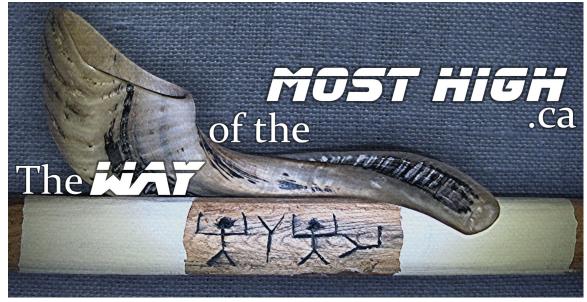
The Turah of KYX>

(Scriptures) (YaHUAH)

By Sha'ul bayn Yahukhenun ha Yahudah Copyright 2014©



The Way of the Most High

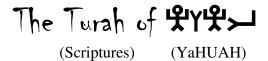
"Exalting belief in our Father, the Most High "\(YaHUAH \), through His Turah, the 5 scrolls of M'shih (Moses)."

Email – <u>followYah@gmail.com</u> Website – www.thewayofthemosthigh.ca

The Turah of XYX>

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

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



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This book was printed in Ontario, Canada.

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

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The Turah of KYK>

(Scriptures) (YaHUAH)

אר Turah (Law/Scripture/Instruction)

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Abbreviations			15
t≻LUb∕∂lo	בראשׁית	B'rasheet (In Beginning - Genesis)	16-
†Ymu	שמות	Sh'moot (Names - Exodus)	
<i>≻</i> ⋪⊷⊬۲	ויקרא	Wa'y'qora (And then Called - Leviticus)	
ลูต _่ พด	במדבר	B'medbayr (In Wilderness - Numbers)	
₩ ₩	דברימ	D'bayrim (Words - Deuteronomy)	

Introduction

The Need for Turah (Scripture)

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

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

About This Version of Scripture

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

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

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

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

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

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

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

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

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

Reading the Aibreet (Hebrew) or the English?

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

 $^{^{1}\} http://www.thewayofthemosthigh.ca/resources/PDF_files/PDF_General_Articles/RestoringAncientAybreet.pdf$

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

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

Al-Bayt (Alphabet), Names and Vowels

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

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

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

Sound = "B" or "bay."

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

Sound = "G" or "gah."

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

Sound = "D"or "da."

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

Sound = "H" or "hay."

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

¹ http://www.thewayofthemosthigh.ca/aibreet-aka-hebrew.php

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

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

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

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

Sound = "Kh" or "kheh."

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

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

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

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

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

Sound = "M" or "meh."

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

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

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

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

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

Sound = "P" or "pay."

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

Sound = "Ts" or "tsa."

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

Sound = "Q" or "qoh."

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

Sound = "R" or "Ra."

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

Sound = "Sh" or "shih."

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

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

- 3. **ሧታየሧ፦** = "Yahudah"
- 4. **ሧ**ሃ尖፦ = "Yahuah" or "YaHUAH"
- 5. ביי און ביי = "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 9th to 15th centuries of our Common Era (CE) and the Masoretic scribes has it been thought that the Name of the Most High is "Yehovah." Out of this came a movement of Messianics who have come to believe that the Name of the Most High is "Yehuweh." It is a combination of "Yehovah" and "Yahweh." Evidently there are different beliefs out there concerning the Name of the Almighty. But what is the truth? It is that the Name of the Most High was known to be "YaHUAH" from ancient times until the Masoretic scribes vowel-pointed it as "Yehovah," and then Galatinus made it famous. Galatinus was a Christian who followed the method of the Masoretic scribes. Masoretic scribes decided to hide the Name of the Almighty so that it wouldn't be "blasphemed." They added the vowel of "e" from "Elohim" between the "yood" (y ') and the "hay" (h \(\pi\)). They added the vowel of "a" from "Adonai" between the "oo-ah" (waw ') and the last "hay" (h \(\pi\)). This ended up with "YeHoWah" or "YeHoVaH." **We do not use "Elohim" and "Adonai," but "Alahym" and "Adani."**

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

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

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

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

² http://www.houseofsteed.com/shofar/articles/article9.htm.

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

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

Now on to the name of "Yahushai" the son of Nun, as seen under point number five. In most English translations, this name is transliterated as "Joshua." However, you will notice that all concordances reference "Jehoshua." It is spelled in modern script as "שַּלֵּשׁלַשׁ," and in the older script as "שַּלַשְּלַשׁ." 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 "שָּלְשׁ (Yah) and the word for "deliverance," which is "y'shuai'h" (see B'rasheet (Gen.) 49:18). "Yahushai" literally speaks that "YaH" is our "deliverance."

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

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

	Rawsh	r
び	Shin	sh
Π	Tau	t

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

Mark	English Vowel Equivalent
	and Sound
Khiriq, dot under letter	I, "ee" as in "machIne."
Qubbuts, dot top left of	U, "oo" sound, as in
Letter	"tUne."
Patakh, line under letter	A, "ah" sound, as in "pAw."
Segol, three dots under letter.	E, "eh" sound, as in
	"Elephant."
Tsere , two dots under letter.	E, "eh" sound, as in "grEy"
	or "lay."
Qamats, T-shape under letter.	A, "ah" sound, as in "pAw."
Sh'va, : under letter.	When sh'va is used under first letter of a word, it is a soft "e," like in "hElp." When in the middle of a word, it indicates silence, as in "sh'va."
Shuruq, dot to the left and middle of the letter.	Indicates that you would use the normal use of the letter. For example, when used with the oo-ah (waw), it would be "oo" sound rather than vav (v sound). This is Masoretic falsehood, since there is no "v" in Aibreet (Hebrew). When used with pay, it would be "p" rather than "f" sound.
Kholam or kholam malay, dot above letter, in midd	llO, as in "m O le."
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	When the sh'va (:) is placed under a letter with the segol
dots and the: under the letter, or the line and the:	() or the patakh (_), the result is a khataf segol or khataf
under the letter.	1 · ·
	patakh. The sh'va is telling you that the segol or patakh is to be softened in sound, like the "sh'va" or hardly heard "e" in "sheva."

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

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

Abbreviations

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

MT = Masoretic Text

And Now for *The Turah of* '꿋'웃는 (YaHUAH)...

לשית פאלעוע+†

B'rashee<mark>t - In Beginning - Genes</mark>is

Chapter 1 - >

Munitions/Achievacat	אַ בְּרֵאשִׁית בָּרָא אֲלֹהִים אֵת הָשָּׁמֵים וְאָת הָאָרֶץ	In <i>the</i> beginning, created <i>the</i> Mighty One at ¹ the loftiness and at the land. (wa-at ha-arats)
THUN・Yポナ・ポナーポ・《のグザギ I THUN・ON・リー・ディ・エジャ・ング・リー・エン・シー・シー・シー・シー・シー・シー・シー・シー・シー・シー・シー・シー・シー・	ן הָאָכֶץ הָיְתָה תהוּ נָבהוּ וְחשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֲלֹהִים מְרַחֶפֶּת עַל פְּנֵי הַמָּיִם י	And the land existed without form and empty, and darkness was over the face of the deep. And the Spirit of the Mighty One moved over the face of the waters. (ayl p'nay ha-meyim)
□ Ar-Amb·Anstrew・Ashre	וַיּאמָר אָלהִים יְהִי אוֹר וַיְהִי אוֹר	And <i>then</i> said <i>the</i> Mighty One "Let <i>there</i> come to be light," and <i>there</i> came to be light. (wa-y'hee ah-oor)
日 Archarten Arsharian Arsharian Arsharian Arsharian Arsharian Arsharian Branda Branda Arsharian Branda Bra	וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיִּבְהֵל אֱלֹהִים בֵּין הָאוֹר וּבֵּין הַחשֶׁךְ	And <i>then</i> looked <i>the</i> Mighty One at the light, for <i>it was</i> wonderful. And then separated <i>the</i> Mighty One between the light and between the darkness.
いますで入ったいます。 スケイン・カーリュー・中で入って入った。 スト・ジー・ファーシー・アン・スト・リー・アン・スト・シー・アン・スト・シー・アー・アー・アー・アー・アー・アー・アー・アー・アー・アー・アー・アー・アー	וַיִּקְרָא אֱלֹהִים לַאוֹר יוֹם וְלַחשֶׁךְ קָרָא לְיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקַר יוֹם אֶחָד	And <i>then</i> called <i>the</i> Mighty One the light "Day," and the darkness <i>He</i> called "Night." And <i>then</i> came to be evening, and <i>then</i> came to be morning, day one. ² (b'qor, Yoom Ah'khed)
Manuary Ampariants A	ויאמָר אֲלהִים יְהִי רָקִיעַ בְּתוֹךְ הַפָּיִם וִיהִי מַבְהִּיל בֵּין מֵים לָמַיִם	And then said the Mighty One "Let there come to be an expanse in the midst of the waters, and let there come to be a separation between waters to waters." (bayn meyim la-meyim)
THOM YOUR WAY THE TOOL YOUR WATE THE TOOLY SURVEY THE TOOLY SUR	ז ויעש אֲלֹהִים אֶת הָרָקִיעַ וַיַּבְהִּיל בֵּין הַפָּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵּין הַפָּים אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי כֵן	And <i>then</i> made <i>the</i> Mighty One at the expanse and separated between the waters which <i>were</i> from under the expanse and between the waters which <i>were</i> from over the

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

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

		expanse. And it came to be.
		Yes. (la'raqi'ai wa-y'hee kan) ¹
灬╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚╚	וַיִּקרָא אַָלהִים לָרָקִיע 🗖	And <i>then</i> called <i>the</i> Mighty
ᠵぱᠵҮ·мы.⊙>+₽ <u>@Л</u>	שָׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר	One the expanse "Firm
ᡝ᠘ᡣ᠁ᠰ᠘ᡓᡙ᠂᠘ᡀᢇ᠘᠁	יום שני	Waters." ² And <i>then</i> came to be evening, and <i>then</i> came to be
	ا عید	morning, the second day.
YY→→· 灬テネ レᄽ・fi灬ᄽᠵᠨY ❷	מ ויאמר אַלהִים יַקווּ הַמַּים	9 And <i>then</i> said <i>the</i> Mighty
my-m·Ub·t=tm·m>m#	1 1 1	One, "Let them be gathered, the
~\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	מִתַּחַת הַשָּׁמִים אֶל מָקוֹמ אֶחָד	waters from under the expanse
"" "" "" "" "" "" "" "" "" "" "" "" ""	וְתֵרָאָה הַיַּבָּשָׁה וַיְהִי כֵן	into a place, one, and she will
שר		be seen, the dry land." And it came to be. Yes. (ha-y'ba'shih)
╬╙п┙╱┈┈╬╲╱╶╱╝╾┑┸	וַיּקרָא אָלהִים לַיּבָּשָׁה אֵרֵץ יַ	10 And <i>then</i> called <i>the</i> Mighty
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		One the dry land "Land," and
	וּלְמִקְנָה ְהַמָּיִם קָרָאִ יַמִּים	the place of the waters He
として としまくか・かのして・そり	וַיַּרָא אֶלהִים כִּי טוֹב	called "Seas." And then looked
ωΥ⊗		the Mighty One. For it was
101 / 1 5 1 11		wonderful. (kee thoob) 11 And then said the Mighty
ルプ・カート アード・アード・アード・アード・アード・アード・アード・アード・アード・アード・	ויאמר אָלהים תַּדְשֵא	One, "Let her sprout, the land,
ano. And. of your	הָאָבֶץ בָשֶׁא עֲשֶׂב מַזְרְיעַ זֶּרַע	sprout grass from seed. Seed
79-00-09-071-079-m	וְעֵץ בְּרִי עשֶה בְּרִי לְמִינוּ	and tree ⁴ of fruit producing fruit
からで、パントくしてある・まらの	אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָבֶץ וַיְהִי	after its kind, whose seed is in
~#\~\\@\\@\\@\\@\\@\	בֶּן	it, upon the land." And it came
<u>^\U</u>	<u> </u>	to be. Yes. (zarai wa-ayts p'ree)
╱╙┺·ᄽ╝╱╬╌╱≻┰┸╁ ┸	ותוציא הָאָרֶץ דֶשֶא עַשֶּב בֹּי	12 And she brought forth, ⁵
ଔ୵୷୕୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷	מַזריע זרע למינהו ועץ עשה	the land, vegetation of seed,
⊢∂~. ₩₩.∞.∞∞١.Υ₩ \> √	פרי אַשר זרעו בו למינהו	sowing seed of its kind, and tree producing fruit whose
Y \$\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וַיַרא אַלהִים כִי טוב	seed is in it, of its kind. And
ⅎ℩ℴ℩Å℩℄℩℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄	т: :	then looked the Mighty One.
		For <i>it was</i> wonderful.
ᠬᠲᡅ᠂ᢣᡰᡲᢣᡟ᠂ᡁᠻᢀ᠂ᢣᡰᡲᢣᡟᢩ᠘ᢣ	יג ויָהִי עֶרֶב וַיְהִי בֹקֵר יוֹם	13 And then came to be
—————————————————————————————————————	ישרינטי -: - י י י י י י י י י י	evening, and then came to be
	7 : 7	morning, the third day. (sh'lishi)
ーチーンーメーサンン・@wタンーン <u>┗</u> ン━	ויאמֶר אֱלֹהִים יְהִי	14 And <i>then</i> said <i>the</i> Mighty

¹ This phrase, "wa-y'hee kan" literally means "And it came to be, yes." This is at the end of verse six in the Septuagint instead.

