# Table of Contents - Continue next page.

- vii -
<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Torah</th>
<th>Haftarah *</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bereshith</strong></td>
<td>In (the) beginning</td>
<td>Ber. 1:1-6:8</td>
<td>Yesh. 42:5-43:10</td>
</tr>
<tr>
<td>Noah</td>
<td>Noah (Comfort)</td>
<td>Ber. 6:9-11:32</td>
<td>Yesh. 54:1-55:5</td>
</tr>
<tr>
<td>Wayyera</td>
<td>And he appeared</td>
<td>Ber. 18:1-22:24</td>
<td>Mel. 4:1-37</td>
</tr>
<tr>
<td>Ḥayyei Sarah</td>
<td>Life of Sarah</td>
<td>Ber. 23:1-25:18</td>
<td>Mel. 8:1-1</td>
</tr>
<tr>
<td>Wayyetez</td>
<td>And he went out</td>
<td>Ber. 28:10-32:2</td>
<td>Hosh. 12:12-14:9</td>
</tr>
<tr>
<td>Wayyishlah</td>
<td>And he sent</td>
<td>Ber. 32:3-36:43</td>
<td>Hosh. 11:7-12:11</td>
</tr>
<tr>
<td>Wayyeshheb</td>
<td>And he dwelt</td>
<td>Ber. 37:1-40:23</td>
<td>Amos 2:6-3:8</td>
</tr>
<tr>
<td>Miqqetz</td>
<td>At the end</td>
<td>Ber. 41:1-44:17</td>
<td>Mel. 8:3:15-4:1</td>
</tr>
<tr>
<td>Wayyiggash</td>
<td>And he came near</td>
<td>Ber. 44:18-47:27</td>
<td>Yehez. 37:15-28</td>
</tr>
<tr>
<td>Wayḥi</td>
<td>And he lived</td>
<td>Ber. 47:28-50:26</td>
<td>Mel. 8:2:1-12</td>
</tr>
<tr>
<td><strong>Shemoth</strong></td>
<td>Names</td>
<td>Shem. 1:1-6:1</td>
<td>Yesh. 27:6-28:13; 29:22-23</td>
</tr>
<tr>
<td>Wa’era</td>
<td>And I appeared</td>
<td>Shem. 6:2-9:35</td>
<td>Yehez. 28:25-29:21</td>
</tr>
<tr>
<td>Beshallah</td>
<td>When he sent</td>
<td>Shem. 13:17-17:16</td>
<td>Shoph. 4:4-5:31</td>
</tr>
<tr>
<td>Yītro</td>
<td>His excellency</td>
<td>Shem. 18:1-20:26</td>
<td>Yesh. 6:1-7; 9:6-7</td>
</tr>
<tr>
<td>Tetzawweh</td>
<td>You shall command</td>
<td>Shem. 27:20-30:10</td>
<td>Yehez. 43:10-43:27</td>
</tr>
<tr>
<td>Ki Tissa</td>
<td>When you lift up</td>
<td>Shem. 30:11-34:35</td>
<td>Mel. 8:18:1-39</td>
</tr>
<tr>
<td>Wayyiqhel</td>
<td>And he assembles</td>
<td>Shem. 35:1-38:20</td>
<td>Mel. 8:7:40-50</td>
</tr>
<tr>
<td>Pekudei</td>
<td>Accounts</td>
<td>Shem. 38:21-40:38</td>
<td>Mel. 8:7:51-8:21</td>
</tr>
<tr>
<td><strong>Wayyiqra</strong></td>
<td>And he called</td>
<td>Way. 1:1-6:7</td>
<td>Yesh. 43:21-44:23</td>
</tr>
<tr>
<td>Tzaw</td>
<td>Command</td>
<td>Way. 6:8-8:36</td>
<td>Yirm. 7:21-8:3; 9:23-24</td>
</tr>
<tr>
<td>Tazria</td>
<td>She is with seed</td>
<td>Way. 12:1-13:59</td>
<td>Mel. 2:4-2:5:19</td>
</tr>
<tr>
<td>Metzora</td>
<td>The one with tzara’at</td>
<td>Way. 14:1-15:33</td>
<td>Mel. 2:7:3-20</td>
</tr>
<tr>
<td>Ḡaḥrei Moth</td>
<td>After the death</td>
<td>Way. 16:1-18:30</td>
<td>Yehez. 22:1-19</td>
</tr>
<tr>
<td>Emor</td>
<td>He say</td>
<td>Way. 21:1-24:23</td>
<td>Yehez. 44:15-31</td>
</tr>
<tr>
<td>Behar Sinai</td>
<td>In Mount Sinai</td>
<td>Way. 25:1-26:2</td>
<td>Yirm. 32:6-27</td>
</tr>
<tr>
<td>BehuqQTotai</td>
<td>In My laws</td>
<td>Way. 26:3-27:34</td>
<td>Yirm. 16:19-17:14</td>
</tr>
<tr>
<td><strong>Bemidbar</strong></td>
<td>In (the) wilderness</td>
<td>Bem. 1:1-4:20</td>
<td>Hosh. 1:10-2:20</td>
</tr>
<tr>
<td>Naso</td>
<td>Lift up</td>
<td>Bem. 4:21-7:89</td>
<td>Shoph. 13:2-25</td>
</tr>
<tr>
<td>Beha’aloteha</td>
<td>In your ascent</td>
<td>Bem. 8:1-12:16</td>
<td>Zek. 2:14-4:7</td>
</tr>
<tr>
<td>Qoraḥ</td>
<td>Qoraḥ (Bald)</td>
<td>Bem. 16:1-18:32</td>
<td>Shem. 8:11:14-12:22</td>
</tr>
<tr>
<td>Balq̰</td>
<td>Balq̰ (Devastator)</td>
<td>Bem. 22:2-25:9</td>
<td>Mîk. 5:7-6:8</td>
</tr>
<tr>
<td>Pinheḥas</td>
<td>Pinheḥas (Mouth of brass)</td>
<td>Bem. 25:10-29:40</td>
<td>Mel. 8:18:46-19:21</td>
</tr>
<tr>
<td>Mattoth</td>
<td>Tribes</td>
<td>Bem. 30:1-32:42</td>
<td>Yirm. 1:1-2:3</td>
</tr>
<tr>
<td>Masêi</td>
<td>Journeys of</td>
<td>Bem. 33:1-36:13</td>
<td>Yirm. 2:4-28; 3:4</td>
</tr>
<tr>
<td><strong>Debarim</strong></td>
<td>Words</td>
<td>Deb. 1:1-3:22</td>
<td>Yesh. 1:1-27</td>
</tr>
<tr>
<td>Wa’ṭeḥanan</td>
<td>And I sought favour</td>
<td>Deb. 3:23-7:11</td>
<td>Yesh. 40:1-26</td>
</tr>
<tr>
<td>Eqeb</td>
<td>Because</td>
<td>Deb. 7:12-11:25</td>
<td>Yesh. 49:14-51:3</td>
</tr>
<tr>
<td>Re’eḥ</td>
<td>Look</td>
<td>Deb. 11:26-16:17</td>
<td>Yesh. 54:11-55:5</td>
</tr>
<tr>
<td>Shophemim</td>
<td>Right rulers</td>
<td>Deb. 16:18-21:9</td>
<td>Yesh. 51:12-52:12</td>
</tr>
<tr>
<td>Ki-Tetze</td>
<td>When you go out</td>
<td>Deb. 21:10-25:19</td>
<td>Yesh. 54:1-10</td>
</tr>
<tr>
<td>Ki-Taţo</td>
<td>When you come in</td>
<td>Deb. 26:1-29:9</td>
<td>Yesh. 60:1-22</td>
</tr>
<tr>
<td>Nitzzebim</td>
<td>You are standing</td>
<td>Deb. 29:10-30:20</td>
<td>Yesh. 61:10-63:9</td>
</tr>
<tr>
<td>Wayyelêk</td>
<td>And he went</td>
<td>Deb. 31:1-31:30</td>
<td>Hosh. 14:1-9; Mîk. 7:18-20; Yo’el 2:15-27</td>
</tr>
<tr>
<td>Ha’azinu</td>
<td>Give ear</td>
<td>Deb. 32:1-32:52</td>
<td>Shem. 22:1-5:1</td>
</tr>
<tr>
<td>Wezot haBeraḥah</td>
<td>And this is the blessing</td>
<td>Deb. 33:1-34:12</td>
<td>Yeh. 1:1-18</td>
</tr>
</tbody>
</table>

