

# **The Hebrew Revelation**

## **James and Jude**

**Transcripts + translations of  
amazing Hebrew manuscripts  
of Revelation, James and Jude**

**Based on Ms. Oo.1.16 and Ms. Oo.1.32  
from the Cambridge University Library**

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May the name of YHWH be praised!

Shalom in Yeshua Mashiach,

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# Footnote Symbols and Abbreviations

“ ”	Double quotation marks are used for direct quotations, literal meanings, non-paraphrase alternative translations, etc.
‘ ’	Single quotation marks are used for alternative translations which are paraphrased, transliterated words, etc.
Alt.	Alternative, alternatively
E.g.	For example
I.e.	That is
Lit.	Literally
Ms(s).	Manuscript(s)
Par.	Paragraph
Pl.	Plural
P(p).	Page(s)
V.	Verse(s)
Vs.	Versus

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# About the Hebrew Manuscripts

The Hebrew manuscript used for this translation of Revelation is from the Cambridge University Library, ms. Oo.1.16.<sup>1</sup> For James and Jude we used a similar manuscript, Oo.1.32.<sup>2</sup> Interestingly, both these were found in a Jewish Synagogue in Cochin, India!<sup>3</sup>

The first part of Oo.1.16 is written in a semi-cursive script and contains Acts - Ephesians. The second part is written in a very small cursive script and fits the whole Revelation on only five folios!<sup>4</sup> Oo.1.32 is written in several different variations of cursive script (by multiple scribes) and contains nearly the whole New Testament (Matthew - Jude). Throughout the manuscripts there are various Hebrew notes by past readers. The notes are generally either neutral<sup>5</sup> or negative,<sup>6</sup> but there

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<sup>1</sup> Photos of the applicable folios of Oo.1.16 have been reproduced on pp. 182-197.

<sup>2</sup> Photos of the applicable folios of Oo.1.32 have been reproduced on pp. 182-197.

<sup>3</sup> These were found in 1806 by Buchanan in Cochin, India. Unfortunately, these two manuscripts have not received much attention over the past 200 years since they were brought to the U.K.

<sup>4</sup> Written on both sides – ms. Oo.1.16, folios 102r - 106v.

<sup>5</sup> E.g. notes containing a summary of several verses, a reference to similar passages in the Old Testament, or notes correcting mistakes (genuine or apparent).

<sup>6</sup> E.g. at Rev. 7:10, a reader commented, “קשה” (difficult!).

are also some positive<sup>1</sup> comments! It should also be noted that the scribes of the Cochin Hebrew New Testament manuscripts did not delete the instances where the original authors referred to Yeshua as the Messiah.<sup>2</sup>

Internal evidence indicates that not all the books in these two manuscripts derive from the same source. Most of the books in Oo.1.16 and Oo.1.32 do not contain the indications of authenticity expected in faithful copies of original Hebrew documents. Rather, many of the books are similar to the

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<sup>1</sup> E.g. at Rev. 21, a reader commented, “זה פרק טוב מאד” “טוב” “טוב” (‘This chapter is very good! Good! Good!’). Rev. 15:3 has the following note: “זה הרבה טוב שהקדים למשה” (‘This is very good as it is zealous for Moses,’ or possibly ‘It is very good that he was zealous for Moses’).

<sup>2</sup> Although the word ‘Messiah’ is at times less frequent in the Cochin Hebrew New Testament manuscripts than ‘Christ’ in the Greek New Testament, there was no attempt to entirely obliterate the instances where the original authors referred to Yeshua as the Messiah. In contrast, the Shem Tov version of Matthew (as part of an anti-missionary book) omits every instance where **the writer** Matthew himself calls Yeshua the Messiah. In the Greek version of Matthew, the author refers to Yeshua as the Messiah in: Mat.1:1; 1:17; 1:18; 11:2. The Shem Tov Matthew **never once** refers to Yeshua as the Messiah **from the author’s own perspective**.