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

⁴ In Sh'merunit (Samaritan), the is present for "and tree." In our opinion, this makes more sense.

⁵ Sh'merunit (Samaritan) has first word as we have in our text here, with 'before x in active feminine form.

		T =
พ≻พฅ╬⋅ᢒ≻ᆃဖӣ⋅キメผℷç พ	מְאוֹרוֹת בִּרְקִיעַ הַשָּׁמַיִם	One, "Let there come to be
९╮┙┛┼┈┼╸╬╌╏┪┪	להבדיל בין היום ובין	lights ¹ in <i>the</i> expanse <i>of</i> the loftiness, to separate ² between
₩₩₽₽₽₩₩₽₽₽₩₽₽₽₩₽₽₽₩₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	ַבְּיִּבְיָלָה וְהָיוּ לְאַתוֹת הַלָּיִלָּה וְהָיוּ לְאַתוֹת	the day and between the night.
$m \rightarrow ^{\circ} \square \cup \stackrel{\circ}{Y} \cdot m \rightarrow m \rightarrow \cup Y$	וּלְמוֹעַדִים וּלְיֵמִים וְלְשַׁנִים	And let them come to be for
	וול כוו ללו היו הל"ל אור היו ב	signs, and appointed times, and
		days and for years. (la'hayb'dil)
╼┼╾╚╓╌┼╚╬┸ ═╾┼╾╚╓╌┼╚┸┸	יה וְהָיוּ לְמָאוֹרוֹת בִּרְקִיעַ	15 And let them come to be for
√©·७२/\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הַשָּׁמִים לְהָאִיר עַל הָאָרֵץ	lights ³ in the expanse of the
¹ \@.>#\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ַוִיהִי כֵּן	loftiness, for the light upon the land." And it came to be. Yes.
	, .	
>-\u.+>·~~!\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	יו וַיַעַש אֱלהִים אֶת שְׁנֵי	16 And so made the Mighty One at two lights, the greats. At
#~~\\\ - \\-\\-\\\\\\\\\\\\\\\\\\\\\\\\\\	הַמְאוֹרוֹת הַנְּדֹלִים אֶת הַמָּאוֹר	the light, the greater, to rule the
ᡮᠰᡳ᠘ᡧ᠘ᡯᢪᢋ᠘᠘ᠺ᠘ᡯ᠘ᡧ	הַנָּדוֹל לִמַמְשֵׁלֵת הַיּוֹם וְאָת	day, and at the light, the lesser,
₹ \@\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הַבָּאוֹר הַקָּטן לְמֶקְשֶׁלֶת	to rule the night, and at the
ᡮ╱ᢆᠰᠰ᠘ᠰᡳᡶᠬ᠘ᠰ	ַבְּיָלָה וָאֵת הַכּוֹכָבִים הַלָּילָה וָאֵת הַכּוֹכָבִים	stars. (ha-yoom wa-at ha-ma'oor
────────────────────────────────────		ha-qothen la-mem'shilat)
┉┸╬U┢·┉╅┢·╚╅┾┙┎╾╾	יו וַיִּתֵן אתָמ אָלהִים בִּרְקִיעַ	17 And He gave them, the
ฅ๖๖๕√⋅๎๛๖๛ฃ฿ํ⋅๑๖+ <u>ฅฅ</u>	הַשָּׁמָים לְהָאִיר עַל הָאָרֶץ הַשָּׁמָים לְהָאִיר עַל	Mighty One, in the expanse of
₹:U©		the loftiness, for the light over the land, (wa'y'tan atam la-ha'eer)
¥U→U□Y·mY→□·U⊔mUY ····>	יה וְלִמְשׁלַ בִּיוֹם וּבַלַּיִלָה	18 And to rule in day and in
		night, and for the separation
▝╮┙┛┪	וּלְהַבְּדִּיל בֵּין הָאוֹר וּבֵין	between the light and between
₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩	הַחשֶׁךְ וַיִּרְא אֱלֹהִים כִּי מוֹב	the darkness. And <i>then</i> looked
الا√خراط		the Mighty One. For it was
5) #91 Ny 5) _ #91 Ny 50		wonderful. (wa-la-meshil) 19 And <i>then</i> came to be
ぺᆍᅜᄼᄜᆥᆉᅛᆞᆸᄼᆟᄌᇒᆞᆛᅷᅷᆛᅥᅑ	וְיָהִי עֶרֶב וַיְהִי בֹקֵר יוֹם	evening, and <i>then</i> came to be
>\@>\undersigned \\\	רְבִיעִי	morning, the fourth day.
Youstury・wright/b・むw/>hy m	ויאמר אַלהים ישרצו	20 And <i>then</i> said <i>the</i> Mighty
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף	One, "Let them swarm, ⁴ the
antiput. 10.001	ייייישם ייך בארא ייך שיי	waters, swarm with living
wywmix・のとも少・とくの	יעופף על האָרץ על פּני	being. And winged birds over the land, over <i>the</i> face <i>of the</i>
W-WEIX-6-4-(1-2-10-00	רְקִיעַ הַשָּׁמָים	expanse of the loftiness.
		The same of the formers.

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

² 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." "UDS - "וולשנים." We prefer SH and MT "ווְקִינִי"." DSS had "ווְלְשׁנִים" and for years," which we thought was grammatically more consistent with this text.

See footnote 1 regarding "lights."

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

サン・ストリの人・人でポート・人士をして、人人・一十分・人と、した、一十分、人と、といい、日本、日本、日本、日本、日本、日本、日本、日本、日本、日本、日本、日本、日本、	לא וַיברָא אֲלֹהִים אֶת הַתִּנִּינִים הַגְּדלִים וְאֵת כָּל נָפֶשׁ הַחַיָּה הָרמֶשֶׁת אֲשֶׁר שֶׁרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל עוֹף כָּנָף לְמִינֵהוּ וַיִּרְא אֲלֹהִים כִּי מוֹב	21 And He created, <i>the</i> Mighty One, at the whales, ¹ the great ones, and at all living beings that move, which swarm the waters after their kinds, and at every winged bird after its kind. And <i>then</i> looked the Mighty One. For <i>it was</i> wonderful. (ha-taninim ha-gadalim wa'at) 22 And He favoured them, <i>the</i>
でしてよい。 のようない。 のな、 のな、 のな、 の。 の。 の。 の。 の。 の。 の。 の。 の。 の。	בַּבְּרֶךְ אֹתָם אֲלְהָים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ הַמִּים בַּיִּמִּים וְהָעוֹף יִרֶּב בָּאָרֶץ בַּ וְיִהִי עֶרֶב וַיְהִי בֹקֶר יוֹם חֲמִישִׁי	Mighty One, saying "Be fruitful and great, and fill at the waters in <i>the</i> seas. And the bird ² be great in land. (Wa'y'bayrak atam) 23 And <i>then</i> came to be evening, and <i>then</i> came to be morning, the fifth day.
するとか、人のようとようなない。 かんでくったりヨ・目(中人・マイ・マミー はんでくらん かいりょう ロボミザ・ンでくコンロボ・ディン・ディン・ディン・ディン・ディン・ディーション	כד ויאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיַּת לְמִינָהּ בְּהֵמָה וָרֶמֶשׁ וְחַיִת הָאָרֶץ לְמִינָהּ וַיְהִי כֵּן	24 And then said the Mighty One, "Let bring forth the land, living beings from it, after its kind, beast, and creeping life ³ on the land of its kind. And it came to be. Yes.
A The Set A Company A The Tark A Company まんでくっくらってまいかいないないないまままままったまいままってよいしょいまいままっくしょくのまりままっくのなりままっまましまっまましまっままままままままままままままままままままままままま	בד וַיַּעַשׁ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי מוֹב	One life of the land after its kind, and at the beast after its kind, and at all that crawl on the ground after their kind. And then looked the Mighty One. For it was wonderful. (adameh)
MANAMANA CAMANA MANAMANA MANAMANA MANAMANA MANAMANA	בן ויאמֶר אֱלֹהִים נַעֲשֶה אָדָם בְּצַלְמֵנוּ וּכִּדְמוּתֵנוּ וְיִרְדּוּ בִדְנֵת הַיָּם וּבְעוֹף הַשָּׁמָים וּבַבְּהַמָּה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶש הָרמֶש עַל הָאָרֶץ	One, "Let us make Adawm in our image, and like our form." And let them rule over the fish of the sea, and the bird of the loftiness, and the beast and in all the land and in all the creeping things that crawl upon the land." (Adawm b'tsal'menu)

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

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

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

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

## ## ## ## ## ## ## ## ## ## ## ## ##	וַיִּברָא אֱלהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלהִים בָּרָא אתוֹ זָכָר וּנְקִבָּה בָּרָא אתָם	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.
● And	נְיבָכֶךְ אֹתָם אֱלֹהִים וּיאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הָאָרֶץ וְכִבְשׁוּה וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמָיִם וּבְכָל הַחַיָּה הָרמֵשֶׁת על הָאָרֶץ	28 And He favoured them, <i>the</i> Mighty One, saying "Be fruitful and great, and fill at the land, and rule her, and reign in fish of the sea, and bird of the loftiness, and in all the living things that crawl on the land.
● 14-1	כש ויאֶטֶר אֱלהִים הְנֵּה נָתַתִּי לֶכֶם אֶת כָּל עֲשֶׂב זֹרֵיעַ זֶרַע אֲשֶׁר עַל בְּנֵי כָל הָאָרֶץ וְאֶת כָּל עֵץ אֲשֶׁר בּוֹ בְּרִי עֵץ זֹרֵע לָכֶם יִהְיֶה לְאָכְלָה	29 And then said the Mighty One, "Behold, I have given you every herb sowing seed ² 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 ayts ashir bu p'ree ayts zari'ai zarai lakam y'hayah l'ak'lah)
クラン・サーザー・ナンシン・クラン・サードナンシン・くり インシン・ション・ション・ション・ション・ション・ション・ション・ション・・・・・・・・	וּלְכָל חַיַּת הָאָרֶץ וּלְכָל עוֹף הַשָּׁמָים וּלְכָל רוֹמֵשׁ עַל הָאָרֶץ אֲשֶׁר בּוֹ נֶפֶשׁ חַיַּה אֶת כָּל יֶרֶק עַשֶּׁב לְאָכְלָה וַיְהִי כֵן	30 And to every living thing <i>in</i> the land, and to every bird <i>of</i> the loftiness, and to all that crawl over the land, which in it <i>is the</i> being <i>of</i> life, every green herb <i>is</i> to eat." And it came to be. Yes.
ATTITION ACTION ACTIO	לא וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה מוֹב מְאד וְיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִׁי	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.
<u>n +≻muu</u>	בראשית ב	In Beginning (Gen.) 2
ACMのAckery Acker	אָבָאָם אַבָּאָם אַ וַיְּכָלּוּ הַשָּׁמָים וְהָאָרֶץ וְכָל	And they were completed, the loftiness and the land, and all their host. (wa-kal tsab'am)
┉¥┸╚╌┉┸╬┙╱╌┚╚┸╏	וַיְכַל אֱלֹהִים בַּיוֹם הַשִּׁשִׁי	2 And He finished, the Mighty One, in <i>the</i> day, the sixth, ³ from

¹ 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.

² 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 "zarai" in 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).