* Ashkenazi rendering
WHY ANOTHER TRANSLATION?

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

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

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

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

“A translation of the Scriptures which:

i. restores the Name of the Almighty to its rightful place in the text (see THE RESTORATION OF THE NAME, below).

ii. is recognisably Messianic in that it affirms the Hebraic roots of the Messianic belief by its appearance, by the use of Hebraic forms of certain words and titles, and by its usage of the same division of the pre-Messianic books of Scripture (the Tanakh or “Old Testament”) that was current at the time of our Messiah.

iii. restore the meaning to so many words which have become popular to use, but do not accurately reflect the meaning of the original - for example, church, glory, holy, sacrifice, soul, etc.

iv. seeks to be as far as possible a “literal” translation, wherever possible rendering key words uniformly (exceptions being noted in footnotes or the Explanatory Notes).”

To this may be added:

i. the further restoration of the Semitic form of the names of the books of Scripture.

ii. The rendering of words such as Hades (a Greek term, loaded with pagan connotations, variously rendered by different translators as “pit”, “grave”, and “hell”) by their Hebrew or Aramaic equivalent instead, such as She’ol.

iii. The deletion of notes, footnotes and explanatory notes of a doctrinal nature, other than those ‘doctrinal agendas’ expressed in this Preface.

iv. The addition of notes, footnotes, and/or explanatory notes which may be more useful to students of Scripture, in equipping them for their studies, rather than in doing studies for them.

v. Highlighting by means of bold typeface those passages in the Second Writings (also known as Kethubim Bêt, Netzarim Writings, haBrit haHadasha, New Testament, etc.), which quote allusions from the Tanakh (also known as the Old Testament).

THE ORDER AND TITLES OF THE BOOKS
In accordance with our aim to affirm the Hebraic roots of our Belief we have:

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

ii. followed the traditional Hebrew order of the Tanakh, (Torah, Nebi’im, Kethubim).
THE TANAK (Torah, Ne’im, Kethu’im)

First, THE TORAH - Law

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

Bereshith (Genesis)
Shemoth (Exodus)
Wayyiqra (Leviticus)
Bemiidbar (Numbers)
Devarim (Deuteronomy)

Then, THE NEB’IM - Prophets

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

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

The Former Prophets (4 books)
Yehoshua (Joshua)
Shophetim (Judges)
Shemu’el (Aleph & Bet)
Mela’kim (Aleph & Bet)

The Latter Prophets (4 books, plus Dani’el)
Yeshayahu (Isaiah)
Yirmeyahu (Jeremiah)
Yechezq’el (Ezekiel)
+Dani’el (Daniel)

Shnem Asar* (The Twelve)

[*Shnem Asar is one book, containing the works of twelve prophets: Hosh'e (Hosea) Yo’el (Joel) Amos (Amos) Obadyah (Obadiah) Yonah (Jonah) Mikah (Micah) Na'hum (Nahum) Habaquq (Habakkuk) Tsephanyah (Zephaniah) Haggai Zechariah (Zechariah) Malachi (Malachi)]
Then, **The Kethubim - Writings**
They are the remaining books of the Tanaḵ, (10 books, i.e. 11 less Dani’ĕl)
Tehillim (Psalms)
Mishlē (Proverbs)
Iyoḇ (Job)
Shir haShirim (Song of Songs)
Ruth
Éḵah (Lamentations)
Qoheleth (Ecclesiastes, Convener)
Estēr (Esther)
Ezra - Neḥemyah (Nehemiah)
Diḥre haYamim (Aleph & Bêt) (Chronicles, Annals)

Thus, the Torah, Neḇi’im, and Kethubim go to make up the TaNaḵ, which is commonly known as the “Old Testament”. There are 24 books in all, according to the Hebraic reckoning (as given above), although the same books are reckoned by others to add up to 39, by counting the individual segments (such as Shemu’ĕl Aleph, Shemu’ĕl Bêt, Ezra, Neḥemyah, etc.)

