

The Turah of **𐤏𐤃𐤏𐤃**
(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 **𐤏𐤃𐤏𐤃** (YaHUAH), through His Turah, the 5 scrolls of M'sih (Moses).”


Email – followYah@gmail.com
Website – www.thewayofthemosthigh.ca

The Torah of יהוה

(Scriptures) (YaHUAH)

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

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

The Torah of 
(Scriptures) (YaHUAH)

Copyright © 2014 by Sha'ul bayn Yahukhenun ha Yahudah.

All rights reserved. Please email the author for permission to reproduce or transmit this book in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system.

This book was printed in Ontario, Canada.

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

To order additional copies of this book, contact:

Sha'ul bayn Yahukhenun ha Yahudah
followyah@gmail.com
www.thewayofthemothigh.ca

The Turah of יהוה יצחק

(Scriptures) (YaHUAH)

יהוה יצחק תורה Turah (Law/Scripture/Instruction)

Contents

Title	Page Number
Introduction	6-14
Abbreviations	15
יהוה יצחק בראשית B'rasheet (In Beginning - Genesis)	16-
יהוה יצחק שמות Sh'moot (Names - Exodus)	
יהוה יצחק ויקרא Wa'y'qora (And then Called - Leviticus)	
יהוה יצחק במדבר B'medbayr (In Wilderness - Numbers)	
יהוה יצחק דברים D'bayrim (Words - Deuteronomy)	

Introduction

The Need for Turah (Scripture)

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

M'shih (Moses) prophesied a time when people in heathen nations would wake up and turn to אֱלֹהֵינוּ (YaHUAH) and His Turah (Law). He said the foreskin of their hearts would be removed and that they would indeed love the Most High with all their heart and being (D'bayrim (Deut.) 30:1-6). There seems to be a growing interest in the world today to return to אֱלֹהֵינוּ (YaHUAH), to read, learn and apply the Turah (Scriptures) to their lives. A growing interest to learn Aibreit (Hebrew) and dig into the depths of the gift of the Scriptures of the Most High, in the five scrolls of M'shih (Moses). It is for this reason that I, Sha'ul bayn Yahukhenun, have attempted to proclaim the truth of אֱלֹהֵינוּ (YaHUAH) and His Turah (Scriptures) through our website, <http://www.thewayofthemosthigh.ca>, and this monumental volume, *The Turah of אֱלֹהֵינוּ*. 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 Aibreit (Hebrew) that was used on rocks and other archaeology found in numerous places of the world, primarily in the Saudi Arabian peninsula. We are placing this in the immediate left hand column of our text, followed by the traditional Tiberian or Masoretic version in the middle column, followed by an English translation in a third column on the right hand side. There will also be footnotes at the bottom noting manuscript differences with the Septuagint, Dead Sea Scrolls and Sh'merunit (Samaritan version). We would have loved to have had four columns, with the fourth column being an English transliteration to help English readers speak the original Aibreit (Hebrew) text, but there simply isn't the space for it.

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

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

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

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

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

There will be **some** transliteration in the English text, but we don't want to break up the text too much. We need to save on space. What readers will get in this version, to help learn some Aibrete (Hebrew) according to our own method of *Restoring Ancient Aibrete* (Hebrew),¹ is to give a word or two at the end of each verse in brackets. If the text demands strong explanation, there will be a footnote.

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

It is definitely worth considering the Septuagint with regards to the Turah (Law) as an alternative manuscript translation, one which often leads the reader to understand what the original Aibrete (Hebrew) may have been. The Septuagint is an ancient Greek translation of the Aibrete (Hebrew) Turah (Law). One thing about the Septuagint is that in its older copies, they kept the Name of YaHUAH in its middle pictographic development, as j w j y . The Septuagint is also the same as the Sh'merunit (Samaritan text) in 1900 places that differ from the traditional Masoretic text used by Orthodox Judaism. It is reasonable to think that the translators of the Septuagint were working with a manuscript in ancient Aibrete (Hebrew) that was significantly different from the Masoretic text and more originally in line with the Sh'merunit (Samaritan).² The writing style of the Sh'merunit (Samaritan) script is also closer to the palaeo Aibrete (Hebrew) which we used a moment ago, seen for the Name in the older copies of the Septuagint. It should be said though, that the Samaritans definitely had their own agenda and there are some texts which we will comment on in our version with regards to the Sh'merunit (Samaritan) in which we favour the traditional Masoretic text. Beyond the Septuagint, Sh'merunit (Samaritan) and Masoretic texts we also have the Dead Sea Scrolls now available to the public. These scrolls were certainly a great confirmation to the tenacity of Masoretic scribes to have preserved the current text of the Turah (Law) mostly used by the world today, but also give much consistency to the Septuagint and Sh'merunit (Samaritan) texts. We believe that a well-rounded study is much needed in our world today. The facts should be concisely ordered before readers of the Turah (Law) in a comparison of the traditional Masoretic text with the Dead Sea Scrolls, Septuagint and Sh'merunit (Samaritan).

Reading the Aibrete (Hebrew) or the English?

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

¹ http://www.thewayofthemothigh.ca/resources/PDF_files/PDF_General_Articles/RestoringAncientAybrete.pdf

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

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

Al-Bayt (Alphabet), Names and Vowels

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

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

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

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

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



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

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


¹ <http://www.thewayofthemosthigh.ca/aibreeth-aka-hebrew.php>

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


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

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


Sound = "Z" or "za."

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


Sound = "Kh" or "kheh."

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



Sound = "Th" or "theh."

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


Sound = "Y" or "ee"

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


Sound = "K" or "ka."

 Lamed. "Lamed" is the word for goading or leading a flock. It is the picture of a shepherd's goad or staff. It is first found as the word for teaching, leading in truth, in D'bayrim (Deut.) 4:1. All the words which  teaches (m'lamed). Shepherd staff, meaning teach, yoke, bind.


Sound = "L" or "la."

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

Sound = "M" or "meh."



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


Sound = "N" or "noo (like new)."


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


(Lev.) 4:4.


Sound = "S" or "sa."


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


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

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



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

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

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

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

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

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

3. יהודה = "Yahudah"
4. יהואה = "Yahuah" or "YaHUAH"
5. עיני יהושאי = "Yahushai" as in the son of Nun. Notice the ayin at the end, indicating "ai" or "eye."