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

℀℩ℴℴℴℴℴℴℴℴℴℴ	בְאַלָאכְתּוֹ אֲשֶׁר עָשָה וַיִּשְׁבּת	His work which <i>He</i> made. And
>\@>\undersigned \text{\mu}\text{\mu}\	בַּיוֹם הַשָּׁבִיעִי מִכָּל מִלַאכִתוֹ	He rested in <i>the</i> day, the seventh, from His work which
℀℩ℴℴℴℴ℩ℴℴ℄ℸ℄	אֲשֶׁר עָשָה	He made. (mel'aktu ashir aishih)
ℳℽⅎ℩ ϯ⅀℩ℼ℈℁℧⅀℩ℿⅆ℩ⅎ℩℩	ג וַיִבָּרֶךְ אֱלֹהִים אֶת ַיוֹם	3 And He favoured, <i>the</i> Mighty
℀℩ℿ℩⅄℄ℙ℩ℿ℮℮℄ℿℿ℀	הַשְּבִיעִי וַיְקַהַשׁ אתוֹ כִּי בוֹ	One, at <i>the</i> day, the seventh, and He set it apart, because in it
Amp. Lam. Amm. Lam. Jan. Sam. Jan. Jan. Jan. Jan. Jan. Jan. Jan. Jan	שָבַת מִכָּל מִלָאכִתוּ אֲשֶׁר	He rested from all His work
℄⅄ℸ℄ℴ℄℩℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄℄	בָּרָא אָלהִים לַעֲשות	which created <i>the</i> Mighty One,
		His works. (wa'y'qodash atu)
┉╱┉╟╬╌╁╀ ┍ ┦╁╌╬┦ݤ	אַלֶּה תוֹלְרוֹת הַשָּׁמָים	These are the births of the
ℳℽ୷ ℩ℋⅆ℩ℋⅅ℩ℳÅ℣℁℩	וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׁוֹת	Firm Waters (loftiness) and the land, in their creations, in the
₩ħ╬ŋŶ・╬╁╬┶・キメm@	אָלהים שָׁמָים וְהָאָרֶץ 🖫 🛨 אָלהים	day they were made, \(\frac{\partial}{2}\frac{1}{2}\rightarrow^2\)
∾⊌≻¥√mm		the Mighty One, Firm Waters
		and the land. (b'hayb'ra'am)
ᄴᆟ⊗・╁҇҇ҥҧ╬・╨≻ҥ╷╲⋒⋏	ןכל שִּיח הַשָּׂבֶה שֶבֶם יִהְיֶה 🗖	5 And every herb <i>of</i> the field
ⅎ℩℩ℴℳⅆ⅀℩℄℀℩ℍ	בָּאָרֶץ וְכָל עֵשֶּב הַשָּׂרֶה שֶּׁרֵם	before <i>they</i> came to be in <i>the</i> land, and every grass <i>of</i> the
┢୰୰୴୴ ୴ ୵୰୷୷ୡ୕ୡୄ୷୷୷	יצמח כי לא המטיר עציץ	field before they sprouted. ³
୵୰୷୷ୡ୵୵୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷	אֶלהים עַל הָאָרֶץ וְאָדָם אַין	Because He had not <i>caused</i> the
тш∞√.√ыb.мтbү.~Лbч¥	ַּלָעֵבר אַת הָאַדָמָה לַעֵבר אַת הָאַדָמָה	rain, 몇억몇나 the Mighty One,
ሧ፟፞፞፞፞፞፞፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟	1777 (1974) 1787 (1782)	upon the land. And Adawm it
		was without, to serve at the ground.
~9>4.√m·#V@>J·#>YY	וֹ וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְּׁקָה	6 And a dew <i>He</i> brought up
У [*] С. У. С. Т. Т. С. Т. Т. С. Т. Т. С. Т. Т. Т. С. Т. С. Т. С. Т. С. Т. Т. Т. С. Т. Т. С. Т.	אָת כָּל פְּנֵי הָאֲדָמָה אֶת כָל פְּנֵי הָאֲדָמָה	from the land and gave drink at
#m=\%	, i i i i i i i i i i i i i i i i i i i	all <i>the</i> face of the ground.
t>·~~#\> ·\#\\#\-\?\~\\	וַיִּצֵר ע־אַץאַ אַלהִים אָת נַיִּצֵר בּ	7 And He formed, '봤Y봤나 the
\$m+b\\$.\m.900.m+b\\$	הָאָרָם עָפָּר מִן הָאֲדָמָה וַיִּפַּח	Mighty One, at the Adawm,
†мш ^९ ,.ү>>> о	בַּאַפָּיו נִשִּׁמֵת חֵיים וַיִּהִי אָּדָם	dust from the ground. And He blew into his nostrils, breath of
\Box	1 ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' '	lives, and it came to be,
₩>	לְנֶפֶשׁ חַיָּה	Adawm, a living being.4
९७००००१५५५८०००५५	וַיִּמַע עאַץאַ אֶלהִים גַּן עריַניַע ע	8 And He planted, 뿟Y맛나 the
мш·мш > ¹ /·мт-ь-м· ² /т©б	בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת	Mighty One, a garden in Ai'dan,
できた。それのようなである。	הָאָדָם אֲשֶׁר יָצָר	from <i>the</i> east, and placed there at the Adawm which He

¹ Literal translation, and we felt MT "תוֹלְדוֹת" was more accurate to the plural form of births, as opposed to SH "תוֹלְדוֹת"."

² First mention of the Name of YaHUAH. Out of reverence we keep it in the ancient script. His Name is revealed as Creator after He had created (hayah) all things. "Works" is mentioned before His Name and the loftiness and the land. We kept it as this in the English, while others have it after the Name as "made the heaven and the earth." "Firm Waters" is also literal.

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

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

		formed.
uo. /\ / 1911/191 · · · · · · · · · · · · · · · · · ·		
ルンポック・ポッポー・エールのシー)	וַיִּצְמַיַח עּצִּיץ אֶלהִים מִן עַיִּצְמַיַח עַנִּי	And He sprouted, 1 \(\frac{1}{2} \frac{1}{2} \frac{1}{2} \) the Mighty One, from the
世の田からん凹・ナタ・紫の中を光・かの	הָאֲדָמָה אֶת כָּלֹ עֵץ נֶחְמָד	ground at every tree desirable to
	לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ	look upon, and wonderful to
℀ℼҶҶӎҧҵҭѾӄӈ҇ѶѸѻѵ	הַחַיִּים בְּתוֹך הַגָּן וְעֵץ הַדַּעַת	eat; and the tree of the lives in
ᢀᠻᠬᢆ᠑᠐	טוֹב וָרָע	the midst of the garden; and the
	, .	tree of the knowledge of right and wrong. (ha-da'ayt thoob)
¹\±@m.}~~~!?*!^\	וְנָהָר יצֵא מֵעֵבֶן לְהַשְּׁקוֹת	10 And a river went out from
MHWY. ₹P#. +}>. +1-9-111.	, , , , , ,	Ai'dan to water ² at the garden.
#@UA>V.#~\\-\-\-	אֶת הַנָּן וּמִשֶּׁם יִפָּרֵד וְהָיָה	And from there it divided and
R√UI-M	לְאַרְבָּעָה רָאשִׁים	came to be four <i>river</i> -heads. (wa-hayah la-ar'b'aih rawshim)
«УШ>ш>\\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\	יא שֶׁם הָאֵחָד פִּישׁוֹן הוּא	11 The name of the one,
~?>·/\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הַסבב אַת כָּל אַבץ הַחַוִילָה	Pishun, that surrounds at all
ロボーボ・ション・デントYHHY		land of the Khu'ilah, ³ which
	אֲשֶׁר שָׁם הַזָּהָב	there <i>is</i> the gold. (ha-zahayb)
╚┸⊗┄┡╲┟╬╬┄┉╣┝╌╬╌╓╬╼╌┎┲	יב וָזַהַב הָאָרֶץ הַהִוא מוֹב	12 And gold of the land, that of
ᄼᄱᄼᅪᆄᆚᆓᅜᆇᅜᇸᆞᄴᄞᆞᅭᄼᄴ	מְאד שָׁם הַבְּדלַח וְאֶבֶן הַשֹּהַם	it is wonderful, greatly. There is the b'dalah ⁴ and stone, the
୷ ፟፟፟ታርተ	1001 - 12 +	sh'haym. (ha-b'dalah)
९४╨≻╚╌╱╙╬╌╬╬९╬┄┉╙╽	יג וְשֵׁם הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא	13 And <i>the</i> name of the river,
╙┸⋒┄⋘⊌≻┄⋒⋒⋞ ┟ ऽऽतात	הַסבב אַת כָּל אַרֵץ כּוּשׁ	the second, Gikhun. ⁵ It is the
	1 * * * * * * -	surrounding at all land of Kush.
ᡔ᠋᠘ᡢᡧ᠘ᢤ᠘ᢤ᠘ᢜ	יד ושֵׁם הַנָּהָר הַשִּׁלִישִׁי חִדֵּקֵל	14 And <i>the</i> name of the river,
ᡶ᠋ᡊᡊ᠊ᠲ᠂ᡣᡴ <i>ᡶ</i> ᡭᢢᡳᠫ᠘ᢋ	הוא הַהֹלֶךְ קִּדְמַת אַשׁוּר	the third, Khedaqol. It walks
УҮФ.>-©>-ш¬ФФ.¬ФФ.ЧФҮ.¬ФҮш>	וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת	east of Ashur. And the river, the fourth is Payrat. (ha-haylak
t%-	ि चित्र विकास व	(to travel or walk) qod'met Ashur)
ᡛᠵ᠁ᢇᡲᠨ᠘ᡔ᠂ᡱᡘᡲᢇ᠃᠇ᢇᢇᢇ᠘ᢢᢇ	יה וַיִּקַח ע⊀ץיא אֱלֹהִים אֵת	15 And He took, ♣Y♣→ the
^±©-^LU-Y\#±\>-Y-M-T\>\\\		Mighty One, at the Adawm, and
℀ℛℼ℩℄ℷ℀ℸ℩ℴ	הָאָדָם וַיַּנחֲהוּ בְגָן עֵדֶן לִעַבְרֵה וּלִשַּמִרָה	He placed him in <i>the</i> garden
	11 11 4 7 11 11 11 11 11	Ai'dan to serve it and to guard it.
√∞·~~\#\}\.\#\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וַיצַו אַלדִּים עַל אַלדִים עַל אַלדִים עַל	16 And then commanded,
~@·UUm?nm>U~m\#	i.	꽃 Y왓႕ the Mighty One, unto
************************************	הָאָדָם לֵאמֹר מִכּל עֵץ הַגָּן אַכל תאכל	the Adawm, saying "From
	אָביר וואביר	every tree of the garden to eat,
		you may eat. (ha-gan akal t'akal)

אר האונים ביי "Tree of lives" is definitely the tree providing for plurality of life.

Literally to provide "drinks" to the garden (לאבוביי"). "Tree of lives" is definitely the tree providing for plurality of life.

Literally to provide "drinks" to the garden (לאבוביי").

"Havilah." Indicating surrounding eastern regions.

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

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

LXX has "Tigris" in place of "Euphrates," which in the original text is "tn-." "Ashur" is Assyria (LXX Assyrian).