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

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

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

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

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

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

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

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

THE RESTORATION OF THE NAME

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

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

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

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

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

Thirdly, in spite of the above facts, many translations perpetuate a “tradition” of substituting “LORD” or “GOD”, all in capital letters, for our heavenly Father’s chosen Name, הוהי. Why? Many, and varied are the reasons which have been given, amongst both Christian and Jewish communities, for this serious error. Nevertheless, the fact
remains that a translation purporting to be literal, yet resorting to the “device”, however well intentioned, of adding and subtracting from our heavenly Father’s own choice of Personal Name, would be doing a grave disservice to His cause. At best it would display ignorance, but at worst would show disrespect, or blatant disregard for the plain Word of the Almighty Himself!

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

But surely He has many Names, one may ask? Not so! Men have called Him by many names, and indeed there are as many titles by which He is known in Scripture (mistakenly called ‘names’ by some), but there is only ONE Name by which He urges us to remember Him to all generations! That is the Name יהוה! You may be surprised to find that the expression “I AM”, quoted by so many people from Shemoth /Ex. 3:14 as the special Name of the Almighty is not His special Name at all. It is in fact a declaration made by Himself, as He leads up to His statement in verse 15 that His Name - the one by which He is to be always remembered - is יהוה. The actual term translated in 3:14 as “I am” is only used in the Tanaם (Old Testament) 30 times. The remaining 29 times it is NEVER used as a proper name for the Almighty - as the Name יהוה is used. The Name יהוה is used throughout the Tanaם, both before and after this passage, a total of 6823 times in the Masoretic text of the Tanaם alone. A rose, by any other name may smell just as sweet, but clearly this is not the case with יהוה! One may not simply substitute His Name with that of a pagan deity, be it God, Gott, Zeus, Theos, Pan, Allah, Lord, Lordo, Lard, Hlafweard, or any other. Nor can we refer to Him by even a generic Lord, referencing Krishna, Vishnu, or any other “Lord” of choice. Doing so is to attribute to another the work, power, esteem and wisdom which belongs only to יהוה Elohim (Yeshayahu /Is. 42:8). By His Name יהוה, He is to be distinguished from all “other deities”.

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

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

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

In the same way the Messiah’s Name in Hebrew, יְהֵשׁוּעַ, was chosen in order to avoid controversy. All the available authoritative sources and references are in agreement and clearly admit that our Messiah’s Name was יְהֵשׁוּעַ (see for instance Kittel’s Theological Dictionary of the New Testament, under Iesous). While the short form “Yeshua” (יְשׁוּעַ) is popular with many (indeed the Shem Toł Hebrew text of Mattithyahu renders it as such, as also the Hebrew translation of the “New Testament” by F. Delitzch), Dr. Solomon Zeitlin refutes this form as the Name of our Messiah, favouring instead the form יְהִי-שֵׁוֹעַ (see The Jewish Quarterly Review, Jan. 1970, p.195). At this stage we need to explain the word “Elohim” used in this translation. English translations have traditionally rendered it as “God” or as “god(s)” in most instances. However, the Hebrew word “elohim” is the plural form of “eloah”, which has the basic meaning of “mighty one”. This word is not only used for deity, but is used in Scripture for judges, angels and idols (Shemoth / Ex. 7:1; 9:28; 12:12; 22:8, 9; Tehillim / Ps. 8:5; 82:1, 6) besides being used frequently for the Almighty. The shorter forms, “el” and “elim” have the same basic meaning and similar usage. (Needless to say, the same would apply to the Aramaic equivalents, such as “elah” and “elahin”). By transliterating these expressions instead of translating them as “Mighty One” something of the richness of the Hebrew is communicated, and we therefore retained them, with the exception of a few instances, such as Bereshith / Gen. 10:8; 31:30,32; 35:2,4; Shemoth / Ex. 12:12; 15:11; 18:11; 20:3,23; 23:13,24, where the translation of “mighty one” or “mighty ones” seemed more appropriate.

THE TEXT OF THE TANAK AND SECOND WRITINGS

THE TANAK (Pre-Second Writings Scripture, commonly called The Old Testament):

The Tanak in this translation is based on the Masoretic Hebrew and Aramaic text of the Scriptures, printed in the 1937 edition of Rudolph Kittel’s Biblia Hebraica. This is based on the ben Asher text of Leningrad, B 19a. Generally speaking, there are few problems with the Masoretic text, because the Masoretes copied the Scriptures in great fear of making mistakes and altering the text. They used the device of the Ketih and Qere by means of which they indicated in the margins their preferred readings.

However, they did make a few changes in the text itself which have been recorded for us, but unfortunately not all in one manuscript. In 134 places the Sopherim (Scribes) removed the Name הַלְוָיָה and substituted the term Adonai. In a further 8 places the Name הַלְוָיָה was substituted by the term Elohim. These have been collected by Dr. C.D. Ginsberg in his Introduction to the Massoretico-Critical Edition of the Hebrew Bible, (Ktav Publishing House Inc. New York).
We have accordingly restored the text to its original readings in these 142 places, and have also restored the text in accordance with the “Eighteen emendations of the Sopherim”, which are also recorded for us by Dr. C.D. Ginsberg. A list of these 160 places is provided in the Explanatory Notes for your convenience.