The very first Name that you see under number 1 is "YaH." You will find this in modern script in Sh'moot (Ex.) 15:2, the song of M'shih (Moses). Only since the 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 "Yehuwah." It is a combination of "Yehovah" and "Yahweh." Evidently there are different beliefs out there concerning the Name of the Almighty. But what is the truth? It is that the Name of the Most High was known to be "YaHUAH" from ancient times until the Masoretic scribes vowel-pointed it as "Yehovah," and then Galatinus made it famous. Galatinus was a Christian who followed the method of the Masoretic scribes. Masoretic scribes decided to hide the Name of the Almighty so that it wouldn't be "blasphemed." They added the vowel of "e" from "Elohim" between the "yood" (y ך) and the "hay" (h ך). They added the vowel of "o" which is common to both "ElOhim" and "AdOnai" in between the two "hays" (h ך). They added the vowel of "a" from "Adonai" between the "oo-ah" (waw ך) and the last "hay" (h ך). This ended up with "YeHoWah" or "YeHoVaH." **We do not use "Elohim" and "Adonai," but "Alahym" and "Adani."**

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

Chris Koster also discovered these same facts in his research, sharing with us that the "Murashu texts" of Aibreth (Hebrew script) used the form of "Yahu" rather than "Yeho." In their dispersion amongst B'bayl (Babylon), Y'shr'Al (Israel) maintained the "Yahu" pronunciation (Koster, 132). The Murashu texts are "Aramaic texts written in cuneiform script on clay tablets found at Nippur. These texts date back to 464 to 404 BCE." They contain names of Scripture which have the Name of YaH in their names. "In all these names the first portion of the name appears as YAHU and never as YEHO."¹ "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."² There are tons of other archaeological works that correspond to the "Yahu" pronunciation, such as what Saggs revealed in his book on *The Babylonians*.

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

¹<http://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" (ד ך).

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

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

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

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

ר	Rawsh	r
ש	Shin	sh
ת	Tau	t

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

Mark	English Vowel Equivalent and Sound
Khiriq , dot under letter	I, "ee" as in "machIne."
Qubbutts , dot top left of Letter	U, "oo" sound, as in "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 middle	O, as in "mOlE."
Letter Shin with a dot on top left.	Pronounce the Shin as "s" rather than "sh." This is more falsehood, since it is the letter "samek" that gives an "s" sound.
Letter Shin with a dot at top right.	Pronounce the Shin as "sh" rather than "s."
Khataf segol or khataf patakh, combines the three dots and the : under the letter, or the line and the : under the letter.	When the sh'va (:) is placed under a letter with the segol (..) or the patakh (_), the result is a khataf segol or khataf patakh. The sh'va is telling you that the segol or patakh is to be softened in sound, like the "sh'va" or hardly heard "e" in "sheva."

Khataf qamats, combines the T-shape and the : under the letter.

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

Abbreviations

DSS = Dead Sea Scrolls

LXX = Septuagint

SH = Sh'merunit (Samaritan text)

MT = Masoretic Text

And Now for *The Turah* of יהוה (YaHUAH)...

בראשית טה עש

B'rasheet - In Beginning - Genesis

Chapter 1 - ט

<p>ט א בראשית ברא אלהים את השמים ואת הארץ</p>	<p>1 In the beginning, created the Mighty One at¹ the loftiness and at the land. (wa-at ha-arats)</p>
<p>ב והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים</p>	<p>2 And the land existed without form and empty, and darkness was over the face of the deep. And the Spirit of the Mighty One moved over the face of the waters. (ayl p'nay ha-meyim)</p>
<p>ג ויאמר אלהים יהי אור ויהי אור</p>	<p>3 And then said the Mighty One "Let there come to be light," and there came to be light. (wa-y'hee ah-oor)</p>
<p>ד וירא אלהים את האור כי טוב ויבדיל אלהים בין האור ובין החשך</p>	<p>4 And then looked the Mighty One at the light, for it was wonderful. And then separated the Mighty One between the light and between the darkness.</p>
<p>ה ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד</p>	<p>5 And then called the Mighty One the light "Day," and the darkness He called "Night." And then came to be evening, and then came to be morning, day one.² (b'qor, Yoom Ah'khed)</p>
<p>ו ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים</p>	<p>6 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)</p>
<p>ז ויעש אלהים את הרקיע ויבדיל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי כן</p>	<p>7 And then made the Mighty One at the expanse and separated between the waters which were from under the expanse and between the waters which were from over the</p>

¹ Most translations do not translate the word א. 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."

² This day uses the word or numeral for "one," being "ah'khed" (אחד). 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.

<p>מאורות ברקיע השמים להבדיל בין היום ובין הלילה והיו לאותות ולמועדים ולימים ולשנים</p>	<p>מאורות ברקיע השמים להבדיל בין היום ובין הלילה והיו לאותות ולמועדים ולימים ולשנים</p>	<p>One, "Let there come to be lights¹ in the expanse of the loftiness, to separate² between the day and between the night. And let them come to be for signs, and appointed times, and days and for years. (la'hayb'dil)</p>
<p>ויהי ויהיו למאורות ברקיע השמים להאיר על הארץ ויהי כן</p>	<p>ויהי ויהיו למאורות ברקיע השמים להאיר על הארץ ויהי כן</p>	<p>15 And let them come to be for lights³ in the expanse of the loftiness, for the light upon the land." And it came to be. Yes.</p>
<p>ויעש אלהים את שני המאורות הגדלים את המאור הגדול לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים</p>	<p>ויעש אלהים את שני המאורות הגדלים את המאור הגדול לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים</p>	<p>16 And so made the Mighty One at two lights, the greats. At the light, the greater, to rule the day, and at the light, the lesser, to rule the night, and at the stars. (ha-yoom wa-at ha-ma'oor ha-qothen la-mem'shilat)</p>
<p>וינתן אתם אלהים ברקיע השמים להאיר על הארץ</p>	<p>וינתן אתם אלהים ברקיע השמים להאיר על הארץ</p>	<p>17 And He gave them, the Mighty One, in the expanse of the loftiness, for the light over the land, (wa'y'tan atam la-ha'er)</p>
<p>וילמשל ביום ובלילה וללהבדיל בין האור ובין החשך וירא אלהים כי טוב</p>	<p>וילמשל ביום ובלילה וללהבדיל בין האור ובין החשך וירא אלהים כי טוב</p>	<p>18 And to rule in day and in night, and for the separation between the light and between the darkness. And then looked the Mighty One. For it was wonderful. (wa-la-meshil)</p>
<p>ויבא ערב ויהי בקר יום רביעי</p>	<p>ויבא ערב ויהי בקר יום רביעי</p>	<p>19 And then came to be evening, and then came to be morning, the fourth day.</p>
<p>ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ על פני רקיע השמים</p>	<p>ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ על פני רקיע השמים</p>	<p>20 And then said the Mighty One, "Let them swarm,⁴ the waters, swarm with living being. And winged birds over the land, over the face of the expanse of the loftiness.</p>

¹ SH seems more accurate to the original spelling of "lights" in our opinion. Normally a plural form has a ה ending. This is also consistent with DSS and the natural pronunciation we come up with in our method of restoring ancient Aibreit (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." DDS - "ויהיו." We prefer SH and MT "ויהיו." DSS had "ולשנים" "and for years," which we thought was grammatically more consistent with this text.