©ñy·@y⊗·t⊙¤¼·∞∞my ट>	וּמֵעֵץ הַדַּעַת מוֹב וָרָע לָא	And from the tree of the knowledge of right and wrong,
MY→╚·→╚·Y^mm·ノ╚b/t·b/ノ	תאכל מִמֶּנוּ כִּי בּיוֹם אֲכָלְךּ	you do not eat from it. For in
tYmt·tYm·Y ^९ mm·ሠሪሠ <i>〉</i>	בַּבְּנֵנוּ בות תַבות	the day you eat from it, death
	,	you will die." ¹ (moot tamoot)
ℳ─╬イタ╌╬ム╬づ·╝┉┡╷ ш╾	ויאמֶר ע⊀ץא אֱלהִים לא	18 And then said '웃'(맛)나 the
₹₽₽₽₹₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	מוֹב הֵיוֹת הָאָרָם לְבַדּוֹ אֵעֵשֵׂה	Mighty One, "It is not
YTE'\W'AZO.YV.\LOY	לוֹ עַזֶר כַּנָגִדּוֹ	wonderful exist as the Adawm,
		none at his side. I will make for him a strength in front of him."
~☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆	וִיצֵר עּצִיץ אֱלהִים עוֹד נִיצֵר עוֹד יַ	19 And He formed, \\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
	1.	Mighty One, still, from the
/!!\-\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	מָן הָאֲדָמָה אֶת ְכָּל חַיַּת	ground, at all life of the field
○Y○・イリ・ナ⟩ Y・サーロレサ・ナ艸冊	הַשָּׂבֶה וְאֵת כָּל עוֹף הַשָּׁמַים	and at every bird of the
~ マロンザ・ション・トトリール・ マート・ マート・ マート・ マート・ マート・ マート・ マート・ マート	וַיבֵא אֵל הָאָדָם לְרָאוֹת מַה	loftiness, and He brought <i>them</i>
しいいいしょう Aートポートサイン	יִקְרָא לוֹ וְכל אֲשֶׁר יִקְרָא לוֹ	unto the Adawm, to see what he
$\mathbb{A}_{\mathcal{A}}$		would call <i>them</i> . And all which he called, the Adawm, <i>each</i>
₹₩Ħ.¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸¸	הָאָרָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ	living being, that was its name.
ᡟᠬ᠁ᠰᠲᢙᢢᢢᠰᠲᠵ᠘ᡯ	ב וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל	20 And he called, the Adawm,
Y⊗√Y.₩₩₩₫₽₩.		names of every beast and to the
╬╼╙╬╌┾═┄╱╓╖╲╌┉═┈	הַבְּהַמָּה וּלְעוֹף הַשָּׁמֵים וּלְכל	bird of the loftiness and to all
	חַיַּת הַשָּׁדֶה וּלְאָדָם לֹא מָצָא	living things in the field. And to
Ო <i>Ბ</i> ᲚᲐ ᲐᲙᲚᲐ ᲐᲙᲚᲐ ᲐᲠᲓᲐ ᲐᲠᲓᲐ Ა	עֶזֶר כְּנֶגְדּו	Adawm there was not found a strength in front of him. (metsa)
		21 And He caused to fall,
~~ぱん〉·紫y紫→·く〜→y >@	וַיפֵּל עְאַץאַ אֲלהִים	%Y% → <i>the</i> Mighty One, a deep
\$UU→>Y·M¤}\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	תַרְדַּמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַח	sleep upon the Adawm, and he
Y→tY◎√∞,+ \ \	אַחַת מִצַּלְעָוֹתִיו וַיִּסְגִּר בָּשָּׁר	slept. And He took one of his
╬ ^ゅ ╲┼ ┉ ┼ <i>┄</i> ┦╙┅┄ <i>┦</i> ╚╡╱╜	הַתַּתַבָּה	ribs, ⁴ and He closed the flesh
	** : -	under it. (b'shir takh'ta'nuh)
ᡮ╱╌┈╬╎╱╶╬╎╬╌╷╱╓╾╎┖	וַיבֶן ע-אַץאַ אֱלהִים אֶת	22 And He built, '웃'(웃나 the
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	הַצֵּלָע אֲשֶׁר לָקַח מן הָאָרָם	Mighty One, at the rib which
᠘ᠺ᠂ᠼᠺᢇᡆᠵᠯ᠂ᢜᡕᡢᢆ	לִאִשָּׁה וַיִּבִיאָהָ אֵל הָאַרָם	He took from the Adawm, a wife, and He brought her ⁵ to the
m <del>p</del> b <del>y</del>	- 1211 (\$) 11\$ '= 11 11 A\$\(\frac{1}{2}\)	Adawm.
ᡮݤᠽ᠂᠌ᠬ᠇ᡓ᠘ᡀ	וַיאמֶר הָאָדָם זאת הַפַּעַם	23 And then said the Adawm,
>-Imanom·mano-mo-#	עצם מעצמי ובשר מבשרי	"This strike is bone from my
†     ✓æ     ✓æ     ✓æ     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø     Ø	לְזֹאַת יִקְרָא אָשָׁה כִּי מֵאִישׁ	bones and flesh from my flesh. This <i>one</i> will be called 'female,'
ロングへと思っぱいかっかの中と	לֶקֶחָה זאת	because from 'male' was taken
t}~æ.\\$\m_⊕/		this." (ashih, kee m'aysh laqokheh)
	l	1

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

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

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

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

MT had "תַּבְשָּׁהָּ" in the phrase.

⁶ "P'aym" is literally to be struck or hit. SH has "מַאִישָה" which is more of a contrast between husband and wife.

шыb.гор. УШ. УО <del>тШ</del>	על כֵן יַעַזָב אִישׁ אָת	24 Therefore a male will leave
<u> Фитү.үм</u> У.+Уү.үы <u></u> У.+У	אָבִיו וְאֶת אָמוּ וְדָבַק בְּאִשְׁתוּ	at his father and at his mother,
ݽᢞᠵ ^ᠰ ᡅᢆᡅᢥ᠈ᢞᡃᢞY・Yᢆᡰᡅ᠘ᢆ	והַיה משניהם לבשר אַחָד	and join to his wife. And <i>they</i> will come to be, from <i>the</i> two ¹
±#>.₽щ∪		of them, to flesh, one. (dabaq)
₩¥৴¹\LLY-Y-YYY <mark>}}U</mark>	ביהיו שניהם ערומים כדו	25 And they came to be, the
YtwbY·~~b\f\.~~m\m\q	הַאָּדֶם וְאִשָּׁתוֹ וְלֹא יִתְבּשָׁשוּ	two of them, naked, the
Y∪.\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-		Adawm ² and his wife. And they were not abashed. (ayrumim)
<u> </u>	בראשית ג	In Beginning (Gen.) 3
୰୴୷୵୷୳ୠଵ୕୳୷୷୵୷୷୵ୡ୳	וְהַנָּחָשׁ הָיָה עָרוּם מכּל 🗴	1 And the serpent came to be
Ⴥ┅൞ฃჁჅ <del>๛</del> ๚Ⴥ๎๎Ⴤ๛ <del>๎</del>	בּשָׂרֵה אֲשֶׁר עָשָׂה ע <b>ּאַץ</b>	wise from everything <i>in</i> the
くだいないかして、 、 いったい。 いったい。 いったい。 いったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 しったい。 	אַלהים וַיאמר אַל הָאָשָה אַף	field which made <b>\mathbb{Y}\mathbb{Y}\mathbb{H}</b> the Mighty One. And he said unto
ᄸᇞᄽᆞᆈ⋓ᆞᇰᄽᆞᆇ⊔ᄽᆇ	כִּי אָמַר אֵלהִים לא תאכלוי	the lady "Truly, was it said of
ᠨ᠁ᠰ᠘ᡙᢣᡶᡳ᠘᠂᠁ᢖ	בְּכָּל עֵץ הַגָּן	the Mighty One, 'You do not
९₫₺००		eat from every tree of the
┅┅╭╬┄╲╱┄╬┅╱╬╌ᠪ┉╱┼┤ <mark>┲</mark>	מיבור בעיינים אר בייניים	garden?' " (t'ak'lu m'kal ayts)  2 And she said, the lady, unto
	וַתּאמֶר הָאִשָּה אֶל הַנָּחָשׁ בּ	the serpent "Of <i>the</i> fruit of <i>each</i>
/W}^^.^L\#.aao.>19-m	מִפְּרִי עֵץ הַגָּן נאֹכֵל	tree of the garden we may eat.
ぺ⊔ᄽ・サᠽサ・∾∾サ・╜९҇╾┉ү╚	וּמִפְּרִי הָעֵץ הָזָה אֲשֶׁר	And of <i>the</i> fruit <i>of</i> the tree,
といいませんといるからいに対し切けたする。	בַּתוֹך הַנָּן אָמַר אֱלהים לא	this, ³ which <i>is</i> in <i>the</i> midst <i>of</i> the garden, said the Mighty One
ℽⅅ℩⅄℺ℙ℄℩⅀Ω⅄℩⅄ℴ℠℠℩⅄Ω⋒	תאכלו ממנו ולא תגעו בו פן	'You do not eat from it, and you
°\Y†m†.°\	רְבָּתוּדְ ``	do not touch it, or else you
	·	die.' " (tagai'u bu, payn ta'metun)
\\rangle\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וַיאמֶר הַנָּחָשׁ אֶל הָאִשָּה 🗖	4 And <i>then</i> said the serpent unto the lady "No death will
ᡟᠬᠰ᠄ᡟᠬᠰ	לא מות הְמָתוּן	you die. (la-moot ta'metun)
ᆠ╙╌╲┼╱╟┖┸╌┸┸	כִּי ידֵעַ אֱלֹהִים כִּי בְּיוֹם	5 For He knows, the Mighty
Y [^] ~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	אָכָלְכֶם מִמֶּנוּ וְנִפְּקְחוּ עֵינִיכֶם	One. For in <i>the</i> day you eat ⁴
<b><u> </u></b>	יִבְּיִיתֶם כַּאלהִים ידְעֵי מוֹב וְהִייתֵם כַּאלהִים ידְעֵי מוֹב	from it, and opened will be your eyes, and you will be like <i>the</i>
ᢒᠻᡟ᠂ᡁ᠙ᡐᢒᠴᢇ᠂ᄴᅩᅷᠰ᠘ᠺ	·	Mighty One, knowing right and
	וָרְע	wrong." (ayinaykam)
ℳ℮℀・℡℀ℿℎÅ℄℄ℿ℄⅋℩ℸℿ℩ <del>ℴ</del>	וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ	6 And she saw, the lady, for it
$\nearrow$ Y\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	לֿמַאַכָּל וְכִי תַאַוָה הוּא	was wonderful, the tree, to eat from, and because it was
$\sim$	לָעֵינֵים וְנַחִמָּד הָעֵץ לְהַשָּׁכִּיל	pleasing to <i>the</i> eyes, and
₹₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	ותקח מפריו ותאכל ותתן גם	desirable, the tree, to make
	<u>  -   -   -   -   -   -   -   -   -   -</u>	

¹ SH and LXX - "אב" Consistent with vs. 25. MT only has "and they will become one flesh."

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

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

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

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

*LUととしてのことをは、これをしまります。 ・プログランととしています。 ・プログランととしています。 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは、 ・プログランとは	רְאִשָּׁה אָמָּה וַיּאׁכְלוּ	wise. And she took from its fruit and she ate, and gave also to the male with her, and they ate. (la-ashih ah'meh wa-y'ak'lu)
→プンの・光/目→→+1/回してがしている。 ・プラ・アのログンのである。 ・プラ・アク・アク・アク・アク・アン・チング・アクト・アン・アン・アン・アン・アン・アン・アン・アン・アン・アン・アン・アン・アン・	וַ וַתּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ עַרָמִים הֵם וַיִּתְפְּרוּ עֲלֵי תְאֵנָה וַיִּעֲשׁוּ לָהֶם חֲגרוֹת	And they were opened, their eyes, the two of them, and they knew they were naked. And they sewed leaves ² of fig and they made for themselves aprons. (la'haym kheg'root)
#Y#J·UY→·T>V·YOMUJY  mYMU·LUUU#TM·MJK  mT>/#·>UIIITJY·MY  MT>/#Y  MT>/#V  MT>/#V  MT>/#V  MT>/#V  MT>/#V  MT>/#V  MT>/#V  MT>/#V  MT  MT  MT  MT  MT  MT  MT  MT  MT  M	ן יַיִּשְׁמְעוּ אֶת קוֹל ע <b>ץץץ</b> אֱלֹהִים מִתְהַלֵּךְ בַּנָּן לרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי ע <b>ץץץ</b> אֱלֹהִים בּתוֹךְ עֵץ הַנָּן	And they heard at <i>the</i> voice <i>of</i> YYY: Ithe Mighty One, from walking in <i>the</i> garden, of <i>the</i> wind <i>in</i> the day. And they hid, the Adawm ³ and his wife, from the face of YYY: Ithe Mighty One, in <i>the</i> midst <i>of the</i> trees of the garden. (b'took ayts ha-gan)
図 11~中で入・孔がお・入つがりく 入つ・野人中(そ・111人(その・アン) 人(う)野	מַ וַיִּקְרָא ע <b>ּץיץ אֱ</b> להִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה	And He called, '\'Y\'\' the  Mighty One, unto the Adawm and said to him "Where are you?"  (wa-y'ah-mer lu ai'kah)
MALAWB·女t・中ンラ コそのサイ・ロピッ・エクトで入りまり。 りでごそ・女グヨト・エク目らん	וַיאמֶר אֶת קוֹלְךּ שָׁמַעְתִּי בַּנָּן וָאִירָא כִּי עֵרוּם אָנֹכִי וָאֵחָבַא	10 And he said "Your voice I heard in <i>the</i> garden, and I was afraid, because naked am I, and I hid." (ayroom anuki)
MANA SATA ATA ATA ATA ATA ATA ATA ATA ATA A	יא וַיאמֶר מִי הִגִּיד לְךְּ כִּי ערוּם אָתָּה הֲמִן הָעֵץ אֲשֶׁר צִוּיתִיךְ לְבִלְתִּי אֱכָל מְמֶנּוּ אָכָלְתָּ	And he said "Who told you that <i>you are</i> naked? From the tree which I commanded you, 'you do not eat from it,' <i>did</i> you eat?" (l'bayl'ti akal m'menu akalta)
ATAがいろうくがよる自と、新人目が入りをいる。まれた。それが、そうような、あくらくが、お人・なんが、フィ・くく・かん・のくと人言つ	וֹיאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר בּתַתָּה עִפָּדִי הִיא נָתְנָה לִּי מִן הָעֵץ וָאכֵל	And he said, the Adawm, "The wife which you gave <i>to be</i> with me, she ⁵ gave to me from the tree, and <i>I</i> ate." (aym'di)
THAMBIELESTERS APRICESTERS APR	וֹיאמֶר ע <b>יץיץ</b> אֱלהִים לָאִשָּׁה מַה זֹאת עָשִׁית וַתּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל	And He said, \( \frac{\mathbb{R}}{\mathbb{R}} \) the Mighty One, unto the lady, "What is this you have done?" And she said, the lady, "The serpent deceived me, and I ate."