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

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

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

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

In addition to the above, there is the matter of substituting the Name of the Father and the Son with other terms, especially in light of the scriptural prohibition against adding to or diminishing from the words of the Most High (Deḇarim / Dt. 4:2;12:32; Mishlê / Pr.30:4-6). And if it be further admitted (see for example, Explanatory Notes, under Jesus) that the Greek text uses terms that come direct from pagan deities for both the Father and the Son, then it becomes abundantly clear from Scripture itself (Shemoth / Ex. 23:13; Yehoshua / Jos. 23:7; etc.) that such texts could not possibly be the inspired originals, but rather they are translations, ultimately descending from the Semitic originals.
This means of course, for the ISR, that we have to attempt to put before the reader an English text that truthfully and accurately reflects the inspired Semitic originals, when in fact the oldest and vast majority of texts we have available are Greek! A daunting task indeed. To the extent that we have succeeded in this, we can only give praise to the Most High. However we are well aware of our shortcomings, and the possibility, even the probability that we have fallen far short of our goal. In this respect, let it be said that we do not view our work as in any way final or definitive. Rather, we hope that it will encourage others to re-examine what they may have always taken for granted, and to research these matters for themselves. (We extend an ongoing invitation to any who can give input that will improve future editions of The Scriptures, especially in regard to the matter of Semitic originals).

**WHICH TEXT?**

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

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

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

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

**TRANSLITERATION**

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

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

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

Institute for Scripture Research

PRONUNCIATION TABLE

<table>
<thead>
<tr>
<th>English letter</th>
<th>Hebrew</th>
<th>Name of Hebrew letter</th>
<th>Pronounced like</th>
</tr>
</thead>
<tbody>
<tr>
<td>B and ℃</td>
<td>ב</td>
<td>Bet(h)</td>
<td>bh, as -v in view</td>
</tr>
<tr>
<td>D and ℃</td>
<td>ד</td>
<td>Dalet(h)</td>
<td>dh, as -th in this and that</td>
</tr>
<tr>
<td>Ġ and ℵ</td>
<td>ג</td>
<td>Gimel</td>
<td>gh, a soft g</td>
</tr>
<tr>
<td>ℱ and ™</td>
<td>ℱ</td>
<td>Ḥet(h)</td>
<td>ℳ as -ch in the Scottish loch</td>
</tr>
<tr>
<td>כ and ℃</td>
<td>כ</td>
<td>Kaf</td>
<td>ℳ as -ch in the Scottish loch or -g in Afrikaans gee</td>
</tr>
<tr>
<td>Q and q</td>
<td>פ</td>
<td>Qof</td>
<td>k in kitten</td>
</tr>
<tr>
<td>Ŗ and ř</td>
<td>ר</td>
<td>the vowel tsêrê</td>
<td>ey as in they</td>
</tr>
<tr>
<td>I and i</td>
<td>י</td>
<td>the vowel bireq</td>
<td>i as -ee in tree</td>
</tr>
</tbody>
</table>

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

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

Other

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

In connection with The Scriptures or Appendices thereto, any reference to copyright holders other than the Institute for Scripture Research, is not to be construed as endorsement of any views held by such copyright holders.
to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good.
26 And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the ground.”
27 And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them.
28 And Elohim blessed them, and Elohim said to them, “Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping creatures on the earth.”
29 And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.
30 And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is a living being, every green plant is for food.” And it came to be so.
31 And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

2 Thus the heavens and the earth were completed, and all their array.
2 And in the seventh day a Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made.
3 And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.
4 These are the births of the heavens and the earth when they were created, in the day that Elohim made earth and heavens.
5 Now no shrub of the field was yet on

\textsuperscript{2a} In (not ‘by’ or ‘on’) the seventh day - Hebrew: Bayyom haShi\textsuperscript{i}.\textsuperscript{1}
being, that was its name.

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

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

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

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

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

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

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

2 And the woman said to the naḥash, "We are to eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not eat of it, nor touch it, lest you die.’"

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

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

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

6 Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves.

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

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

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

11 And He said, "Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?"

12 And the man said, "The woman whom You gave to be with me, she gave me of the tree and I ate."

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

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

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

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

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

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

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

3b First promise of the Messiah.
going to let you go from here. When he lets you go, he shall drive you out from here altogether.

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

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

4And Mosheh said, “Thus said יהוה, ‘About midnight I am going out into the midst of Mitsrayim,

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

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

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

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

9But יהוה said to Mosheh, “Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim.”

10And Mosheh and Aharon did all these wonders before Pharaoh, however, יהוה strengthened the heart of Pharaoh, and he did not let the children of Yisra’ël go out of his land.

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

2“This new moon is the beginning of new moons for you, it is the first new moon of the year for you.

3“Speak to all the congregation of Yisra’ël, saying, ‘On the tenth day of this new moon each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

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

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

6‘And you shall keep it until the fourteenth day of the same new moon. Then all the assembly of the congregation of Yisra’ël shall slay it between the evenings.

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

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

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

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

11‘And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the פֶּסַח of יהוה.

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

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

14‘And this day shall become to you a remembrance. And you shall celebrate it as a festival to יהוה throughout your
generations – celebrate it as a festival, an everlasting law.

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

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

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

18 ‘In the first month, on the fourteenth day of the new moon, in the evening, you shall eat unleavened bread until the twenty-first day of the new moon in the evening.

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

20 ‘Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.’ ”

21 And Mosheh called for all the elders of Yisra’el and said to them, “Go out and take lambs for yourselves according to your clans, and slay the Pesaḥ.

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

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

24 ‘And you shall guard this word as a law for you and your sons, forever.