³ 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 "יעופף." Also, we had no choice but to change the word order of "נפש חיה" to make sense in the English text. Literal word order would be "being - living." LXX also has "And it was so" at the end of this verse.

<p> שוֹרֵם יִצְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל נֶפֶשׁ הַחַיָּה הַרְמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל עוֹף כְּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי טוֹב </p>	<p> כא וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל נֶפֶשׁ הַחַיָּה הַרְמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל עוֹף כְּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי טוֹב </p>	<p> 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 ...) </p>
<p> שוֹרֵם יִצְרָא אֱלֹהִים אֶת־ הַמַּיִם וַיִּמְלֵא אֶת־הַמַּיִם וְהָעוֹף הַגָּדוֹל בְּרֵאשִׁית וְהָעוֹף הַקָּטָן וְהַבְּהֵמָה וְהַרְמֶשֶׂת אֲשֶׁר עַל־הָאָרֶץ </p>	<p> כב וַיְבָרֵךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ </p>	<p> 22 And He favoured them, <i>the</i> Mighty One, saying "Be fruitful and great, and fill at the waters in <i>the</i> seas. And the bird² be great in land. (Wa'y'bayrak atam) </p>
<p> שוֹרֵם יִצְרָא אֱלֹהִים אֶת־ הַמַּיִם וַיִּמְלֵא אֶת־הַמַּיִם וְהָעוֹף הַגָּדוֹל בְּרֵאשִׁית וְהָעוֹף הַקָּטָן וְהַבְּהֵמָה וְהַרְמֶשֶׂת אֲשֶׁר עַל־הָאָרֶץ </p>	<p> כג וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַחַמִּישִׁי </p>	<p> 23 And <i>then</i> came to be evening, and <i>then</i> came to be morning, the fifth day. </p>
<p> שוֹרֵם יִצְרָא אֱלֹהִים אֶת־ הַמַּיִם וַיִּמְלֵא אֶת־הַמַּיִם וְהָעוֹף הַגָּדוֹל בְּרֵאשִׁית וְהָעוֹף הַקָּטָן וְהַבְּהֵמָה וְהַרְמֶשֶׂת אֲשֶׁר עַל־הָאָרֶץ </p>	<p> כד וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וּרְמֶשׂ וְחַיֵּי הָאָרֶץ לְמִינָהּ וַיְהִי כֵן </p>	<p> 24 And <i>then</i> said <i>the</i> Mighty One, "Let bring forth the land, living beings from it, after its kind, beast, and creeping life³ on the land of its kind. And it came to be. Yes. </p>
<p> שוֹרֵם יִצְרָא אֱלֹהִים אֶת־ הַמַּיִם וַיִּמְלֵא אֶת־הַמַּיִם וְהָעוֹף הַגָּדוֹל בְּרֵאשִׁית וְהָעוֹף הַקָּטָן וְהַבְּהֵמָה וְהַרְמֶשֶׂת אֲשֶׁר עַל־הָאָרֶץ </p>	<p> כה וַיַּעַשׂ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֶמָּה לְמִינָהּ וְאֶת כָּל הַרְמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי טוֹב </p>	<p> 25 And <i>then</i> made <i>the</i> Mighty 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 <i>then</i> looked the Mighty One. For <i>it was</i> wonderful. (adameh) </p>
<p> שוֹרֵם יִצְרָא אֱלֹהִים אֶת־ הַמַּיִם וַיִּמְלֵא אֶת־הַמַּיִם וְהָעוֹף הַגָּדוֹל בְּרֵאשִׁית וְהָעוֹף הַקָּטָן וְהַבְּהֵמָה וְהַרְמֶשֶׂת אֲשֶׁר עַל־הָאָרֶץ </p>	<p> כו וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ וּבְדַמוֹתֵנוּ וַיִּרְדּוּ בְדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֶמָּה וּבְכָל הָאָרֶץ וּבְכָל הַרְמֶשׂ הַרְמֶשׂ עַל הָאָרֶץ </p>	<p> 26 And <i>then</i> said <i>the</i> Mighty One, "Let us make Adawm in our image, and like our form.⁴ 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...) </p>

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 "למיניהם." Some translations write "crocodiles," which is not indicated in the original Aibrete (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 "תיה" for the "life." This is also consistent with vs. 25. The word "בהמה" being where we get the English "behemoth," from, meaning in general a "beast" or "cattle."

⁴ We have used the SH "וּבְדַמוֹתֵנוּ." 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 (ש) 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).

<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>27 And He created, <i>the</i> Mighty One, at the Adawm, in His image. In the image of the Mighty One <i>He</i> created him. Male and female <i>He</i> created them.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>28 And He favoured them, <i>the</i> Mighty One, saying "Be fruitful and great, and fill at the land, and rule her,¹ and reign in fish of the sea, and bird of the loftiness, and in all the living things that crawl on the land.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>29 And then said <i>the</i> Mighty One, "Behold, I have given you every herb sowing seed² 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)</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>30 And to every living thing in the land, and to every bird of the loftiness, and to all that crawl over the land, which in it is the being of life, every green herb is to eat." And it came to be. Yes.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>31 And then looked the Mighty One at all which He had made. And behold, it was wonderful, greatly. And then came to be evening, and then came to be morning, the sixth day.</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>In Beginning (Gen.) 2</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>1 And they were completed, the loftiness and the land, and all their host. (wa-kal tsab'am)</p>
<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>2 And He finished, the Mighty One, in the day, the sixth,³ from</p>

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 "zari'ai zarai." Meaning the tree sows seed from its hand or branch. Word "arm" as "zaruai" is clearly related to seed "zarai" (Sh'moot (Ex.) 6:6).