Aramaic (Syriac) Peshitta,<sup>1</sup> and also contain Aramaic or Aramaic-like words, not properly translated into Hebrew.<sup>2</sup>

In contrast, the Hebrew Revelation, James and Jude in these manuscripts contain many differences when compared to the Greek, Latin, and Aramaic versions. They also show the many linguistic evidences of authenticity expected in genuine copies of original Hebrew documents: gapping of explicit subjects and objects; Hebrew wordplays; inversed word order; Hebrew

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<sup>1</sup> For examples where Oo.1.32 (and Oo.1.16 where applicable) agrees with the Peshitta against other versions see Mat. 18:22 (Peshitta “seventy times seven seven”); Mat 28:18 (Peshitta adds “as the Father sent me...”); Mark 3:6 (Peshitta: “house of Herod”); Mark 4:38 (Peshitta adds “and they came”); Mark 15:38 (Peshitta: “the door of the temple”); Luke 1:11 (Peshitta adds “to Zechariah”); Luke 1:17 (Peshitta adds “prophet”); Luke 1:42 (Peshitta adds “to Miryam”); John 3:2 (Peshitta: “you were sent”); Act. 8:9 (Peshitta: “I, I am great”); Act. 8:25 (Peshitta: “word of God”); Act. 2:30 (Peshitta: “I will cause to sit”); Rom. 5:7 (Peshitta: “die for the wicked”); 2 Cor. 6:2 (Peshitta uses “life” for ‘salvation’); Gal.1:1 (Peshitta: “the house of the dead”); Eph.4:29 (Peshitta: “hateful word”); etc.

<sup>2</sup> Post-exilic Hebrew (e.g. in the biblical books Ezra & Nehemiah) does contain Aramized words, but see the following list of unusual Peshitta-based Aramaisms in Oo.1.32 (and Oo.1.16 where applicable) which suggest an Aramaic sub-text and incomplete translation: “משיחא” for “המשיח” (Mat. 1:1, 1:16); “להון” for “להם” (Mat. 2:8); “מריה” for “יהוה” or “אדני” etc. (Mat. 2:13); “טובתהון” for “אשריהם” (Mat. 5:3); “מרי מרי” for “אדני אדני” (Mat. 7:21); “ליה” for “לו” (Mark 1:13); “לן” for “לנו” (Mark 1:24); “מלאכה” for “המלאך” (Luke 1:11); “בפרצופו” for “לפני” (Luke 2:31); “ליה” for “לו” (John 2:3, 3:); “קודסא” for “הקודש” (Act. 1:5,8); “כהנא” for “הכהן” (Act. 9:2); “אסכנא” for “נכרים” (Eph. 2:12); “מרן” for “אדונינו” (Eph. 6:21,23); “ידעינן” for “יודעים אנתנו” (1Cor. 8:4); “רצונה” for “רצונו” (1Cor. 7:37); “העמיד” for “הטביל” and “תעמדו” for “תטבלו” (Act. 1:5), etc.

keywords linking sections together; and differences which indicate mistranslations in the Greek version.<sup>1</sup> The Hebrew Revelation, James and Jude do not contain the many Peshitta-based Aramaisms found in most of the other books of Oo.1.32 and Oo.1.16,<sup>2</sup> and they can in no way be seen as translations from the Greek, Latin or Aramaic versions.

## About the Transcripts

The Hebrew transcript of Revelation is based on the Cambridge University Library manuscript Oo.1.16, folios 102r – 106v,<sup>3</sup> while James and Jude are based on ms. Oo.1.32, folios 158a – 160b.<sup>4</sup> We have carefully transcribed the Hebrew text using color photographs of the actual manuscripts. The current transcripts have been thoroughly checked and revised.

The folio number of the corresponding page in the manuscript is stated where applicable throughout the transcript, e.g. [\(102r\)](#) or [\(158a\)](#). Note that all folio numbers ending in “r” or “v” are from Oo.1.16, while those ending in “a” or “b” are from Oo.1.32.

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<sup>1</sup> Examples will be explained for each individual book in the sub-sections on ‘Evidence of Authenticity.’ See pp. 17, 123, 185.

<sup>2</sup> Post-exilic Hebrew did use some Aramized words. **Unlike** the first part of this manuscript, the few Aramaic words that do occur in this Hebrew Revelation, James and Jude, **do not** correspond to the forms used in the Peshitta. For example, Rev. 8:1 uses the Biblical Aramaic expression “כשעה חדא” which indicates ‘a moment’ rather than ‘an hour.’

<sup>3</sup> Photos of the applicable folios can be seen on pp. 182-197.

<sup>4</sup> Photos of the applicable folios can be seen on pp. 182-197.

The following standardizations and corrections were made in the Hebrew transcript:

- All chapter headings were standardized.
- Certain word(s) or letters were placed in [square brackets] to show that they have been corrected based on the context.
- Empty square brackets [            ] were used where a word or phrase in the manuscript has been crossed out or marked as a mistake by the scribe / proof-reader.
- The abbreviation "ה" was replaced with the full name "יהודה".<sup>1</sup>

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<sup>1</sup> See pp. 57-61 for more information.