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

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

27 then you shall say, ‘It is the Pesaḥ slaughtering of יהוה, who passed over the houses of the children of Yisra’el in Mitsrayim when He smote the Mitsrites and delivered our households.’ ” And the people bowed their heads and did obeisance.

28 And the children of Yisra’el went away and did so – as יהוה had commanded Mosheh and Aharon, so they did.

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

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

31 Then he called for Mosheh and Aharon by night, and said, “Arise, go out from the midst of my people, both you and the children of Yisra’el. And go, serve יהוה as you have said.

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

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

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

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

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

Shin All those doing them have a good understanding.

Taw His praise is standing forever.

112 Aleph Praise Yah!

Blessed is the man,
Who fears יהוה',
Bêt Who has greatly delighted in His commands.

2 Gimel Mighty in the earth shall be his seed,

Dalet The generation of the straight ones shall be blessed.

3 He Wealth and riches are in his house,

Waw And his righteousness is standing forever.

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

Het Those showing favour,

Tet The compassionate, And the righteous.

5 Yod He is never shaken;

Lamed The righteous is remembered forever.

6 Kaph He is not afraid of an evil report.

Nun His heart is steadfast, trusting in יהוה.

7 Samek His heart is upheld, he is not afraid,

Ayin While he looks on his adversaries.

8 Pe He scattered abroad,

Tsadi His righteousness is standing forever.

Qoph His horn is exalted with esteem.

9 Reš The wrong one sees it and shall be vexed;

Shin He gnashes his teeth and shall melt.

Taw The desire of the wrong ones does perish.

113 Praise Yah!

Praise, O servants of יהוה, Praise the Name of יהוה!
The book of the genealogy of יְשׁוֹעַ ה' Messiah, Son of Dawiå, Son of Abraham:

2 Abraham brought forth YitsÁaq, and YitsÁaq brought forth Ya’aqób, and Ya’aqób brought forth YehuÅah and his brothers.

3 And YehuÅah brought forth Perets and ZeraÁ by Tamar, and Perets brought forth Êtson, and Êtson brought forth Ram.

4 And Ram brought forth AmminaÁaÄ, and AmminaÁaÄ brought forth NaÁshon, and NaÁshon brought forth Salmon.

5 And Salmon brought forth BoÁaz by RaÁaÄ, and BoÁaz brought forth OÄÃÅ by Ruth, and OÄÃÅ brought forth Yishai.

6 And Yishai brought forth Dawiå the sovereign, and Dawiå the sovereign brought forth Shelomoh by Uriyah’s wife.

7 And Shelomoh brought forth ReÁaÄÈam, and ReÁaÄÈam brought forth Abiyah, and Abiyah brought forth Asa.

8 And Asa brought forth Yehoshaphat, and Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziyahu.

9 And Uzziyah brought forth Yotham, and Yotham brought forth AÁaz, and AÁaz brought forth Hizqiyyahu.

10 And Hizqiyyahu brought forth Menashsheh, and Menashsheh brought forth DaaÅ, and DaaÅ brought forth Yoshiyahu.

11 And Yoshiyahu brought forth Yeóng-yah and his brothers at the time of the exile to Babel.

12 And after the exile to Babel, Yeóng-yah brought forth She’alti’él, and She’alti’él brought forth ZerubbaÅel.

13 And ZerubbaÅel brought forth Abihud, and Abihud brought forth [Aner and Aner brought forth] b Elyaqim, and Elyaqim brought forth Azor.

14 And Azor brought forth TsaÅq, and TsaÅq brought forth Aqim, and Aqim brought forth ElihuÅ.

15 And ElihuÅ brought forth El’azar, and El’azar brought forth Mattan, and Mattan brought forth Ya’aqób.

16 And Ya’aqób brought forth YosØeph the husband of Miryam, of whom was born יְשׁוֹעַ ה’ who is called Messiah.

17 So all the generations from Abraham to Dawiå were fourteen generations, and from Dawiå until the exile to Babel were fourteen generations, and from the exile to Babel until the Messiah were fourteen generations.

18 But the birth of יְשׁוֹעַ ה’ Messiah was as follows: After His mother Miryam was engaged to YosØeph, before they came together, she was found to be pregnant from the Set-apart Spirit.

19 And YosØeph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

20 But while he thought about this, see, a messenger of HWHY appeared to him in a dream, saying, “YosØeph, son of Dawiå, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit.

21 “And she shall give birth to a Son, and you shall call His Name יְשׁוֹעַ ה’ for He shall save c His people from their sins.”

22 And all this came to be in order to fill what was spoken by הַוָיָה through the prophet, saying,

23 “See, an ‘almah’ d shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu’él,” Yesh. 7:14 which translated, means, “El with us.”

24 And YosØeph, awaking from his sleep,

---

1a His mother was an Ammorite - Mel.14:21,31. 1b [Aner and Aner brought forth] appears in the Du Tillit Hebrew text. 1c This is the meaning of the Hebrew of His Name. 1d According to the Shem ToÁ Hebrew text & Yesh. 7:14, Virgin / young woman. See also Explanatory note “Maiden”.

---

MATTHYAHU
MATTHEW
did as the messenger of הוהי commanded him and took his wife,

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

2 And having been born in בתי לוי of יהודה in the days of Herodes the sovereign, see, Magi from the east came to ירוшаולaim,

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

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

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

5 And they said to him, “In בתי לוי of יהודה, for thus it has been written by the prophet,

6 ‘But you, בתי לוי, in the land of יהודה, you are by no means least among the rulers of יהודה, for out of you shall come a Ruler who shall shepherd My people יisra’el.’” מיכ. 5:2

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

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

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

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

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

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

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

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

15 and remained there until the death of Herodes, to fill what was spoken by הוהי through the prophet, saying, “Out of מısır I have called My Son.”