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

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

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

		1
日本人である。小説と歌・小と歌・人と野りまた。 全である。「までいる」では、「までいる」である。 大田・野ら野ら野ら野らから到している。「まっぱっ十くましま」である。 日本・野らりである。「まっぱっ十くましま」である。 日本・大田・野らのでは、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」では、「はいいい」ではいいいい」では、「はいいいい」では、「はいいい」では、「はいいい」ではいいいい」では、「はいいい」ではいいいいっしい。」はいいいいいは、「はいいいい」では、「はいいい」ではいいいい」では、「はいいいい」では、「はいいい」では、「はいいい」では、「はいいい」ではいいいい」では、「はいいい」ではいいいい」では、「はいいい」ではいいいいいは、「はいいい」では、「はいいい」ではいいいいいは、「はいいい」ではいいいいいは、「はいいいい」では、「はいいい」では、「はいいい」では、「はいいいい」ではいいいいは、「はいいいいはいいいはいいいはいいいは、「はいいいはいいはいいはいいはいいはいいはいいはいいはいいはいいはいいはいいはい	וַיָּאמֶר → <b>۲۲% אֱ</b> להִים אֶל בַּנְּחָשׁ כִּי עָשִּׁיתָ זֹאת אָרוּר אַתְּה מִכָּל הַבְּהֵמָה וּמִכּל חַיַּת נְחוּנְדְּ תֵלֵךְ וְעָפָּר הַשְּּדֶה עַל כָּל יְמֵי חַיֶּיךְ תֹאכַל	And He said, '\(\frac{\mathbb{R}}{\mathbb{R}}\)\tag{the} Mighty One, unto the serpent, "Because you have done this, cursed are you from every beast and from all living things of the field. Upon your belly you will go, and dust you eat, all the days of your life. (a'roor atah)
して、よい、まくでは、より、までして、より、 まって、 まくでは、よりによいない。 あって、 まって、 まって、 まって、 かく	יה וְאֵיכָה אָשִׁית בֵּינְדְּ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲדְּ וּבֵין זַרְעָה הוא יְשׁוּפְדְּ ראש וְאַתָּה תְשׁוּפֶנוּ עָקֵב תִשׁוּפָנוּ עָקֵב	And hostility I will place between you and between the lady, and between your seed and between her seed. He will strike at your head. And you will strike our heel."  16 And to the lady He said
A Mand	וּ וְאֶל הָאִשָּׁה אָמֵר הַרְבָּה וְהַרִיוֹנֵךְ אַרְבָּח עִצְבוֹנֵךְ בְּעִצָּבוֹן תִּלְדִי בָנִים וְאָל תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל אִישֵׁךְ	"The greatness I will increase of your labour and your pregnancy. In toil ³ you will birth sons. And to your husband will be your desire. And he will rule over you." (wa-hua y'meshil)
17人中を・入くで、到入日を・入りを・到しまりを・プ・プ・プ・入りま・エン・大りを・インの・ととしまい、そくがので、それ、これをいいないをある。またい、またしま、「しんとない、一人のことが、お入りをいい、一人のファギ・到しくりに、「人」の、これ、「人」の「人」を「人」の「人」を「人」の「人」を「人」の「人」を「人」を「人」の「人」を「人」を「人」を「人」を「人」を「人」を「人」を「人」を「人」と「人」を「人」を「人」を「人」を「人」を「人」を「人」を「人」を「人」を「人」を	וּלְאָדָם אָמַר כִּי שָׁמַעְהָּ לְקוֹל אִשְׁתֶּךְ וַתּאַכַל מִן הָעֵץ אֲשֶׁר צִוִּיתִיךְ לֵאמר לֹא תאַכַל מִמֶּנוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךְ בְּעִצָּבוֹן תֹאכֵלֶנָה יָמֵי חַיֶּיךְ	"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)
┲┦┉╱┼╱⋒┸┟┺┧┲┟╚┯╀╒╫ ╬┺╓╬┄╚┸╚╾╀┡╌╀╲⋒┡ ┸	וְאָכַלְתָּ אֶת עֵשֶׁב הַשְּׁבֶּה וְאָכַלְתָּ אֶת עֵשֶּׁב הַשְּׂבֶה	18 And thorn ⁴ and thistle will rise for you, and you will eat at herbage <i>of</i> the field.
UD>t·UUUU+√UU\ VEWYUU+→OF·UUYUU!-→OF AAAAWA:MA·WA·WAT!	ים בְּזַעַת אפּיך תאכל לֶחֶם עַד שוּבְךּ אֶל הָאֲדָמָה כִּי מִמֶּנוּ לָקּחְתָּ כִּי עָפָר אַתָּה	In your sweat off your nose you eat bread, until you return to the ground. For from it you

¹ MT - "הְּחִבְּּרְ"." 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.

⁴ Plural would be "qotsim."

² 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.

³ Same word used for working hard in vs. 17. Not used for "pain." Indeed there are pregnancy/birth pangs. We used SH " 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.

<b>世代・の一分・大・光・イン・の一の</b>	וְאֶל עָפָרְד תִּשׁוּב	were taken. For dust you are,
மாபர்	. ,,,,,	and to your dust ¹ you return."  (b'z'ayt apika t'akal lakhem)
┉ ₩₽₽₽₽	ביתרא האדת ושת אושמו	20 And he called, the Adawm,
	וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתוֹ	the name of his wife "Khuah,"
╬┼┯╬┄╱┍╬╌┯⋓╌╬ <del>╵</del> ┷┄	חַנָּה כִּי הִיא הָיְתָה אֵם כּל חָי	because she came to be the
≻≖⋅୰୴⋅୷ୄ୰		mother of all life. ² (am kal
49. /\ , 19. 49		khey)
M-ROPING - NO -	וַיִּעַשׁ עּאַאַ אָלהִים אַלאָים עּאַאַ אָלהִים	21 And He made, \(\mathbb{Y}\mathbb{Y}\mathbb{Y}\mathbb{\rightarrow}\) the Mighty One, for Adawm and
glo-tly-tm-b/li-waph/	לְאָדָם וּלְאִשְׁתוֹ כָּתְנוֹת עוֹר	his wife, coats of skin, and He
mu>lo√>Y	וַיּלְבִּישֵׁם	clothed them. ³ (katanoot ai'oor)
ℳℸ℁℩Å℩℀℩℁⅄Å℩℄ ℳℽ℈℄	וַיֹאמֶר ע־אַץאַ אַלהִים הָן	22 And He said, '왓' 나he
┸╨╱╫╌╬┸┸	הָאָדָם הָיָה כִּאַחַד מִמֵּנוּ	Mighty One, "Behold, the
¥t@Y∙@¶Y∙шY⊗∙t@±√∙Y°,мм	לָדַעַת מוֹב וַרָע וִעַתָּה פֵּן לַדַעַת מוֹב וַרָע וִעַתָּה פֵּן	Adawm has come to be like one
we-m-n-n-n-n-n-n-n-n-n-n-n-n-n-n-n-n-n-n-		of us, to knowledge of right and wrong. And now, lest he send
>HHY.VU>Y.m>I>HHX.on@m	יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ	forth his hand and take also
mUY@	הַחַיִּים וְאָּכַל וָחַי לְעוֹלָם	from the tree of the lives and
		eat, and live forever"4
┈┉┪┪┪┪┪┪┪┪┪┪┪ <del>╚</del> ┈┪┪┪	וַיְשַׁלְּחֵהוּ עּאַץיּאַ אֱלֹהִים 🗅	23 And He sent him <i>out</i> ,
ᡮ╱᠂┲╚═╱᠂╏┺═╌╏ <b>╚</b> ┉	מַגַּן עֵדֶן לַעֵבד אָת הָאַרָמָה	북가와나 the Mighty One, from
$MUM \cdot \overline{H} \rightarrow V \cdot \overline{A} U \rightarrow \cdot \overline{A} W \rightarrow \overline{A}$	אַשֶר לָקַח מִשָּׁם	the garden Aidan, to serve at the ground which he was taken
	T - F < V =	from there.
ᄴᠲᠫᢢ⋅ᡰᠫ᠂ᡣ᠘ᡛᠵᠡ ᢍᠲ	וַיִּנְרֶשׁ אֶת הָאָדָם וַיִּשְׁכֵּן	23 And He drove out at the
чт⊙. чГО — «ПП» . — ч . ч . ч . ч . ч . ч . ч . ч . ч .	מָקֶדֶם לְגַּן עֵדֶן אֶת הַכְּרוּבִים	Adawm. And he dwelled from
ロのまたのまく・t~t~t~m~com~t~	,	east of <i>the</i> garden Aidan. At the
₩Ŷ±·tờ·ŶmШV·t⋓─≡tm¾	וְאֵת לַהַט הַחֶרֶב הַמִּתְהַכֶּּכֶת	covering messengers ⁵ and at the flaming sword which spun to
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	לִשְׁמֹר אָת הֶּרֶךְ עֵץ הַחַיִּים	guard at the way to the tree of
M>>=		lives. (l'sh'mer at darak ayts)
<mark>≖ †≻⊔പ%</mark> ഥ	בראשית ד	In Beginning (Gen.) 4
(v 1() \ () \ ()	immic	1 And the Adawm knew at
blantp.oahnapht	וְהָאָרָם יָרַע אֶת חַנָּה אָשְׁתּוֹ 🏅	Khuah his wife, and she <i>became</i>
\$\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וַתַּהַר וַתֵּלֶד אֶת כַין וַתֹּאמֶר	pregnant, and she birthed at
tb·шыb·ыtы^⊕.пви.те	קניתי אִישׁ אֶת ע־אַץאַ	Qoyin. And she said "I have
<u></u>		gained ⁶ a male at \forall YY\forall \rightarrow ." (aysh at YaHUAH)
ᡮᡒᡳᢇᢍᡒᡳᡰᡒᡳᡶᡆᠬᠬᢇᢀᡷᡰᡗ᠌ᢆ	וַתּכֵּף לָלֵדֵת אֵת אָחִיו אֵת	2 And she increased, <i>and</i> she
	o the older to G	birthed at his brother, at

י We felt "your dust" was better than MT "dust" (עָּפֶּר). The word for nose "ap" has often been overlooked in literal translation. ² Clearly, if "Khuah" is the mother of all life, then there was no "seed" or people other than the first Adawm and his wife. No "evil" lineage apart from them. ³ SH more consistent with spelling using the yood whereas MT placed khireq under the bayt without the yood (מֵילְבֶּשֶׁם). ⁴ We used SH. MT had "ayulam" without the oo-ah (waw - לְּעֵלֶם). ⁵ SH used proper spelling with the oo-ah. MT - הַּכְּרֶבִים. ⁶ This word is mostly used in the sense of buying or purchasing something. "Qoyin" is a play on "qoniti."