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

<p>אֱלֹהִים יָצַר אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלָאכְתּוֹ אֲשֶׁר עָשָׂה</p>	<p>His work which <i>He</i> made. And He rested in <i>the</i> day, the seventh, from His work which <i>He</i> made. (mel'aktu ashir aishih)</p>
<p>וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל מְלָאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת</p>	<p>3 And He favoured, <i>the</i> Mighty One, at <i>the</i> day, the seventh, and He set it apart, because in it He rested from all His work which created <i>the</i> Mighty One, <i>His</i> works. (wa'y'qodash atu)</p>
<p>אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת לַאֱלֹהִים שָׁמַיִם וְהָאָרֶץ</p>	<p>4 These are the births¹ of the Firm Waters (loftiness) and the land, in their creations, in the day they were made, אֱלֹהִים² <i>the</i> Mighty One, Firm Waters and the land. (b'hayb'ra'am)</p>
<p>וְכָל-יֵשֶׁבֶת הַשָּׂדֶה טָרֵם יְהִי בְּאֶרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא הִמְטִיר לַאֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת-הָאָדָמָה</p>	<p>5 And every herb of the field before <i>they</i> came to be in the land, and every grass of the field before they sprouted.³ Because He had not <i>caused</i> the rain, אֱלֹהִים² <i>the</i> Mighty One, upon the land. And Adawm it was without, to serve at the ground.</p>
<p>וַיֹּאד יְעֹלָה מִן-הָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאָדָמָה</p>	<p>6 And a dew <i>He</i> brought up from the land and <i>gave</i> drink at all <i>the</i> face of the ground.</p>
<p>וַיִּצַר לַאֱלֹהִים אֶת-הָאָדָם עֹפָר מִן-הָאָדָמָה וַיִּפַּח בְּאַפָּיו נְשֹׁמַת חַיִּים וַיְהִי אָדָם לְנֶפֶשׁ חַיָּה</p>	<p>7 And He formed, אֱלֹהִים² <i>the</i> Mighty One, at the Adawm, dust from the ground. And He blew into his nostrils, breath of lives, and it came to be, Adawm, a living being.⁴</p>
<p>וַיִּטַע לַאֱלֹהִים גֵּן בְּעֵדֵן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצַר</p>	<p>8 And He planted, אֱלֹהִים² <i>the</i> Mighty One, a garden in Ai'dan, from <i>the</i> east, and placed there at the Adawm which He</p>

¹ Literal translation, and we felt MT "תולדות" was more accurate to the plural form of births, as opposed to SH "הולדת".
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 "נְשֹׁמַת חַיִּים." The Most High holds "lives" in His breath. We went with SH on "wa'y'hee Adawm" instead of MT "ha-Adawm."

		formed.
<p>⊗ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>ט וַיִּצְמַח אֶלֶּהִים מִן הָאֲדָמָה אֶת כָּל עֵץ נֹחַמֵד לְמִרְאָה וְטוֹב לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע</p>	<p>9 And He sprouted,¹ אֶלֶּהִים מִן <i>the</i> Mighty One, from the ground at every tree desirable to look upon, and wonderful to eat; and the tree of the lives in the midst of the garden; and the tree of the knowledge of right and wrong. (ha-da'ayt thoob)</p>
<p>⊠ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>י וְנָהָר יֵצֵא מֵעֵדֵן לְהַשְׁקוֹת אֶת הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַת רֵאשִׁים</p>	<p>10 And a river went out from Ai'dan to water² at the garden. And from there it divided and came to be four river-heads. (wa-hayah la-ar'b'aih rawshim)</p>
<p>⊡ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>יא שֵׁם הָאֶחָד פִּישוֹן הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ הַחַוִּילָה אֲשֶׁר שָׁם הַזָּהָב</p>	<p>11 <i>The name of the one,</i> Pishun, that surrounds at all land of the Khu'ilah,³ which there is the gold. (ha-zahayb)</p>
<p>⊣ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>יב וְזָהָב הָאֶרֶץ הַהִוא טוֹב מְאֹד שָׁם הַבְּדֹלַח וְאֲבֵן הַשֹּׁהַם</p>	<p>12 And gold <i>of the land,</i> that <i>of</i> it <i>is</i> wonderful, greatly. There <i>is</i> the b'dalah⁴ and stone, the sh'haym. (ha-b'dalah)</p>
<p>⊥ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>יג וְשֵׁם הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ כּוּשׁ</p>	<p>13 And <i>the name of the river,</i> the second, Gikhun.⁵ It <i>is</i> the surrounding at all land <i>of</i> Kush.</p>
<p>⊦ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>יד וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חֶדְקָל הוּא הַהֹלֵךְ קְדָמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָרַת</p>	<p>14 And <i>the name of the river,</i> the third, Khedaqol. It walks east of Ashur. And the river, the fourth is Payrat.⁶ (ha-haylak (to travel or walk) qod'met Ashur)</p>
<p>⊧ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>טו וַיִּקַּח אֶלֶּהִים אֶת הָאָדָם וַיִּנְחֵהוּ בְּגֵן עֵדֵן לְעִבְדָּהּ וּלְשָׁמְרָהּ</p>	<p>15 And He took, אֶלֶּהִים מִן <i>the</i> Mighty One, at the Adawm, and He placed him in <i>the</i> garden Ai'dan to serve it and to guard it.</p>
<p>⊨ מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן מִלְּבַד־וְעֵץ־אֶלֶּהִים מִן</p>	<p>טז וַיִּצְוֶה אֶלֶּהִים עַל הָאָדָם לֵאמֹר מִכָּל עֵץ הַגֶּן אָכַל תֹּאכַל</p>	<p>16 And then commanded, אֶלֶּהִים מִן <i>the</i> Mighty One, unto the Adawm, saying "From every tree <i>of the garden to eat,</i> you may eat. (ha-gan akal t'akal)</p>

¹ SH had the more appropriate form of "sprouted" as "וַיִּצְמַח". "Tree of lives" is definitely the tree providing for plurality of life.
² Literally to provide "drinks" to the garden (טוֹבֵה־וְעֵץ־אֶלֶּהִים).
³ "ha-Khu'ilah" or commonly "Havilah." Indicating surrounding eastern regions.
⁴ We chose to transliterate "b'dalah" "sh'haym," and these are transliterations in most versions roughly as "bdellium" "shoham."
⁵ Pronounced "Gee-khoon." LXX identifies this as "Aitheopias" (Ethiopia).
⁶ LXX has "Tigris" in place of "Euphrates," which in the original text is "פָּרַת." "Ashur" is Assyria (LXX Assyrian).