- The short Rabbinic spelling “ישו”<sup>1</sup> was replaced with the full spelling “ישוע”.<sup>2</sup>
- In Revelation, the spellings “יאהנניס” and “אפרטס” were replaced with their proper spellings “יוהנן” and “פרת”.
- In Jude, the spellings “יקבוס” and “יודס” were replaced with their proper spellings “יעקב” and “יהודה”.
- All other names were transcribed as written in the Hebrew manuscript, except for the omission of occasional vowel points (see below).

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<sup>1</sup> The spelling “ישו” (Yeshu) was commonly used by many Jews in the middle ages instead of the fully spelled out “ישוע” (Yeshua) – similar to “ה” or “השם” instead of “יהודה”. The spelling “ישו” has a negative connotation and was generally used by non-messianic Jews. However, one **cannot** conclude that all Jews who used this spelling were non-Messianic Jews. E.g. next to Heb. 7:3 (CUL Oo.1.32), a reader commented “מלכי צדק בלא אב ואם לא נברא ולא מת עדין הוא ישו” (‘Malki Tsedeq (Melchizedek) – without father or mother, he was not created and does not die – he is still Yeshu!’) Also, there is no indication that any anti-messianic alterations were made in this Hebrew Revelation. The fact that Yeshua is the Messiah was not at all undermined by the scribe. (See Rev. 1:1, 1:2, 1:5, 1:9, etc.)

<sup>2</sup> Note that the spelling “ישוע” has been used **since the time of Ezra** – long before the birth of Yeshua the Messiah! (See e.g. Ezra 2:2, 2:6, 2:36 etc. and especially Nehemiah 8:17 where **Joshua the son of Nun** is even called “ישוע” (Yeshua), using the shorter spelling.) Thus the pronunciation ‘Yeshua’ **was not invented** by anti-messianic Jews as some have claimed.

- Vowel points are occasionally found on some words in the manuscript – these were not copied into the transcript.

The grammar, syntax, and vocabulary of the Hebrew Revelation, James and Jude are not exactly the same as either Classical or Mishnaic Hebrew. Although similar to Mishnaic Hebrew, it also overlaps with Classical Hebrew.

In order for Hebrew readers to become familiarized with the grammar and syntax used in these Hebrew New Testament manuscripts, we recommend reading the transcript alongside the English translation.

The correct meaning of most of the Hebrew vocabulary used in the Hebrew Revelation, James and Jude can be found amongst the following lexicons:

- Earnest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*.<sup>1</sup>
- Marcus Jastro, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, volume 1 + 2 (A Hebrew + Aramaic to English dictionary).<sup>2</sup>

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<sup>1</sup> Jerusalem: Carta – The Israel Map and Publishing Company Ltd., 1987.

<sup>2</sup> London: Luzac & Co., 1903.

- David J. A. Clines, *The Concise Dictionary of Classical Hebrew*.<sup>1</sup>
- William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*.<sup>2</sup>

Ben Yehuda's dictionary series<sup>3</sup> would also be useful for those who are very experienced in Hebrew – as explanations are given in Hebrew (only very basic meanings are given in English).

## About the Translations

As with the transcripts, the manuscript used for this translation of Revelation is from the Cambridge University Library, ms. Oo.1.16, folios 102r – 106v, while James and Jude are based on ms. Oo.1.32, folios 158a – 160b. We have accurately and literally translated the Hebrew text, using digital color photographs of the actual manuscript. Photos of the applicable folios have been reproduced on pages 182 – 197. The translation is focused on accuracy rather than flowing

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<sup>1</sup> Sheffield: Sheffield Phoenix press, 2009.

<sup>2</sup> Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971 (15th impression, 2000).

<sup>3</sup> Eliezer Ben Yehudah, *Complete Dictionary of Ancient and Modern Hebrew* (17 volumes), Jerusalem: Ben-Yehudah Hozaa-La'Or Le zecher – Eliezer Ben-Yehuda Ltd., 1940 (Reprinted by T. Yoseloff in 8 volumes, 1960).

English, as it is very easy to create contradictions with a paraphrase-type translation. In the current translation:

- Certain word(s) or phrases were placed in [square brackets] to show that (i) they have been corrected based on the context, or (ii) the applicable word(s) are still in question (e.g. smudged words, rare Hebrew words, etc.).
- The spellings of all names and titles were standardized.
- Only Names and Titles were capitalized. Pronouns like 'you' or 'he' etc. are not capitalized (even when referring to YHWH or Yeshua) as this is sometimes based merely on the translator's interpretation. The reader should rather use the context to determine whom the pronoun is referring to.
- *Italic words* were added to help the English reader understand what the Hebrew text implies by context.
- Certain words were marked in **bold + underlined** according to emphasis in the Hebrew manuscript – based on special word order etc. – and are not our own emphasis or interpretation.
- Chapter and verse numbering in the manuscript is generally the same as in standard English translations. When chapter and / or verse numbers differ, the standard English equivalent is added in [square brackets].