	,	
▝ዏ∾ጜ፞፞፞፞፞ዺኯጜኯኯኯጜዾጜ፞ዀ	וַיְהִי הֶבֶּל רעֵה צאו וְקַיון	Haybayl. And he became,
ç ₹₩₽₽√₽₽₽₽₹₽₽₽₽	הַבֶּל	Haybayl, a watcher of sheep.
	אָדָמָה אֲדָמָה	And Qoyin came to be a servant of ground. (ai'bayd ada'meh)
	ר בבר דיה עבר	of ground. (ai'bayd ada'meh)
╱╚╾╎╴┉┑┉┑ ┡	ג וַיְהִי מִּקֵץ יָמִים וַיָּבֵא קַין	3 And he came after some days,
#m=\%-\%-\%-\~*-\	מַפְּרִי הָאֲדָמָה מִנְחָה לַע־אַץאַ	and he brought, Qoyin, from his
**************************************		fruit of the ground, an offering
1>\(\frac{\pi}{\pi}\)		to 붓 Y붓>. (men'kheh)
ݤィ╬・╨┏╌╱╲┪╬┧	וְהֵבֶל הַבִּיא גַם הוּא	4 And Haybayl brought also.
ᢣᢡᢣᡅᠨ᠁ᠰᡳᢥᢣ᠁ᡰᡳᠻᢆ᠍ᡙᢆᢆ		He, from his firstlings of his
᠘ᠵᢆᠰᡳᡙᢇᡒ᠂ᢜ᠘ᢢ᠂ᢜ᠘ᢢᢇ᠁ᠵ	מַבְּכרוֹת צאנוֹ וּמֵחֵלְבֵיהֵן	sheep, and from <i>the</i> fatlings.
Ytms	1 . 1	And He looked, \\\Y\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
11111 1000	על הֶבֶל וְאֶל אֶל הֶבֶל וְאֶל צְל יייייי	Haybayl and unto his offering.
	ַרִישַׁע	
	בַּנְרָחָתוּ	
│ buvt#onvapara	וְאֶל קַין וְאֶל מִנְחָתוֹ לֹא	5 And unto Qoyin and unto his
┰╱┉╌╲┦╼┦⋅╝╨ᠵ┧╌╬═╖	שָׁעָה וַיִּחַר לְקִין מְאֹד וַיִּפְּלוּ	offering, He did not look. And
Y - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -	ַּדָּיָּדְ יִּדְּיָּרְ יִּיִּיּ בּניו	he <i>became</i> angry, Qoyin, very much. And he fell ² in his face.
¹\¬-√\\-\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ָּיִּ וַיּאמֶר ע יץיץ אֶל קֵין לָמָּה	6 And He said, ∜Y%→, unto
_		Qoyin, "Why <i>are you</i> angry?
YU〜ヘー\\#mUY・UUU・\\mathred{#\mathred{m.\\mathred{#}\mu\'	לָךְ וְלָמָה נָפְלוּ פָנֶיךְ	And why <i>are</i> you fallen <i>in</i> your
U)√°\~	קרָה	face? (wa-la'meh n'p'lu paynika)
オシ୰୰୰୷୳୴ଌ୴୲୷୰୳୰	הַלוֹא אָם תֵּיטִיב שָּׂאֵת וְאָם הַ	7 No. If you do right, there is
⊞t⇔√⋅╚≻⋒≻\↑⋅\₽\√⋅₩\₽\	לא מִיטִיב לַפַּתַח חַטָּאת רבֵץ	acceptance. And if you do not
┸⊗╱┼╻╚┰╻╲┼╱╱┍╣┪	וְאֵלֵיך חִשׁוּקָתוֹ וְאַחָּה תִּמְשָׁל	do right, at your door is
Y10.77774477	\\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\	transgression crouching. And over you is his desire. And you,
IE-0ШМ1·х1 <i>D</i> -1	בו	you can rule him. (t'meshil bu)
//m24 / \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	, ,	8 And he said, Qoyin, unto
/ロ╬·/〉· ヘ ト ― - 49 19 11 11 /2 × - 1	וַיאמֶר קֵין אֶל הֶבֶל אָחִיוּ ַ	Haybayl his brother, "Let us go
┍ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═ ═	וַלֶּכָה הַשָּׁדֶה וַיְהִי בִּהְיוֹתָם	to the field." ⁴ And it came to be,
°√≻┪╸┈┈╾≻Ү┄╬┲╙╓╸┈┼४≻╬╓	בַּשָּׂבָה וַיָּקָם קֵין אֵל הַבֵּל	that they came to be in the field.
	אַחיוֹ וַיַּהַרְגָהוּ	And he rose up, Qoyin, upon
	```` <del>`</del>	Haybayl his brother, and he
. // ,0,,,0, ,5 /,	10 10 10 10 10 1 10 10 10 10 10 10 10 10	killed him. (wa-y'har'gahu)
~~~· くろ・およおと・むかして 図	וַיאמֶר עאיציאי אֶלְ קַין אֵי 🖺	2 And He said, ∜Y∜→, unto Qoyin, "Where ⁵ is Haybayl
るるでして、全日で、これで、これで、これで、これで、これで、これで、これで、これで、これで、これ	אָחִיף וַיֹּאמֶר לֹא יָדַעְתִּי	your brother?" And he said,
~\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	הֶבֶּל	Qoyin, "I do not know. The
<b>→</b> U ¹ />		guardian of my brother, am I?"
	•	,

¹ "Head (rawsh) watches (ayin) and stands (hay) - "Watcher/Shepherd." "Haybayl" means like the wind, vanity. Perhaps this name was attributed after his death. SH had "rai'ee" (רְעָה) which is plural form. We felt the singular was better, in line with LXX.

was attributed after his death. SH had false (הַבֶּין) which is plural form, we left the singular was better, in line with LAX.

These words mean that his face literally fell. This is how it is described when someone is sad. Their face goes down.

SH did not have the first yood in the spelling (הַבְּיבֹי, which to us was not consistent.

"Let us go to the field" is in SH and LXX. JPS states likewise in footnote "Ancient versions, including the Targum" (JPS, 7).

SH had "אָיה" for "where." We thought MT was more consistent with "where" used in B'rasheet (Gen.) 3:9.

	הַשֹּמֵר אָחִי אָנכִי	
୰୳୶୕୳୷୴୕୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷	וַיֹּאמֶר מֶה עָשִּׁיתָ קוֹל דָם	10 And He said, "What have
$\neg U \rightarrow U $	אָחיף צעֵל אַלַי מִן הָאַדְמָה	you done? The voice of the
፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟	7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	blood <i>of</i> your brother cries ¹ unto Me from the ground.
	122 TOUR TOUR TOUR (2)	11 And now, cursed <i>are</i> you
1. 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 - 1911 -	וְעַתָּה אָרוּר אָתָּה מִן	from the ground which opens at
ᡮ╱╌╬┼╲╱═╬ш╱╌╬┈┰┲╱╬	הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת פִּיהָ	her mouth to take at <i>the</i> blood
╙┝┸═╱╌┉┲╌┼╱╌┼╨╼┤╌╬┝┚═	לַקַחַת אֶת דָם אָחִיךּ מִיָּדֶךּ	of your brother from your
₩ <del>_</del>		hand." (ashir paytsatah at payha)
℀ℼℸ⅀ℋ℩ℎ⅀℩ℸℿⅆ℩℠ℿ	בי תַעֲבד אֶת הָאֲדָמָה לֹא 🔼	12 When you serve at the
ℴ℆ℍ୰ [ୣ] ୴ <del>୷</del> ⋓୕୕ଽଽ୕୵ଵୡ୵୳ୄ୵୰	תוֹסֶף תֵּת כּחָה לָךְ נָע וָנָר	ground, it will not increase to
ѡӡѷҧҧҧҧҕ	בָּאָרֶץ יִי יְיִ בְּאַרֶץ	give her strength to you. A wanderer and trembling ² you
	תהיה יייי	will come to be in the land."
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	יג וַיאמֶר קַין אָל ע־אַץאַ	13 And he said, Qoyin, unto
7 - 1 - 2 - 2 - 2 - 2 - 2 - 2 - 2 - 2 - 2		맛맛나, "Great is my
рш лм. > 10.0 гв	נָדוֹל עֲוֹנִי מִנְּשֹא	crookedness which I bear. ³
┉╻┪┪┪┪┪┪┪┪┪┪ <del>╒</del>	יד הן גַרַשָּׁתָּ אֹתִי היוֹם מֵעַל	14 Behold, you have driven me
\$muby\$.>1900m	פָנִי הָאֲדָמָה וּמִפָּנֵיךּ אֶסָתִיר	this day from upon the face of
╱ [™]	וְהָיִיתִי נָע וָנָד בָּאָרֶץ וְהָיָה	the ground, and from Your face
ルップ・マーカー (APM・大学・ロット・ロット・ロット・ロット)	יָרָ, יִּי דָּבְּ דָּדָּי דְּיָּהֶעְנֵי כָל מצַאָי יַהַרְגֵנִי	I will be hidden. ⁴ And I have come to be a wanderer and
ラップ 100mm 1 mm 1 mm 1 mm 1 mm 1 mm 1 mm 1	ے داخن _ ارا ا ^ا تند	trembling in <i>the</i> land. And it
> 15/11 >- 10/00/m		will come to be, all <i>who</i> find me
		will kill me."
ᠨᠬ᠘ᡢᡧ᠘ᡢᠰᡒᡘᡱᢣᢇ᠂ᠺᠬ᠙ᡪ᠁ᢓ	וַיּאמֶר לוֹ ע <b>ּאַץ ּלְ</b> כֵן כָּל	15 And He said to him,
ุ ────────────────────────────────────	<u> </u>	뿟Y뿟ᅩ, "Truly, all that kill
ᡮᠯ᠘ᡊᡴᠯ᠘ᢢ᠘ᡮ᠘ᢋ	הבג קון שִבְעָתִים יֻקָּם וַיָּשֶּׂם	Qoyin, seven times he will be
$Y$ $\sim$	עלוא לַקַין אות לָבַלְתִּי · · · · · · · · · · · · · · · · · · ·	avenged, and he placed,
		맞았다, upon Qoyin a sign, so as to not kill him, all finding
	הַכּוֹת אתוֹ כָּל מצְאוֹ	him."
>- ⁹ \-\/m. ⁹ \-\/m.\/Y	וֹ וַיִּצֵא קַין מִלְּפְנֵי ע⊀איא	16 And he went, Qoyin, from
<b>┲√·∞⟨१⟩</b> ∕□·□□□≻1√-╬Ү╬≻1	וַיִּשֶּׁב בְּאֶבֶץ נָד קִדְמַת עֵבֶן	the face of '봤'(봤), and he
\u000000000000000000000000000000000000		dwelled in the land of Nud, ⁵
	_	east of Aidan. (wa'y'tsa Qoyin)
Ytub·tb·1>-1>-0	וַיֵּרַע קַין אֶת אִשְׁתוֹ וַתַּהַר	17 And he knew, Qoyin, at his
ᡔᠨ╬ᠵ᠘᠙╚᠘ᠸ᠘ᡶᡳ᠘ᢓ	<u>וֹתֵלֵד אָת חַנוֹך וַיִהִי בּנָה עִיר </u>	wife. And she became pregnant
		and she birthed at Khenuk. And

¹ SH had singular forms of "blood" and "cry," whereas MT had plural forms. Singular form seems more consistent with LXX.

² LXX reads "tremon" for "trembling," which is the essence of shaking one's head in fear or pity of someone in Aibreet (Hebrew) "nud" (בֶּר). "Her strength," the "ground" and strength are feminine terms.

³ Literally "from bearing" or to "lift up" (men'sha).

⁴ SH had this spelled more appropriately as "asatir" (אֶפָּקִיר).

⁵ The word is the same as in vs. 13 - בָּר . Our opinion is that this land was probably called "Nud" (commonly "Nod") because Qoyin was a fearful trembling in that land where he laid his roots.