<p>כד על כן יעזוב איש את אביו ואת אמו ודבק באשתו והיה משניהם לבשר אחד</p>	<p>24 Therefore a male will leave at his father and at his mother, and join to his wife. And <i>they</i> will come to be, from <i>the two</i>¹ of them, to flesh, one. (dabaq)</p>
<p>כד ויהיו שניהם ערומים האדם ואשתו ולא יתבששו</p>	<p>25 And they came to be, the two of them, naked, the Adawm² and his wife. And they were not abashed. (ayrumim)</p>
<p>בראשית ג</p>	<p>In Beginning (Gen.) 3</p>
<p>א והנחש היה ערום מכל השדה אשר עשה נא אלהים ויאמר אל האשה אף כי אמר אלהים לא תאכלו מכל עץ הגן</p>	<p>1 And the serpent came to be wise from everything <i>in</i> the field which made the Mighty One. And he said unto the lady "Truly, was it said of the Mighty One, 'You do not eat from every tree of the garden?'" (t'ak'lu m'kal ayts)</p>
<p>ב ותאמר האשה אל הנחש מפרי עץ הגן נאכל</p>	<p>2 And she said, the lady, unto the serpent "Of <i>the</i> fruit of <i>each</i> tree of the garden we may eat.</p>
<p>ג ומפרי העץ הזה אשר בתוך הגן אמר אלהים לא תאכלו מפניו ולא תגעו בו פן תמותו</p>	<p>3 And of <i>the</i> fruit of the tree, this,³ which <i>is</i> in the midst of the garden, said the Mighty One 'You do not eat from it, and you do not touch it, or else you die.'" (tagai'u bu, payn ta'metun)</p>
<p>ד ויאמר הנחש אל האשה לא מות תמותו</p>	<p>4 And <i>then</i> said the serpent unto the lady "No death will you die." (la-moot ta'metun)</p>
<p>ה כי ידע אלהים כי ביום אכלכם מפניו ונפקחו עיניכם והייתם כאלהים ידעי טוב ורע</p>	<p>5 For He knows, <i>the</i> Mighty One. For in <i>the</i> day you eat⁴ from it, and opened will be your eyes, and you will be like <i>the</i> Mighty One, knowing right and wrong." (ayinaykam)</p>
<p>ו ותרא האשה כי טוב העץ למאכל וכי תאוה הוא לעינים ונחמד העץ להשכיל ותקח מפריו ותאכל ותתן גם</p>	<p>6 And she saw, the lady, for it <i>was</i> wonderful, the tree, to eat from, and because it <i>was</i> pleasing to <i>the</i> eyes, and desirable, the tree, to make</p>

¹ SH and LXX - "מאשר יבשר אחד." 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 "ערומים אדם." This is also a play on words with "ai'room" being "wise." Note similarity in our translation with "y'tabashishu" to "abashed." Root word is "boosh" (בּוּשׁ).

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.

<p>אֲשֶׁה לָאָשָׁה וַיֹּאכְלוּ יַלְדָּוָהּ וַיִּתְּנוּ לָאָשָׁה וַיֹּאכְלוּ יַחְדָּם</p>	<p>לְאִשָּׁה אָמָה וַיֹּאכְלוּ יַלְדָּוָהּ וַיִּתְּנוּ לָאָשָׁה וַיֹּאכְלוּ יַחְדָּם</p>	<p>wise. And she took from its fruit and she ate, and gave also to the male with her, and they¹ ate. (la-ashih ah'meh wa-y'ak'lu)</p>
<p>וַיִּפְתְּחוּ אֵינֵיהֶם וַיֵּדְעוּ עֲרֻמָּם הֵם וַיִּתְּפוּ עָלֵיהֶם תְּאֵנִים וַיַּעֲשׂוּ לָהֶם חֲגֹרוֹת</p>	<p>וַיִּפְתְּחוּ אֵינֵיהֶם וַיֵּדְעוּ עֲרֻמָּם הֵם וַיִּתְּפוּ עָלֵיהֶם תְּאֵנִים וַיַּעֲשׂוּ לָהֶם חֲגֹרוֹת</p>	<p>7 And they were opened, their eyes, the two of them, and they knew they were naked. And they sewed leaves² of fig and they made for themselves aprons. (la'haym kheg'root)</p>
<p>וַיִּשְׁמְעוּ אֶת קוֹל אֱלֹהִים מֵהַיַּבֵּשׁ בַּיּוֹם הַהוּא וַיִּתְּחַבְּאוּ מִפְּנֵי אֱלֹהִים בְּתוֹךְ עֵץ הָגָן</p>	<p>וַיִּשְׁמְעוּ אֶת קוֹל אֱלֹהִים מֵהַיַּבֵּשׁ בַּיּוֹם הַהוּא וַיִּתְּחַבְּאוּ מִפְּנֵי אֱלֹהִים בְּתוֹךְ עֵץ הָגָן</p>	<p>8 And they heard at the voice of אֱלֹהֵי הַיָּבֵשׁ the Mighty One, from walking in the garden, of the wind in the day. And they hid, the Adawm³ and his wife, from the face of אֱלֹהֵי הַיָּבֵשׁ the Mighty One, in the midst of the trees of the garden. (b'took ayts ha-gan)</p>
<p>וַיִּקְרָא אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיְכָה</p>	<p>וַיִּקְרָא אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיְכָה</p>	<p>9 And He called, אֱלֹהֵי הַיָּבֵשׁ the Mighty One, unto the Adawm and said to him "Where are you?" (wa-y'ah-mer lu ai'kah)</p>
<p>וַיֹּאמֶר אֶת קוֹלִי שָׁמַעְתִּי בַּגָּן וְאֵיכָה כִּי עָרוֹם אָנֹכִי וַאֲחַבְּא</p>	<p>וַיֹּאמֶר אֶת קוֹלִי שָׁמַעְתִּי בַּגָּן וְאֵיכָה כִּי עָרוֹם אָנֹכִי וַאֲחַבְּא</p>	<p>10 And he said "Your voice I heard in the garden, and I was afraid, because naked⁴ am I, and I hid." (ayroom anuki)</p>
<p>וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עָרוֹם אַתָּה הַמֵּן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבַלְתִּי אֲכָל מִמֶּנּוּ אֲכַלְתָּ</p>	<p>וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עָרוֹם אַתָּה הַמֵּן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבַלְתִּי אֲכָל מִמֶּנּוּ אֲכַלְתָּ</p>	<p>11 And he said "Who told you that you are naked? From the tree which I commanded you, 'you do not eat from it,' did you eat?" (l'bayl'ti akal m'menu akalta)</p>
<p>וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִיא נְתָנָה לִּי מִן הָעֵץ וָאָכַל</p>	<p>וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִיא נְתָנָה לִּי מִן הָעֵץ וָאָכַל</p>	<p>12 And he said, the Adawm, "The wife which you gave to be with me, she⁵ gave to me from the tree, and I ate." (aym'di)</p>
<p>וַיֹּאמֶר אֱלֹהִים לְאִשָּׁה מַה זֶה עָשִׂית וְהֵאמֶר הָאִשָּׁה הִנָּחַשׁ הַשִּׂיאָנִי וָאָכַל</p>	<p>וַיֹּאמֶר אֱלֹהִים לְאִשָּׁה מַה זֶה עָשִׂית וְהֵאמֶר הָאִשָּׁה הִנָּחַשׁ הַשִּׂיאָנִי וָאָכַל</p>	<p>13 And He said, אֱלֹהֵי הַיָּבֵשׁ the Mighty One, unto the lady, "What is this you have done?"⁶ And she said, the lady, "The serpent deceived me, and I ate."</p>

¹ SH and LXX agree on "יַחְדָּם יֹאכְלוּ." "They ate" together.