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

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

18 “A voice was heard in רמך, wailing and weeping, and great mourning – רחל weeping for her children, refusing to be comforted, because they were no more.” ירמ. 31:15

19 And Herodes having died, see, a messenger of הוהי appeared in a dream to יוסי in מısır,

20 saying, “Arise, and take the Child and His mother, and go into the land of יisra’el, for those seeking the life of the Child are dead.”

21 And rising up, he took the Child and His mother, and came into the land of יisra’el.

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

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

2a Spoken (not written) by the prophets (plural).
by the prophets, “He shall be called a Natsarene.”

3 And in those days Yoḥanan the Immserer came proclaiming in the wilderness of Yehudah,

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

3 For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of יהוה, make His paths straight.’” Yesh. 40:3

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

5 Then Yerushalayim, and all Yehuḏah, and all the country around the Yardēn went out to him,

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

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

8 ‘Bear, therefore, fruits worthy of repentance, and do not think to say to yourselves, ‘We have Abruham as father.’ For I say to you that Elohim is able to raise up children to Abruham from these stones.

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

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

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

12 Then יהושע came from Galil to Yoḥanan at the Yardēn to be immersed by him.

13 But Yoḥanan was hindering Him, saying, “I need to be immersed by You, and You come to me?”

14 But answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him.

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

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

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

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

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

4 But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’” De. 8:3

5 Then the devil took Him up into the set-apart city, set Him on the edge of the Set-apart Place,

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

7 יהושע said to him, “It has also been written, ‘You shall not try יהוה your Elohim.’” De. 6:16

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

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

10 Then יהושע said to him, “Go, Satan! For it has been written, ‘You shall worship יהוה your Elohim, and Him alone

3a See Yn. 8:33-44, Rom. 9:8 and Rom. 2:26-29. 3b The only difference in Hebrew between children and stones is the first letter of the word. Children-banim. Stones-ḇanim.
1 Sha’ul, a servant of יהוה Messiah, a
called emissary, separated to the Good
News of Elohim,
which He promised before through His
prophets in the Set-apart Scriptures,
concerning His Son, who came of the
seed of DawiÅ according to the flesh,
who was designated Son of Elohim
with power, according to the Set-apart
Spirit, by the resurrection from the dead:
יהוה Messiah, the Master of us,
through whom we have received
favour and office of the emissary for
belief-obedience among all the nations on
behalf of His Name,
among whom you also are the called
ones of יהוה Messiah.

To all who are in Rome, beloved of
Elohim, called, set-apart ones: Favour to
you and peace from Elohim our Father and
the Master יהוה Messiah.
First, I truly thank my Elohim through יהוה Messiah for you all, that your belief
is spoken of in all the world.
For Elohim is my witness, whom I
serve with my spirit in the Good News of
His Son, how unceasingly I make mention
of you,
always asking in my prayers, if at all
possible, I shall be blessed by the desire of
Elohim, to come to you.
For I long to see you, so as to impart
some spiritual gift to you, for you to be
established,
and that is, to be encouraged together
among you, each by the other’s belief –
both yours and mine.
And I do not wish you to be unaware,
brothers, that I often purposed to come to
you, but was hindered until now, in order
to have some fruit among you, as also
among the other nations.
I am a debtor both to Greeks and to
foreigners, both to wise and to foolish.
That is why I am so eager to bring the
Good News also to you who are in Rome.

16 For I am not ashamed of the Good
News of Messiah, for it is the power of
Elohim for deliverance to everyone who
believes, to the YehuÅi first and also to the
Greek.
17 For in it the righteousness of Elohim is
revealed from belief to belief, as it has
been written, “But the righteous shall
live by belief.” Hab. 2:4
18 For the wrath of Elohim is revealed
from heaven against all wickedness and
unrighteousness of men, who suppress the
truth in unrighteousness,
because that which is known of Elohim
is manifest among them, for Elohim has
manifested it to them.
19 For since the creation of the world His
invisible qualities have been clearly seen,
being understood from what has been
made, both His everlasting power and
Mightiness, for them to be without excuse,
because, although they knew Elohim,
they did not esteem Him as Elohim, nor
gave thanks, but became vain in their rea-
sonings, and their undiscerning heart was
darkened.
Claiming to be wise, they became
fools,
and changed the esteem of the incor-
ruptible Elohim into the likeness of an
image of corruptible man, and of birds and
of four-footed beasts and of reptiles.
Therefore Elohim gave them up to
degrading passions. For even their
women exchanged natural relations for
what is against nature,
and likewise, the men also, having left
natural relations with woman, burned in
their lust for one another, men with men
committing indecency, and receiving back the reward which was due for their straying.

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

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

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

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

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

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

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

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

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

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

6 who “shall render to each one according to his works”. Teh. 62:12 b

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

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

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

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

11 For there is no partiality with Elohim.

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

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

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

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

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

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

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

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

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

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

22 You who say, “Do not commit adultery,” Shem. 20:14/ do you commit adultery?

2a קרה 3:9. 2b See footnote Mt. 16:27. 2c Mt. 7:21-27, يָאָב 2:14-24. 2d Teh. 147:19, Rom. 3:2, Rom. 9:4.
2e Деф. 5:18. 3f Деф. 5:19.
You who abominate idols, do you rob temples?
23 You who make your boast in the Torah, through the transgression of the Torah do you disrespect Elohim?
24 For “The Name of Elohim is blasphemed among the nations because of you,” Yesh. 52:5 as it has been written.
25 For circumcision indeed profits if you practise the Torah, but if you are a transgressor of the Torah, your circumcision has become uncircumcision.
26 So, if an uncircumcised one watches over the righteousnesses of the Torah, shall not his uncircumcision be reckoned as circumcision?
27 And the uncircumcised by nature, who perfects the Torah, shall judge you who notwithstanding letter and circumcision are a transgressor of the Torah!
28 For he is not a Yehudi who is so outwardly, neither is circumcision that which is outward in the flesh.
29 But a Yehudi is he who is so inwardly, and circumcision is that of the heart, in Spirit, not literally, whose praise is not from men but from Elohim.