MUN-4P/J-M-M-M-1P/2/M-M-M-M-M-M-M-M-M-M-M-M-M-M-M-M-M-M-M	וַיִּקְרָא אֶת שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ	he became a builder of a city. And he called at the name of the city like the name of his son, Khenuk.
【【】 ACA PA・PH、AE・APA・APA・APA・APA・APA・APA・APA・APA・AP・AP・A	יַּיּנְלֵּדְ לַחֲנוֹךְ אֶת עִירָד וְעִירָד יָלַד אֶת מְחיִיאֵל וּמְחיִיאֵל יָלַד אֶת מְתוּשָּׁאֵל וּמְתוּשָּׁאֵל יָלַד אֶת לָמֶךְ	And then brought forth Khenuk at Ayrad. And Ayrad brought forth at Mekhi'y'Al. And Mekhi'y'Al brought forth at Metush'Al. And Metush'Al brought forth at Lamek.
>tuvmy.py.pwm.thy ymew.tmp, the complex ymw.thr, representations	ים וַיִּפְּח לוֹ לֶמֶךְ שְׁמֵי נָשִׁים הָאַחַת עָרָה וְשֵׁם הַשֵּׁנִית שֵׁם צִלָּה	19 And he took to himself, Lamek, two wives. <i>The</i> name <i>of</i> the first, Aidah. And <i>the</i> name <i>of</i> the second, Tsalah.
Atoe・Opが、AtoroposityA まれが、Aore・From・Akpl そーゲが	וַתֵּלֶּד עָדָה אֶת יָבָל הוּא אֲבִי ישֵׁב אֹהֶל וּמִקְנָה הָיָה	20 And she birthed, Aidah, at Y'bayl. He became a father <i>of</i> those dwelling in a tent and <i>have</i> livestock. ³ (y'shib ahayl)
MANATE ATTENTION TO ATTENT	רא וְשֵׁם אָחִיו יוּבֶל הוּא הָיָה כָּל תּפֵשׁ כִּנּוֹר וְעוּגָב אֲבִי	21 And <i>the</i> name of his brother was Yubayl. He became a father <i>of</i> all <i>who</i> hold <i>the</i> kanur and organ. (kal tapaysh kanur)
Manner Land Land Garage And Andrew An	כב וְצִלָּה גַם הִיא יִלְדָה אֶת תּוּבַלקִין למֵשׁ כָּל חֹבֵשׁ נְחֹשֶׁת וּבַרְזֶל וַאֲחוֹת תּוּבַלקִין נַעֲמָה	22 And Tsalah also, she birthed at TubalQoyin, a forger of all metalwork ⁵ in brass and iron. And <i>the</i> sister of TubalQoyin was N'ai'meh.
「子」なくで、つくないこれが、また、「日間・アンは、「人人をで、つくま・なくない。」をは、アンは、アンは、アンは、アンは、アンは、アンは、アンは、アン・フィン・フィン・フィン・フィン・フィン・フィン・フィン・フィン・フィン・フィ	כג וַיּאמֶר לֶמֶךְ לַנָשָׁיו עָרָה וְצִלָּה שְׁמַעַן קוֹלִי נְשֵׁי לֶמֶךְ הַאָּזִינָּה אָמְרָתִי כִּי אִישׁ הָרַגְתִּי לְפָּצְעִי וְיֶלֶד לְחַבֻּרָתִי	23 And he said, Lamek, to his wives Aidah and Tsalah, "Listen to my voice, wives of Lamek. Give ear ⁶ to my speech. Because a male I killed to my wound, a youth to my hurt.

¹ SH has usage of "at" (†>).

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

³ 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.

⁴ 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.

⁵ "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 by instead of by the instead of by the instead of by the used SH over MT, because it was more accurate using the yood in the young in the state of by the instead of by the instead of by the instead of by the instead of by the used SH over MT, because it was more accurate using the young in the young in the state of by the instead of

₩₽ŊſŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢŢ	בד כי שבעתים יקם קין	24 For seven times vengeance
	וְלֶבֶּהְ שִׁבְעִים וְשִׁבְעָה	is to Qoyin, and to Lamek seventy and seven."
tb∕·₽1@·₩₽b/·@₽٦1 <del>}</del> ₩	וַיִּדַע אָדָם עוֹד אֶת אִשְׁתוֹ	25 And he knew, Adam, again,
· · · · · · · · · · · · · · · · · · ·		at his wife. And she birthed a
t > ト ト カ ー ナ ナ ト ペ ロ・	בֵּן וַתִּיקְרָא אֶת שְׁמוֹ	son. And she called ¹ at his name
~~ぱ∪♪·→∪·tш·→⋓·tш·Y灬ш	וַתַּבֶּר	Shit, "For to me, Alahym gave
୵୴୰୵୴ୣୄଽ୵୷୳ୄୄ୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷	כִּי שָׁת לִי אֱלֹהִים זֶרַע	seed, after, in place of Haybayl,
<b>፟</b> ፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟	שָׁת	because <i>he</i> killed him, Qoyin.
	אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קַיִן	
ヘロ・ーーインートシィ╬・w┏・キ┅ヘス  ムᡯ	וּלְשֵׁת גַּם הוּא יֻלַּד בֵּן	25 And to Shit also, he brought
-2 · LUY · $-2$ · LUM · LUM · $-2$ · LUM		forth a son. And he called at his
ᢞᡗᢋᢇ᠁ᠬᠬᢇ᠘ᡧ᠘᠇᠘ᠮ	וַיִּקרָא אָת שָׁמוֹ אֵנוֹשׁ אָז	name Anush. Then he began ² to call in <i>the</i> Name of $\frac{1}{2}$
	הַחַל לִקרא בַּשֶׁם עַאַץ	can in the Name of X1X.
101 L S	"; <u> </u> ; - T	I D : (C ) 5
<mark>뿎 +≻ഥᠬᠬ</mark> ᠣ	בראשית ה	In Beginning (Gen.) 5
ℼℸ⅀℩℄ℸℴℴ℀ <del>℁</del> ℄⅀	זה סַפֶּר תּוֹלְדתׁ אָדָם בּיוֹם 🛚 🔀	1 This is the scroll of the
[™]	בַּרא אָלהים אָדָם בִּדְמוּת	generations of Adawm, in the day when created the Mighty
₹₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	אַלהִים עַשָּה אתו	One, Adawm, in <i>the</i> likeness <i>of</i>
		the Mighty One made He him.
╙┩┅┸╌┈╱┩┅╬┅╾╏╌╢┸	זָכָר וּנְקַבָה בְּרָאָם וַיְבָרֶךְ	2 Male and female <i>He</i> created
ммш·tb·bα->1·мtb		them. And he favoured them
๛๖๙๒๕·๛ฯ≻๒·๛ฃ๖		and He called at their name
	אתָם וַיּקְרָא אֶת שְמָם אָדָם	Adawm, in <i>the</i> day <i>of</i> their creation. (at sh'mem Adawm)
	בְּיוֹם הָבָּרְאָם	-
┉┸┸┸┸┸┸ <del>╻</del>	ג וַיִחִי אָדָם שְׁלשׁיִם וּמְאַת	3 And then came to be Adawm,
ϒϯϒ <u>ϻͺϼϙͺϧͺͺϒϧϯϧͺϻͺ</u>	שָׁנָה וַיּוֹלֵד בִּדִמוּתוֹ כִּצַלְמוֹ	three hundred years <i>old</i> . And he brought forth ³ <i>a child</i> in his
Ymu·tb·ba→J·Ymva√w	אָת שָׁמוֹ שֵׁת	likeness, like his image. And he
tш	וַיקראַ ניקראַ	called at his name Shit.
₩₽₽₩₽₹₽₩₽₽₽₩₽₽	ַוִיהְיוּ יְמֵי אָדָם אַחֲרֵי בּוִיהְיוּ יְמֵי אָדָם אַחֲרֵי	4 And then he came to be, <i>the</i>
tm·+>.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\	הוֹלִידוֹ אֶת שֵׁת שְׁמִנֶּה מֵאוֹת	days of Adawm, after he brought forth at Shit, eight

¹ SH had yood correctly in "לְּשִׁבּילְץ" 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 "לְּשִׁבּילִ", which would be "Sheet" if yood is present.

² 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 'ችንችン and called upon "epikalesthai" (Greek) on the Name. It is not that people had not prayed to ችንት or called upon His Name until that time.

³ SH has "וֹיִלְיִר" in place of "וְיִּלְּדֶר" 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."

⁴ Might seem weird to pronounce this but "shin + tau = Shi-t," meaning "to appoint" or to "place" something.

┲╲┧≻┧╌╬ _┙ ┸╗╌┼┧ݤ╲ [┉] ╬ _┙ [╱] ┉⊓	שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת	hundred years. And he brought
†Y‱Y.m.√° <u>\</u> □		forth sons and daughters.
┉╬┙┸╬┪	וַיִּהְיוּ כָּל יְמֵי אָדָם אֲשֶׁר 🗖	5 And then he came to be, all
#\uu·ty\/m·@uut·>Im·9\u\/	חי תשע מאות שנה ושלשים	the days of Adawm that he had
+~~\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ַ יַּיְבּמֹת יָיָבּמֹת יָיָבּמֹת יָיָבּמֹת יִיּ	life, nine hundred years and thirty years. And he died.
$m \rightarrow \ullet$	וֹ וַיִּחִי שֵׁת חָמֵשׁ שָׁנִים וּמָאַת	6 And he lived, Shit, five
$\mu^{\prime}$	שָׁנָה וַיּוֹלֶד אָת אַנוֹשׁ	hundred years old. And he
		brought forth at Anush. (man)  7 And he lived, Shit, after he
$Y \rightarrow V Y + V = V + V + V + V + V + V + V + V + V$	וַיְחִי שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת	brought forth at Anush, seven
~~\^\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	אָנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמְנָה מֵאוֹת	years, and eight hundred years.
то\т. жут. +λ>, w. жу wтл,	שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת	And he brought forth sons and
+\f\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		daughters. (baynim uah baynut)
ᡮᡅ᠂ᢇᢍᢇ᠂ᢆᡎᠾ᠂ᡳᢇᢡᠵ᠘᠁	וַיִּהְיוּ כָּל יְמֵי שֵׁת שׁתִּים	8 And then he came to be, all
©UTY∙╬╲U∙╬҈ۯU©∙™>TU	עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה	the days of Shit, twelve years and nine hundred years. And he
ᡮ┉┸ᢆᠰᠬ᠄ᡮᠰ᠁ᡶ	ַרַיָּבוֹת	died.
™×−€™⋅™√√≻×−−×−× ⊗	ויחי אַנוש תשעים שַנה	9 And he lived, Anush, ninety
°,°,>+>+>+-+\/,+\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	<u>ַר</u> יוֹלֵד אָת קִינָן	years <i>old</i> . ² And he brought forth
N - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -	117	at Qoynun. (coy-noon, to acquire)  10 And he lived, Anush, after
→\?\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	י וַיְחִי אֲנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת	he brought forth at Qoynun,
UM⊞· ^९ ९>→-+> · Yच> → ∪ Y'द्रै'	קינו חַמֵשׁ עשְרֶה שָׁנָה וּשְׁמֹנָה	fifteen years and eight hundred
ty~	מֵאוֹת שָׁנָה וַיּוֹלֶד בְּנִים וּבְנוֹת	years <i>old</i> . And he brought forth
†Yペ\ロ・\Y>-Y・・・・・・・		sons and daughters.
ロスプ・トペー・ヘニュー・ストー・ストー・ストー・ストー・ストー・ストー・ストー・ストー・ストー・スト	וַיִּהְיוּ כָּל יְמֵי אֲנוֹשׁ חָמֵשׁ	And then he came to be, all the days of Anush, five years
ty w. ont. w., m. m. m.		and nine hundred years. And he
†‱¬Y⋅\₺ॣॣॣॣ	שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמִת	died.
┉┸╚╚┸╜╴╏╻┸┸┸┸	יב וַיְחִי קִינָן שִׁבְעִים שָׁנָה	12 And he lived, Qoynun,
᠘ᠺ᠘ᠬᡮ᠁ᡰᠺᢇ᠘ᠵᡀ	וַיּוֹלֶד אָת בַּהַלַלְאֵל	seventy years <i>old</i> . And he
		brought forth at M'haylal'Al.  13 And he lived, Qoynun, after
>-\f\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	יג וַיְחִי קִינָן אַחֲרֵי הוֹלִידוֹ אֶת	he brought forth at M'haylal'Al,
<b>リンノノザル・+&gt;・ソロテノノソ党</b>	מַהָלַלְאֵל אַרְבָּעִים שָׁנָה	forty years and eight hundred
\$°\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	וּשְׁמַנֶּה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים	years. And he brought forth
<b>~~</b> \^\ш.+ү\Д.\%\п.+ү\	וּבָנוֹת	sons and daughters. ³
†Y [*] \\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		1.4 And then be a read to be 11
^९ , ^९ ,→	וִיהְיוּ כָּל יְמֵי קִינָן עָשֶּׁר בַּי	14 And then he came to be, all the days of Qoynun, ten years
typw.onty.whym.gmo	שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת	and nine hundred years. And he
† <b></b> ₩~\\		died.

