thirty years. And he died.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>ו ויהי שת חמש שנים ומאת שנה וילד את אנוש</p>	<p>6 And then came to be Shit five hundred years old. And he brought forth at Anush.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת-אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ</p>	<p>ז ויהי שת אחרי הולידו את אנוש שבע שנים ושמנה מאות שנה וילד בנים ובנות</p>	<p>7 And then came to be Shit, after he brought forth at Anush, seven years, and eight hundred years. And he brought forth</p>

<sup>1</sup> 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 אָנוּשׁ and called upon "epikalesthai" (Greek) on the Name. It is not that people had not prayed to אָנוּשׁ or called upon His Name until that time.

<sup>2</sup> SH has "וַיִּלְדֵּ" in place of "וַיִּלְדֵּ" 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>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."

<p>תַּיְהוּדִים וּבָנִים</p>		sons and daughters. (baynim)
<p>וַיָּבֵי יָמָיו כָּל יְמֵי שֵׁשׁ שָׁנִים עֶשְׂרֵה שָׁנָה וְתִשְׁעַת מֵאוֹת שָׁנָה וַיָּמָת</p>	<p>וַיָּבֵי יָמָיו כָּל יְמֵי שֵׁשׁ שָׁנִים עֶשְׂרֵה שָׁנָה וְתִשְׁעַת מֵאוֹת שָׁנָה וַיָּמָת</p>	8 And then he came to be, all the days of Shit, twelve years and nine hundred years. And he died. (wa-tashai ma'ut sh'nuh)
<p>וַיָּבֵי יָמָיו אֲנוּשׁ תְּשַׁעִים שָׁנָה וַיֹּלֶד אֶת קֵינָן</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ תְּשַׁעִים שָׁנָה וַיֹּלֶד אֶת קֵינָן</p>	9 And then came to be Anush ninety years old. <sup>1</sup> And he brought forth at Qoynun.
<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת</p>	10 And then came to be Anush after he brought forth at Qoynun, fifteen years and eight hundred years old. And he brought forth sons and daughters. (wa-yulad baynim)
<p>וַיָּבֵי יָמָיו אֲנוּשׁ כָּל יְמֵי אֲנוּשׁ חֲמֵשׁ שָׁנִים וְתִשְׁעַת מֵאוֹת שָׁנָה וַיָּמָת</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ כָּל יְמֵי אֲנוּשׁ חֲמֵשׁ שָׁנִים וְתִשְׁעַת מֵאוֹת שָׁנָה וַיָּמָת</p>	11 And then he came to be, all the days of Anush, five years and nine hundred years. And he died. (wa-y'hayu kal y'mey)
<p>וַיָּבֵי יָמָיו אֲנוּשׁ תְּשַׁעִים שָׁנָה וַיֹּלֶד אֶת מְהַלְלָאֵל</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ תְּשַׁעִים שָׁנָה וַיֹּלֶד אֶת מְהַלְלָאֵל</p>	12 And then came to be Qoynun seventy years old. And he brought forth at M'haylal'Al.
<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת מְהַלְלָאֵל אַרְבָּעִים שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת מְהַלְלָאֵל אַרְבָּעִים שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת</p>	13 And then came to be Qoynun after he brought forth at M'haylal'Al, forty years and eight hundred years. And he brought forth sons and daughters. (arbai'im sh'nuh)
<p>וַיָּבֵי יָמָיו אֲנוּשׁ כָּל יְמֵי קֵינָן עֶשֶׂר שָׁנִים וְתִשְׁעַת מֵאוֹת שָׁנָה וַיָּמָת</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ כָּל יְמֵי קֵינָן עֶשֶׂר שָׁנִים וְתִשְׁעַת מֵאוֹת שָׁנָה וַיָּמָת</p>	14 And then he came to be, all the days of Qoynun, ten years and nine hundred years. And he died. (aishir sh'n'im wa-tashai)
<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת מְהַלְלָאֵל חֲמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיֹּלֶד אֶת יָרָד</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת מְהַלְלָאֵל חֲמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיֹּלֶד אֶת יָרָד</p>	15 And then came to be M'haylal'Al five years and sixty years old. And he brought forth at Y'rad. (wa-shishim sh'nuh)
<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת יָרָד תְּשַׁלְּשִׁים שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ אַחֲרֵי הוֹלִידוֹ אֶת יָרָד תְּשַׁלְּשִׁים שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת</p>	16 And then came to be M'haylal'Al, after he brought forth at Y'rad, thirty years and eight hundred years old. And he brought forth sons and daughters. (akheray hulidu)
<p>וַיָּבֵי יָמָיו אֲנוּשׁ כָּל יְמֵי מְהַלְלָאֵל חֲמֵשׁ וְתִשְׁעִים שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיָּמָת</p>	<p>וַיָּבֵי יָמָיו אֲנוּשׁ כָּל יְמֵי מְהַלְלָאֵל חֲמֵשׁ וְתִשְׁעִים שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה וַיָּמָת</p>	

<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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