3 What then is the advantage of the Yehudi, or what is the value of the circumcision?
2 Much in every way! Because firstly indeed, that they were entrusted with the Words of Elohim.
3 For what if some did not believe? Shall their unbelief nullify the trustworthiness of Elohim?
4 Let it not be! But let Elohim be true, and every man a liar, as it has been written, “That You should be declared right in Your words, and prevail in Your judging.” Teh. 51:4
5 But if our unrighteousness establishes the righteousness of Elohim, what shall we say? Is Elohim unrighteous who is inflicting wrath? I speak as a man.
6 Let it not be! Otherwise how shall Elohim judge the world?

7 For if the truth of Elohim has increased through my lie, to His esteem, why am I also still judged as a sinner?
8 And why not say, “Let us do evil so that the good might come”? – as we are wrongly accused and as some claim that we say. Their judgment is in the right.
9 What then? Are we better than they? Not at all, for we have previously accused both Yehudim and Greeks that they are all under sin.
10 As it has been written, “There is none righteous, no, not one!
11 “There is no one who is understanding, there is none who is seeking Elohim.
12 “They all have turned aside, they have together become worthless. There is none who does good, no, not one.” Teh. 14:1-3, 53:1-4
13 “Their throat is an open tomb, with their tongues they have deceived,” Teh. 5:9 “The poison of adders is under their lips,” Teh. 140:3
14 “Whose mouth is filled with cursing and bitterness.” Teh. 10:7
15 “Their feet are swift to shed blood, Mish. 1:16 ruin and wretchedness are in their ways,
17 and the way of peace they have not known.” Yesh. 59:7
18 “There is no fear of Elohim before their eyes.” Teh. 36:1
19 And we know that whatever the Torah says, it says to those who are in the Torah, so that every mouth might be stopped, and all the world come under judgment before Elohim.
20 Therefore by works of Torah no flesh shall be declared right before Him, Teh. 143:2 for by the Torah is the knowledge of sin.
21 But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets,
22 and the righteousness of Elohim is through belief in Messiah to all
among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest.

But Elohim, who is rich in compassion, because of His great love with which He loved us,
even when we were dead in trespasses, made us alive together with Messiah – by favour you have been saved –
and raised us up together, and made us sit together in the heavenlies in Messiah
in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah.
For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim,
it is not by works, so that no one should boast.
For we are His workmanship, created in Messiah unto good works, which Elohim prepared beforehand that we should walk in them.
Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands,
that at that time you were without Messiah, excluded from the citizenship of Yisra’el and strangers from the covenants of promise, having no expectation and without Elohim in the world.
But now in Messiah you who once were far off have been brought near by the blood of the Messiah.
For He is our peace, who has made both one, and having broken down the partition of the barrier,
having abolished in His flesh the enmity – the torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace,
and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it.

And having come, He brought as Good News peace to you who were far off, and peace to those near. Yesh. 57:19
Because through Him we both have access to the Father by one Spirit.
So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim,
having been built upon the foundation of the emissaries and prophets, Messiah Himself being chief corner-stone,
in whom all the building, being joined together, grows into a set-apart Dwelling Place in Elohim,
in whom you also are being built together into a dwelling of Elohim in the Spirit.

Because of this I, Sha’ul, am the prisoner of Messiah on behalf of you nations –
if indeed you have heard of the administration of the favour of Elohim that was given to me for you,
that by revelation was made known to me the secret, as I wrote before briefly.
In reading this, then, you are able to understand my insight into the secret of Messiah,
which was not made known to the sons of men in other generations, as it has now been revealed by the Spirit to His set-apart emissaries and prophets:
The nations to be co-heirs, united in the same body, and partakers together in the promise in Messiah through the Good News,
of which I became a servant according to the gift of the favour of Elohim given to me, according to the working of His power.
To me, the very least of all the set-apart ones, this favour was given, to bring the Good News of the unsearchable riches of
Messiah among the nations,
9 and to make all see how this secret is administered, which for ages past has been hidden in Elohim who created all through  יְשׁוֹעֵה  Messiah, b
10 so that now, through the assembly, the many-sided wisdom of Elohim might be known to the principalities and authorities in the heavenlies,
11 according to the everlasting purpose which He made in Messiah יְשׁוֹעֵה  our Master,
12 in whom we have boldness and access, with reliance, through belief in Him.
13 I pray therefore, that you do not lose heart at my pressures on your behalf, which is your esteem.
14 For this reason I bow my knees to the Father of our Master יְשׁוֹעֵה  Messiah,
15 from whom all fatherhood c in the heavens and earth is named,
16 in order that He might give you, according to the riches of His esteem by power, to be strengthened in the inner man, through His Spirit,
17 that the Messiah might dwell in your hearts d through belief – having become rooted and grounded in love,
18 in order that you might be strengthened to firmly grasp, with all the set-apart ones, what is the width and length and depth and height,
19 to know the love of Messiah which surpasses knowledge, in order that you might be filled to all the completeness of Elohim.
20 And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us,
21 to Him be esteem in the assembly by Messiah יְשׁוֹעֵה  unto all generations, for ever and ever. Amen.