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

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

⁴ MT "עָרוֹם."

⁵ MT had "הִיא" which would be mistakenly "he" or "it."

⁶ SH had "you have done to Me" (עָשִׂיתָ). We felt MT and LXX were more accurate.

<p>וְאֵל עֶפְרָהּ תָּשׁוּב וְאַתָּה אֶתְּשׁוּבָה וְאַתָּה אֶתְּשׁוּבָה וְאַתָּה אֶתְּשׁוּבָה</p>	<p>וְאֵל עֶפְרָהּ תָּשׁוּב וְאַתָּה אֶתְּשׁוּבָה וְאַתָּה אֶתְּשׁוּבָה וְאַתָּה אֶתְּשׁוּבָה</p>	<p>were taken. For dust you are, and to your dust¹ you return." (b'z'ayt apika t'akal lakhem)</p>
<p>וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִיא הָיְתָה אִם כָּל חַי</p>	<p>וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִיא הָיְתָה אִם כָּל חַי</p>	<p>20 And he called, the Adawm, the name of his wife "Khuah," because she came to be the mother of all life.² (am kal khey)</p>
<p>וַיַּעַשׂ אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיַּלְבִּישֵׁם</p>	<p>וַיַּעַשׂ אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיַּלְבִּישֵׁם</p>	<p>21 And He made, אֱלֹהִים the Mighty One, for Adawm and his wife, coats of skin, and He clothed them.³ (katanoot ai'oor)</p>
<p>וַיֹּאמֶר אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעוֹלָם</p>	<p>וַיֹּאמֶר אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעוֹלָם</p>	<p>22 And He said, אֱלֹהִים the Mighty One, "Behold, the Adawm has come to be like one of us, to knowledge of right and wrong. And now, lest he send forth his hand and take also from the tree of the lives and eat, and live forever..."⁴</p>
<p>וַיִּשְׁלַחְהוּ אֱלֹהִים מִגֵּן עֵדֶן לְעַבְד אֶת הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם</p>	<p>וַיִּשְׁלַחְהוּ אֱלֹהִים מִגֵּן עֵדֶן לְעַבְד אֶת הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם</p>	<p>23 And He sent him <i>out</i>, אֱלֹהִים the Mighty One, from the garden Aidan, to serve at the ground which <i>he</i> was taken from there.</p>
<p>וַיִּגְרֶשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגֵן עֵדֶן אֶת הַכְּרוּבִים וְאֵת לֶהֱט הַחֶרֶב הַמַּתְהַפֶּכֶת לְשֹׁמֵר אֶת הַדֶּרֶךְ עַץ הַחַיִּים</p>	<p>וַיִּגְרֶשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגֵן עֵדֶן אֶת הַכְּרוּבִים וְאֵת לֶהֱט הַחֶרֶב הַמַּתְהַפֶּכֶת לְשֹׁמֵר אֶת הַדֶּרֶךְ עַץ הַחַיִּים</p>	<p>23 And He drove out at the Adawm. And he dwelled from east of the garden Aidan. At the covering messengers⁵ and at the flaming sword which spun to guard at the way to the tree of lives. (l'sh'mer at darak ayts)</p>
<p>בְּרֵאשִׁית ד</p>	<p>בְּרֵאשִׁית ד</p>	<p>In Beginning (Gen.) 4</p>
<p>וַיֵּדַע אָדָם כִּי אִשָּׁה הָיְתָה וַתֵּלֵד אֶת קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת אֱלֹהִים</p>	<p>וַיֵּדַע אָדָם כִּי אִשָּׁה הָיְתָה וַתֵּלֵד אֶת קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת אֱלֹהִים</p>	<p>1 And the Adawm knew at Khuah his wife, and she <i>became</i> pregnant, and she birthed at Qoyin. And she said "I have gained⁶ a male at אֱלֹהִים." (aysh at YaHUAH)</p>
<p>וַתִּזְכָּר וַתֵּלֵד אֶת אָחִיו אֶת</p>	<p>וַתִּזְכָּר וַתֵּלֵד אֶת אָחִיו אֶת</p>	<p>2 And she increased, <i>and</i> she birthed at his brother, at</p>

¹ We felt "your dust" was better than MT "dust" (עֶפְרָה). 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 (וַיַּלְבִּישֵׁם).
⁴ We used SH. MT had "ayulam" without the oo-ah (waw - לעולם).
⁵ SH used proper spelling with the oo-ah. MT - הכְּרוּבִים.
⁶ This word is mostly used in the sense of buying or purchasing something. "Qoyin" is a play on "qoniti."

<p>רעה צאן וקין הבל אדמה היה עבד</p>	<p>Haybayl. And he became, Haybayl, a watcher of sheep.¹ And Qoyin came to be a servant of ground. (ai'bayd ada'meh)</p>
<p>ויהי מקץ ימים ויבא קין מפרי האדמה מנחה ל- אחיו</p>	<p>3 And he came after some days, and he brought, Qoyin, from his fruit of the ground, an offering to - (men'kheh)</p>
<p>והבל הביא גם הוא מבכרות צאנו ומחלביהן אך הבל ואך וישע מנחתו</p>	<p>4 And Haybayl brought also. He, from his firstlings of his sheep, and from the fatlings. And He looked, - unto Haybayl and unto his offering.</p>
<p>ואך קין ואך מנחתו לא שעה ויחר לקין מאד ויפל פניו</p>	<p>5 And unto Qoyin and unto his offering, He did not look. And he became angry, Qoyin, very much. And he fell² in his face.</p>
<p>ויאמר ל- קין ולמה נפלו פניך קרה</p>	<p>6 And He said, - unto Qoyin, "Why are you angry? And why are you fallen in your face?" (wa-la'meh n'p'lu paynika)</p>
<p>הלווא אם תטיב שאת ואם לא תטיב לפתח חטאת רבין ואליך תשוקתו ואתה תמשל בו</p>	<p>7 No. If you do right,³ there is acceptance. And if you do not do right, at your door is transgression crouching. And over you is his desire. And you, you can rule him. (t'meshil bu)</p>
<p>ויאמר קין אל הבל אחיו נלכה השדה ויהי בהיותם בשדה ויקם קין אל הבל אחיו ויהרגהו</p>	<p>8 And he said, Qoyin, unto Haybayl his brother, "Let us go to the field."⁴ And it came to be, that they came to be in the field. And he rose up, Qoyin, upon Haybayl his brother, and he killed him. (wa-y'har'gahu)</p>
<p>ויאמר ל- קין אי אחיק ויאמר לא ידעתי הבל</p>	<p>9 And He said, - unto Qoyin, "Where⁵ is Haybayl your brother?" And he said, Qoyin, "I do not know. The guardian of my brother, am I?"</p>

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" (רעה) which is plural form. We felt the singular was better, in line with LXX.