¹ 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."

² LXX mistakenly has "190 years." In vs. 10 mistakenly "750 years." Vs. 12 mistakenly "170." Vs. 13 has "740" and vs. 16 has

[&]quot;730."

3 DSS agrees 840yrs. 4Q2 Genesis^b.

	<u> </u>	
╙╙╫╌╻┡ ┸┸┸┸┸	מוֹ וַיְחִי מַהֲלַלְאֵלְ חָמֵשׁ שָׁנִים	15 And he lived, M'haylal'Al, five years and sixty years <i>old</i> .
	וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת יָרָד	And he brought forth at Y'rad.
±8,√.+b		(to descend)
→の目か・ひとしば、・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・	<u>מוֹ וְיְחִי מַהֲלַלְאֵל אֲחֲרֵי</u>	16 And he lived, M'haylal'Al, after he brought forth at Y'rad,
<b>ルン・サーク・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・</b>	הוֹלִידוֹ אֶת יָרָד שְׁלֹשִׁיִם שָׁנָה	thirty years and eight hundred
₩º\LU·+Y> ₩º\	וּשְׁמֶנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים	years <i>old</i> . And he brought forth
<u>+</u> 1,√0,√~~,√0.±√1,7~1,	וּבָנוֹת	sons and daughters.
ᅪᄴᅿᄼᄱᆒᆉᆛᅥ	וַיִּהְיוּ כָּל יְמֵי מַהְלַלְאֵל [יַהִיוּ כָּל	17 And he came to be, all <i>the</i>
whomti.mwm.1>10/hm	חָבֵישׁ וְתִּשְׁעִים שָׁנָה וּשְׁבֹוְנָה	days of M'haylal'Al, five and ninety years, and eight hundred
Å¿m·t\>\w·ॠ√mmi.¾√m	בֵאוֹת שָׁנָה וַיָּמֹת	years. And he died. (from praise
tm>1		of Al)
┉┉шиты шышы шышы шышы шышы шышы шышы шышы	יַרָד שׁתַּיִם וְשָׁשִׁים בּיַרָד שׁתַּיִם וְשָׁשִּׁים	And he lived, Y'rad, two and sixty years, and one hundred
^ጀ ላ⊔.ተ፟⁄ _~ ለነ-ሧላ, ш. ~ ~ ሥታሀሀገ	שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד אֶת	years. And he brought forth at
⋓⋎∿≖⋅╁╱⋅≖√⋎⋋⋎	<u>ווור</u>	Khenuk. (khe-nook - to dedicate)
ᢣ᠙ᡯ╱᠂᠇᠙ᢣ᠂ᢣ᠋	יַב וַיְחִי יֶרֶד אַחֲרֵי הוֹלִידוֹ	19 And he lived, Y'rad, after he
╬∿ѡш⋅⋓۲∿≖⋅ナ╱⋅⋎┰╾╱	אָת חָנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה	brought forth at Khenuk, eight hundred years. And he brought
ᄴᢇᢩ᠘ᠬ᠇ᡯ᠘ᢣᢇᠯ᠂ᢜᡒᡣ᠇᠇ᡶᢆ	וַיּוֹלֶד בָּנִים וּבָנוֹת	forth sons and daughters. ¹
†Y [*] \\ <u>0</u> Y	,	
᠇᠘ᡔ᠂ᠵᢁᠵ᠂ᢉ᠓᠂ᡔ᠘ᢜᠵᠨ	וַיִּהְיוּ כָּל יְמֵי יֶרֶד שׁתַּים 🗖	20 And he lived, all <i>the</i> days <i>of</i> Y'rad, two and sixty years, and
	ן שָׁנִּח שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה	nine hundred years, and he
+w¬1.¾√m·+1}√w	ַוַיָּבוּת	died.
╜╱┪┸╌┦╫	וְיִחִי חֲנוֹךְ חַמֵשׁ וְשִׁשִּׁים 🔀	21 And he lived, Khenuk, five
ᡮ╱᠂ᢆ᠊᠊ᠳᢕᠰᢇᠯ᠂╬ᡃᢆᢉ᠋᠃᠁ᡔᡰ᠋ᡅᡅᡗ	שָׁנָה וַיּוֹלֶד אָת מְתוּשָׁלַח	and sixty years, and he brought forth at Metu'sh'lakh.
±√шYt _M		
ᡮ╱᠃╙┸╱╨┄╙╜┸╬┼╱┦	בַבַּ וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת	22 And he walked, Khenuk, at
1U14·-U9	הָאֶּלהִיִם אַחֲרֵי הוֹלִידוֹ אֶת	the Mighty One, after he brought forth at Metu'sh'lakh,
ty ~ · · · · · · · · · · · · · · · · · ·	בְּתְוּשָׁלַח שְׁלֹשׁ בִּגאוֹת שָׁנָה	three hundred years. And he
ᡮᠰᡎᠰ᠁ᢇ᠘ᡊ᠘ᡯ᠘᠘ᢣ᠘	וַיּוֹלֶד בָּנִים וּבָנוֹת	brought forth sons and
╙┸╌╾╾	בי בל ימי חוד המש	daughters. ² (man of weapon)  23 And he lived, all <i>the</i> days <i>of</i>
	וְיָהִי כָּל יְמֵי חֲנוֹךְ חַמֵשׁ	Khenuk, five and sixty years,
туп.т.т.т.т.т.т.т.т.т.т.т.т.т.т.т.т.т.т.	ן שָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה	and three hundred years.
M るH・山/エー・エー・エー・エー・エー・エー・エー・エー・エー・エー・エー・エー・エー・エ		24 And he walked, Khenuk, at
<b>ロロ</b> 1~1米0回・11・	ביילבים ניינים בייני בי לכם ייבי	the Mighty One, and he was
+ 0 0 ませい 0 4 1 では 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	הָאֶלהִים וְאֵינֶנוּ כִּי לָקַח אתוֹ	not; for he was taken of the
m=x00:110		Mighty One. (ki laqokh atu)

 1  SH reads that Y'rad lived 785 years; a discrepancy of 15 years. The choice in this translation coincides with Masoretic and LXX.  2  LXX reads "200 years."

	.1	
	אֶלהִים	
╱╗═╅╇╇╃┪┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪╇┪	בד וַיְהִי מְתוּשָׁלַח שֶׁבַע	25 And he lived, Metu'sh'lakh,
╬╚uu∙+>>wY∙╬╚uu∙w>╚uuu	ושמנים שנה ומאת שנה ניולד	seven and eighty years, and one hundred years. And he
≖┉┵╁╱╌┲┚┸	אָת לָמֶךְ	brought forth at Lamekh.
ᢣ᠙ᢆ᠋ᡛ᠘᠇᠘ᠮᠰ᠁ᠰ᠘ᡣ᠘ᢇ	בוֹ וַיְהִי מְתוּשֶׁלַח אַחֲבִי	26 And he lived, Metu'sh'lakh,
₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩₩	הוֹלִידוֹ אָת לַמֵּךְ שָׁתַיִם	after he brought forth at Lamek, two and eighty years, and seven
©⊓⊓J.·╬्√⊓.w≻j√lwml	ושמונים שנה ושבע מאות	hundred years. And he brought
┉┪╬╌╂╱┸╌╫╬┸┸╌╀╊╱	שַנה וַיּוֹלֶד בַּנִים וּבַנוֹת	forth sons and daughters. ²
†Y [₹] \ <u>□</u> Y	**************************************	
≖୰୲୳ଽ୷୵୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷୷	בז וַיְהִי כָּל יְמֵי מְתוּשָׁלַח	27 And he lived, all <i>the</i> days <i>of</i>
©mtX·╬√m·w>mmX·©mt	תַשַּׁע וִשִּׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת	Metu'sh'lakh, nine and sixty years, ³ and nine hundred years.
℄ℴℴ℄ℴ℄℄	שָנָה וַיָּמת	And he died.
┉┅┸┼╜╌╨┉╻╌┼┼┼┼	בה וַיִהִי לָמֶךְ שָׁתֵים	28 And he lived, Lamek, two
\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ושמנים שנה ומאת שנה	and eighty years, and a hundred
⁵∖ഥ⋅┲√Ү⊱Ү	ויולד בני	years. And he brought forth <i>a</i> son.
⊞९·Үмш·t४·४९⊕৴४	במ וַיִּקרָא אָת שָׁמוֹ נחַ לֵאמר	29 And he called at his name
15mm5>1.4~.9m>1	זה ינחמנו ממעשנו ומעצבון	Nuakh, to say "This, he will
[°] YUWWMY·Y°LUWMM	יָדִינוּ מִן הָאַָדָמָה אַשֶּׁר	comfort us from our works <i>and</i> from our labour <i>of</i> our hands
ฅํ๚๖ํ๚๛ษ๖๚ํ๎๛ํ๙๛ษ๖๚	אַרְרָה יְהֹוָה ֹיֹ	within the ground which was
_ች ለሕጉ· ሕ <mark>ህ</mark>	т: т: "	cursed of भूभूभू. (Noo-awkh)
ング・エペン・ディン Carp	לֹ וַיְהִי לָמֶךְ אַחֲבֵי הוֹלִידוֹ	30 And he lived, Lamek, after
⊔ѡѿ҇҆҇҅҅҅҅҅҆҆҅҅҅҅҅҅҅҅Ѵ҅҅҅҅Ѵ҅҅҅҅҅҅Ѵ҅҅҅҅҅҅҅҅҅	אָת נחַ חָבֵשׁ וּתִשְּעִים שַנה	he brought forth at Nuakh, five
tbm·mmi. tyln. whomti	וַחַמֵשׁ מֵאת שָנָה וַיּוֹלֵד בָּנִים	and ninety years, and five hundred years. And he brought
ᡮᠰᡒᠬᠯ᠘ᠳ᠂᠇᠘᠘ᠵ᠘ᢣ᠘ᡮᡒ᠘᠋	וּבנות וּבנות	forth sons and daughters.
田かく・ファン・ノ(ボール・ファン・ファン・ファン・ファン・ファン・ファン・ファン・ファン・ファン・コー・ファン・ファン・ファン・ファン・ファン・ファン・ファン・ファン・ファン・ファン	לא וַיְהִי כָּל יְמֵי לָמֶךְ שֶׁבַע	31 And he lived, all <i>the</i> days <i>of</i>
	וְשִׁבְעִים שָׁנָה וִשְׁבַע מֵאוֹת	Lamek, seven and seventy
℄ℼℎ℄ℴ℄	יַ בּבְּבִּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּ	years, and seven hundred years. And he died. ⁵
ᡅᠬᢍᠽ᠂᠘ᡢ᠂᠊᠋᠇ᠳᡒ᠂ᠵᢇᢢᠵᠨ	לב וַיְהִי נחַ בֶּן חֲמֵשׁ מֵאוֹת	32 And he lived, Nuakh, five
ᡮ᠘᠇ᠮᡒ᠂᠇᠘ᠺᠵᠯ᠂ᢡᢆᡧᠬ᠇ᡶᠺᢆ	שנה וַיּוֹלֶד נח אֵת שֶׁם אֵת חַם	hundred years, and he brought
t⇔→·t\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ַנְאָת יַפַּת וְאָת יַפַּת	forth at Shim, at Khem, and at Yapayt. (Name, Hot, Enlarge)
	· ˈ\\ - \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\	Tapayt. (Name, 110t, Emarge)

¹ SH reads 67 years and is missing the "one hundred years," probably a Scribal error as LXX also reads 167 years. This leaves MT as the odd text out regarding this verse.

as the odd text out regarding this verse.

² MT says 782. SH says 653. LXX says 802. It appears MT is closer to LXX estimate here. "Lamek, lamed , mem , kap " is obscure ( ) and absent from Lexicon. Pictograph meaning is Shepherd staff (leading to) Water Palm/hand or sole/foot .

³ SH reads 720 years. LXX agrees with MT 969 years.

⁴ SH has 600 years, minimal difference of 5 years. LXX reads 565 years, a much greater difference in text.

⁵ SH has 653 years. LXX has 753 years. Thus, both SH and LXX seem firm on the number 53.

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