4 I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called,
2 with all humility and meekness, with patience, bearing with one another in love, 3 being eager to guard the unity of the Spirit in the bond of peace –
4 one body and one Spirit, as you also were called in one expectation of your calling.
5 one Master, one belief, one immersion,
6 one Elohim and Father of all, who is above all, a and through all, and in you all. 7 But to each one of us favour was given according to the measure of the gift of Messiah.
8 That is why it says, “When He went up on high, He led captivity captive, and gave gifts to men.” Teh. 68:18
9 But what does “He went up” mean, except that He also first went down into the lower parts of the earth?
10 He who went down is also the One who went up far above all the heavens, to fill all.
11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers
12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,
13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,
14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray, b
15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah,
16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.
17 So this I say, and witness in the Master, that you should no longer walk as the nations walk, c in the futility of their mind,
18 having been darkened in their under-

3b See Yn. 1:3. 3c Or lineage, or paternal descent. 3d See Gal. 2:20. 4a See Mq. 12:32,34, Cor. K 8:6, Tim. K 2:5, Mq. 12:29-34. 4b See 5:6, also Qor. 2 10:5, Qor. 3 11:3-14, Gal. 1:6-9, Tim. 3 3:1-8, Tim. 2 4:2-4, Kēpha 2 2:2-22, Yehuḏ. vv. 10-19. 4c See Qor. K 12:2, and Yirm. 10:2.
standing, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart,

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

20 But you have not so learned Messiah,

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

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

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

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

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

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

27 nor give place to the devil.

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

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

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

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

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

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

2 And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.

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

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

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

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

7 Therefore do not become partakers with them.

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

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

10 proving what is well-pleasing to the Master.

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

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

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

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

15 See then that you walk exactly, not as unwise, but as wise, redeeming the time, because the days are wicked.

16 So then do not be foolish, but understand what the desire of Ḥayyim is.

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

19 speaking to each other in psalms and
Revelation of Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yoḥanan, who bore witness to the Word of Elohim, and the witness of Messiah – to all he saw.

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

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

And from Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Amèn.

See, He is coming with the clouds, and every eye shall see Him, even they who pierced Him. And all the tribes of the earth shall mourn because of Him. Yes, Amèn.

I am the ‘Aleph’ and the ‘Taw’, Beginning and End,” says יוהו “who is and who was and who is to come, the Almighty.”

Yoḥanan, both your brother and co-sharer in pressure, and in the reign and endurance of Messiah, came to be on the island that is called Patmos for the Word of Elohim and for the witness of Messiah.

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

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

And I turned to see the voice which spoke with me. And having turned, I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Adam, dressed in a robe down to the feet and girded about the chest with a golden band.

And His head and hair were white as white wool, as snow, and His eyes as a flame of fire, and His feet like burnished brass, as if refined in a furnace,

and His voice as the sound of many waters.

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

And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last, and the living One. And I became dead, and see, I am living forever and ever. Amèn. And I possess the keys of She’ol and of Death.

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

11The secret of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are messengers of the seven assemblies, and the seven lampstands which you saw are seven assemblies.

12See also Yesh. 13:6,9; Yeḥ. 13:5; Yo’el 1:15, 2:1,11,31, 3:14; Amos 5:16-20; Obaḥ.1:15; Tseph. 1:7,14; Mal. 4:5; Ma. 2:20; Tas. ḫ. 5:2; Tas. 2:2; Keph. 2:10. 1b See 2:16, Yesh.49:2, Ḥrim 4:12. 1c See Explanatory notes - She’ol.
WEIGHTS & MEASURES

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

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

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

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

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

Distance / Length - Tanakh / Pre-Messianic Writings:

<table>
<thead>
<tr>
<th>Unit</th>
<th>Equal to</th>
<th>Imperial (Approx.)</th>
<th>Metric (Approx.)</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finger</td>
<td></td>
<td>0.72”</td>
<td>18.5mm</td>
<td>Yirm. 52:21</td>
</tr>
<tr>
<td>Etzba (Heb)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Handbreadth</td>
<td>4 fingers</td>
<td>2.9”</td>
<td>74mm</td>
<td>Shem. 25:24</td>
</tr>
<tr>
<td>Tophah (Heb)</td>
<td></td>
<td></td>
<td></td>
<td>Shem. 37:11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yeh. 40:5,42</td>
</tr>
<tr>
<td>Span</td>
<td>3 handbreadths</td>
<td>8.75”</td>
<td>222mm</td>
<td>Shem. 28:16</td>
</tr>
<tr>
<td>Zereoth (Heb)</td>
<td></td>
<td></td>
<td></td>
<td>Shem. 39:9</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yeh. 43:13</td>
</tr>
<tr>
<td>Cubit</td>
<td>6 handbreadths</td>
<td>17.5”</td>
<td>445mm</td>
<td>Ber. 6:15</td>
</tr>
<tr>
<td>Ammah (Heb)</td>
<td></td>
<td></td>
<td></td>
<td>Shem. 25:10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Zek. 5:2</td>
</tr>
<tr>
<td>‘Extended’ Cubit</td>
<td>7 handbreadths</td>
<td>20.4”</td>
<td>518mm</td>
<td>Yeh. 40:5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yeh. 43:13</td>
</tr>
<tr>
<td>Reed</td>
<td>Six cubits</td>
<td>8.75-10 ft</td>
<td>2.7-3.1m</td>
<td>Yeh. 40:5</td>
</tr>
<tr>
<td>Qaneh (Heb)</td>
<td></td>
<td></td>
<td></td>
<td>Yeh. 42:16</td>
</tr>
<tr>
<td>Day’s journey</td>
<td>Individual</td>
<td>30 miles</td>
<td>48 km</td>
<td>Mel. נ 19:4</td>
</tr>
<tr>
<td></td>
<td>Group</td>
<td>10 miles</td>
<td>16 km</td>
<td>Shem. 3:18</td>
</tr>
</tbody>
</table>
Slaughter-place of Incense
Shemoth 30:1-5 & 37:25-28

Moulding of gold
Horns of acacia wood overlaid with gold
Poles of acacia wood overlaid with gold
Rings of gold
Acacia wood altar overlaid with gold

Slaughter-place of Burnt Offering
Shemoth 27:1-8 & 38:1-8

Bronze grating
Horns of acacia wood overlaid with bronze
Altar of acacia wood overlaid with bronze
Rings of bronze
Poles of acacia wood overlaid with bronze

*Not shown: Pots, shovels, basins, forks and fire holders of bronze

© Institute for Scripture Research