² These words mean that his face literally fell. This is how it is described when someone is sad. Their face goes down.

³ SH did not have the first yood in the spelling (הטיב), which to us was not consistent.

⁴ "Let us go to the field" is in SH and LXX. JPS states likewise in footnote "Ancient versions, including the Targum" (JPS, 7).

⁵ SH had "אי" for "where." We thought MT was more consistent with "where" used in B'rasheet (Gen.) 3:9.

	הַשְׁמֵר אֶחָי אֲנֹכִי	
וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דָּם אֶחָיִךְ צָעַק אֵלַי מִן הָאֲדָמָה	10 And He said, "What have you done? The voice of the blood of your brother cries ¹ unto Me from the ground.	
וְעַתָּה אֲרוּר אַתָּה מִן הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת פִּיהָ לִקְחַת אֶת דָּם אֶחָיִךְ מִיָּדְךָ	11 And now, cursed are you from the ground which opens at her mouth to take at the blood of your brother from your hand." ² (ashir paytsatah at payha)	
כִּי תַעֲבֹד אֶת הָאֲדָמָה לֹא תוֹסֵף תֵּת כֹּחָהּ לְךָ נֶעַ וְגַד בְּאַרְצָךְ	12 When you serve at the ground, it will not increase to give her strength to you. A wanderer and trembling ² you will come to be in the land."	
וְיֹאמֶר קוֹיִן אֶל גְּדוּל עוֹנֵי מִנְשָׂא	13 And he said, Qoyin, unto גְּדוּל עוֹנֵי מִנְשָׂא, "Great is my crookedness which I bear. ³	
הֲנִי גִרְשֵׁת אֶתִּי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אִפְסִיתִיר וְהָיִיתִי נֶעַ וְגַד בְּאַרְצָךְ וְהָיָה כָּל מִצְאֵי יַהֲרַגְנִי	14 Behold, you have driven me this day from upon the face of the ground, and from Your face I will be hidden. ⁴ And I have come to be a wanderer and trembling in the land. And it will come to be, all who find me will kill me."	
וַיֹּאמֶר לוֹ גְּדוּל עוֹנֵי מִנְשָׂא לְכֹן כָּל הָרֶג קוֹיִן שִׁבְעַתַּיִם יָקָם וַיִּשֵׁם גְּדוּל עוֹנֵי מִנְשָׂא לְקֵן אוֹת לְבַלְתִּי הַכּוֹת אֹתוֹ כָּל מִצְאוֹ	15 And He said to him, גְּדוּל עוֹנֵי מִנְשָׂא, "Truly, all that kill Qoyin, seven times he will be avenged, and he placed, גְּדוּל עוֹנֵי מִנְשָׂא, upon Qoyin a sign, so as to not kill him, all finding him."	
וַיֵּצֵא קוֹיִן מִלְּפָנָי גְּדוּל עוֹנֵי מִנְשָׂא וַיֵּשֶׁב בְּאַרְצָךְ נֹד קְדָמַת עֵדֶן	16 And he went, Qoyin, from the face of גְּדוּל עוֹנֵי מִנְשָׂא, and he dwelled in the land of Nud, ⁵ east of Aidan. (wa'y'tsa Qoyin)	
וַיֵּדַע קוֹיִן אֶת אִשְׁתּוֹ וַתַּהַר וַתֵּלֵד אֶת חֲנוּךְ וַיְהִי בְנָה עֵיר וַתֵּלֵד אֶת חֲנוּךְ וַיְהִי בְנָה עֵיר	17 And he knew, Qoyin, at his 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 Aibreth (Hebrew) "nud" (נָד). "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" (אַסְתִּיר).
⁵ The word is the same as in vs. 13 - נָד. 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.

<p>כד כי שבעתים יקם קין ולמד שבעים ושבעה</p>	<p>24 For seven times vengeance is to Qoyin, and to Lamek seventy and seven."</p>
<p>כה וידע אדם עוד את אשתו בן ותיקרא את שמו ותלד כי שת לי אלהים זרע שת אחר תחת הבל כי הקגו קין</p>	<p>25 And he knew, Adam, again, at his wife. And she birthed a son. And she called¹ at his name Shit, "For to me, Alahym gave seed, after, in place of Haybayl, because <i>he</i> killed him, Qoyin.</p>
<p>כו ולשת גם הוא ילד בן ויקרא את שמו אנוש אז החל לקרא בשם אנוש</p>	<p>25 And to Shit also, he brought forth a son. And he called at his name Anush. Then he began² to call in <i>the</i> Name of אנוש.</p>
<p>פתיחת פרק</p>	<p>In Beginning (Gen.) 5</p>
<p>א זה ספר תולדת אדם ביום ברא אלהים אדם בדמות אלהים עשה אתו</p>	<p>1 This is the scroll of the generations of Adawm, in the day when created the Mighty One, Adawm, in the likeness of the Mighty One made He him.</p>
<p>ב זכר ונקבה בראם ויברך אתם ויקרא את שמם אדם ביום הבראם</p>	<p>2 Male and female <i>He</i> created them. And he favoured them and He called at their name Adawm, in the day of their creation. (at sh'mem Adawm)</p>
<p>ג ויהי אדם שלשים ומאת שנה ויולד בדמותו כצלמו את שמו שת ויקרא</p>	<p>3 And then came to be Adawm, three hundred years old. And he brought forth³ a child in his likeness, like his image. And he called at his name Shit.</p>
<p>ד ויהיו ימי אדם אחר הולידו את שת שמנה מאות</p>	<p>4 And then he came to be, the days of Adawm, after he brought forth at Shit,⁴ eight</p>

¹ SH had yood correctly in "דרי-ה-ת" 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 "ת-ל", 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 אנוש and called upon "epikalesthai" (Greek) on the Name. It is not that people had not prayed to אנוש or called upon His Name until that time.

³ SH has "ויולד" in place of "ויולד" 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.

<p>שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת מֵאֲדָמָה וּמֵאֲשֶׁר בָּנָה אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>hundred¹ years. And he brought forth sons and daughters.</p>
<p>וַיָּבֵר אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>5 And then he came to be, all the days of Adawm that he had life, nine hundred years and thirty years. And he died.</p>
<p>וַיֵּשֶׁב אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>6 And he lived, Shit, five hundred years old. And he brought forth at Anush. (man)</p>
<p>וַיֵּשֶׁב אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>7 And he lived, Shit, after he brought forth at Anush, seven years, and eight hundred years. And he brought forth sons and daughters. (baynim uah baynut)</p>
<p>וַיָּבֵר אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>8 And then he came to be, all the days of Shit, twelve years and nine hundred years. And he died.</p>
<p>וַיֵּשֶׁב אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>9 And he lived, Anush, ninety years old.² And he brought forth at Qoynun. (coy-noon, to acquire)</p>
<p>וַיֵּשֶׁב אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>10 And he lived, Anush, after he brought forth at Qoynun, fifteen years and eight hundred years old. And he brought forth sons and daughters.</p>
<p>וַיָּבֵר אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>11 And then he came to be, all the days of Anush, five years and nine hundred years. And he died.</p>
<p>וַיֵּשֶׁב אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>12 And he lived, Qoynun, seventy years old. And he brought forth at M'haylal'Al.</p>
<p>וַיֵּשֶׁב אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>13 And he lived, Qoynun, after he brought forth at M'haylal'Al, forty years and eight hundred years. And he brought forth sons and daughters.³</p>
<p>וַיָּבֵר אָדָם אֲשֶׁר חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת</p>	<p>14 And then he came to be, all the days of Qoynun, ten years and nine hundred years. And he died.</p>

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 "730."

³ DSS agrees 840yrs. 4Q2 Genesis^b.

<p>וַיְחַי מְהַלְלָאֵל חֲמֵשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה וַיּוֹלֵד אֶת יָרָד חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ</p>	<p>וַיְחַי מְהַלְלָאֵל חֲמֵשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה וַיּוֹלֵד אֶת יָרָד</p>	<p>15 And he lived, M'haylal'Al, five years and sixty years old. And he brought forth at Y'rad. (to descend)</p>
<p>וַיְחַי מְהַלְלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת יָרָד שְׁלֹשִׁים שָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ</p>	<p>וַיְחַי מְהַלְלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת יָרָד שְׁלֹשִׁים שָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת</p>	<p>16 And he lived, M'haylal'Al, after he brought forth at Y'rad, thirty years and eight hundred years old. And he brought forth sons and daughters.</p>
<p>וַיָּבֵיא כָּל יְמֵי מְהַלְלָאֵל חֲמֵשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשָׁנָה וַיָּמָת חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁלֹשׁ</p>	<p>וַיָּבֵיא כָּל יְמֵי מְהַלְלָאֵל חֲמֵשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיָּמָת</p>	<p>17 And he came to be, all the days of M'haylal'Al, five and ninety years, and eight hundred years. And he died. (from praise of Al)</p>
<p>וַיְחַי יָרָד שְׁתַּיִם וְשֵׁשִׁים וְשָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיּוֹלֵד אֶת חֲנֻקַּח חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ</p>	<p>וַיְחַי יָרָד שְׁתַּיִם וְשֵׁשִׁים וְשָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיּוֹלֵד אֶת חֲנֻקַּח</p>	<p>18 And he lived, Y'rad, two and sixty years, and one hundred years. And he brought forth at Khenuk. (khe-nook - to dedicate)</p>
<p>וַיְחַי יָרָד אַחֲרֵי הוֹלִידוֹ אֶת חֲנֻקַּח שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁלֹשׁ</p>	<p>וַיְחַי יָרָד אַחֲרֵי הוֹלִידוֹ אֶת חֲנֻקַּח שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת</p>	<p>19 And he lived, Y'rad, after he brought forth at Khenuk, eight hundred years. And he brought forth sons and daughters.¹</p>
<p>וַיְחַי כָּל יְמֵי יָרָד שְׁתַּיִם וְשֵׁשִׁים וְשָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיָּמָת חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ</p>	<p>וַיְחַי כָּל יְמֵי יָרָד שְׁתַּיִם וְשֵׁשִׁים וְשָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיָּמָת</p>	<p>20 And he lived, all the days of Y'rad, two and sixty years, and nine hundred years, and he died.</p>
<p>וַיְחַי חֲנֻקַּח חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְשָׁנָה וַיּוֹלֵד אֶת מְתוּשֶׁלַח חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁלֹשׁ</p>	<p>וַיְחַי חֲנֻקַּח חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְשָׁנָה וַיּוֹלֵד אֶת מְתוּשֶׁלַח</p>	<p>21 And he lived, Khenuk, five and sixty years, and he brought forth at Metu'sh'lakh.</p>
<p>וַיֵּלֶךְ חֲנֻקַּח אֶת הַיָּמִינִי אֶת הַיָּמִינִי אַחֲרֵי הוֹלִידוֹ אֶת מְתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ</p>	<p>וַיֵּלֶךְ חֲנֻקַּח אֶת הַיָּמִינִי אֶת הַיָּמִינִי אַחֲרֵי הוֹלִידוֹ אֶת מְתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת</p>	<p>22 And he walked, Khenuk, at the Mighty One, after he brought forth at Metu'sh'lakh, three hundred years. And he brought forth sons and daughters.² (man of weapon)</p>
<p>וַיְחַי כָּל יְמֵי חֲנֻקַּח חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְשָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיָּמָת חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁלֹשׁ</p>	<p>וַיְחַי כָּל יְמֵי חֲנֻקַּח חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְשָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה וַיָּמָת</p>	<p>23 And he lived, all the days of Khenuk, five and sixty years, and three hundred years.</p>
<p>וַיֵּלֶךְ חֲנֻקַּח אֶת הַיָּמִינִי וְהָיָה כִּי לָקַח אֹתוֹ חֲמֵשׁ וְשֵׁשִׁים וְשָׁלֹשׁ וְעָשְׂרִים וְעָשְׂרִים וְשָׁלֹשׁ וְעָשְׂרִים וְשֵׁשׁ וְעָשְׂרִים וְשָׁלֹשׁ</p>	<p>וַיֵּלֶךְ חֲנֻקַּח אֶת הַיָּמִינִי וְהָיָה כִּי לָקַח אֹתוֹ</p>	<p>24 And he walked, Khenuk, at the Mighty One, and he was not; for he was taken of the Mighty One. (ki laqokh atu)</p>

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."

Sources

- JPS Hebrew-English TaNaKh. Philadelphia, USA: The Jewish Publication Society, 1999.
- Scherman, Nosson, et al. The Stone Edition Tanach. Brooklyn, NY: Mesorah Publications, Ltd, 1996.
- Tsedaka, Benyamim. The Israelite Samaritan Version of the Torah. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2013.
- Brenton, Sir Lancelot C.L. The Septuagint with Apocrypha: Greek and English. US: Hendrickson Publishers, 2005.
- <http://www.houseofsteed.com/shofar/articles/article9.htm>.
- http://www.thewayofthemosthigh.ca/resources/PDF_files/PDF_General_Articles/RestoringAncientAybreet.pdf
- <http://www.whiteraiment.com/PDF%20Studies/Why%20His%20Name%is%20Yahuah.pdf>.