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**Ele Ha-Sodot**

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# **The Hebrew Revelation**

**A transcript + translation of an  
amazing Hebrew manuscript of  
Revelation**

**Based on Ms. Oo.1.16 from the  
Cambridge University Library**

**Version 1.1 © December 2021**

**Version 1.3 © June 2022**

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# Introduction

Every author of the New Testament was either a Jew or a proselyte of the Jews.<sup>1</sup> So, is it even possible that the entire New Testament was originally composed in Greek? Scholars used to teach<sup>2</sup> that Hebrew was a ‘dead language’ in New Testament times, but the Dead Sea Scrolls<sup>3</sup> together with the

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<sup>1</sup> E.g. Luke, author of the Gospel of Luke and the Book of Acts.

<sup>2</sup> E.g. “...one of the main traditional arguments... was that Jesus spoke Aramaic because there was nothing else for him to speak unless he spoke Greek.” – James Barr (Professor of Semitic Languages), *Which language did Jesus speak? – Some remarks of a Semitist*, University of Manchester, John Rylands Library, 1970, p. 21.

“...Hebrew was not a living language any longer.” – A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1919, p. 94.

<sup>3</sup> E.g. “...the majority of the Dead Sea Scrolls were written in Hebrew... [and] include biblical texts, non-biblical literary works, and documents such as deeds and letters. ...These texts illustrate the vitality of the Hebrew language in ancient Judea.” – [www.deadseascrolls.org.il/learn-about-the-scrolls/languages-and-scripts](http://www.deadseascrolls.org.il/learn-about-the-scrolls/languages-and-scripts) (Accessed Dec. 2021.)

“The Qumran Caves Scrolls ...dates range from the third century BCE... to the first century [CE]... While Hebrew is the most frequently used language in the Scrolls, about 15% were written in Aramaic and several in Greek.” – [www.deadseascrolls.org.il/learn-about-the-scrolls/introduction](http://www.deadseascrolls.org.il/learn-about-the-scrolls/introduction) (Accessed Dec. 2021.)

“Indeed, it is generally believed that the Dead Sea Scrolls, specifically the Copper Scroll [50-100 C.E.] and also the Bar-Kokhba letters [< 135 C.E.], have furnished clear evidence of the popular character of MH [Mishnaic Hebrew].” – Miguel Pérez Fernández, *An Introductory Grammar of Rabbinic Hebrew*, 1997, p. 3.

Mishna<sup>1</sup> provide ample evidence that Hebrew was still a living language around the first century C.E.!

Furthermore, there is internal evidence in a number of New Testament books that the original autograph was written in Hebrew. Some of these indications are even clearly visible in Greek-based English translations! Let's discuss one example:

Most Western Christians know exactly two Hebrew words: 'Amen' and 'Hallelujah.' That's all, except for a few Hebrew names of course. So, what do such people typically assume? They just assume that it is normal for anyone and everyone to know only these two Hebrew words. They don't even realize that the original authors of the New Testament would have known more than two Hebrew words!

Interestingly, the Book of Revelation uses both these Hebrew words, 'Amen' and 'Hallelujah'! Revelation 19:4 (ESV):

“And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, ‘Amen. Hallelujah!’”<sup>2</sup>

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<sup>1</sup> “...what was the language of ordinary life of educated native Jews in Jerusalem and Judea in the period from 400 B.C.E. to 150 C.E.? The evidence presented by MH [Mishnaic Hebrew] and its literature leaves no doubt that that language was MH [Mishnaic Hebrew]. Of course, those educated Judeans also understood Aramaic, and used it even in writing, but only occasionally, and not habitually...” M.H. Segal, *A Grammar of Mishnaic Hebrew*, 1980, p. 13.

<sup>2</sup> All emphasis throughout introductory sections were added for clarity. However, in the transcript / translation section, emphasis in English translation reflects emphasis in Hebrew text.

Let's just stop to ask the question: "If John used Hebrew words like 'Amen' and 'Hallelujah', why are we taught that the entire Book of Revelation was originally written in Greek?" Below are three hypothetical excuses:

1. "Perhaps Revelation was given in Hebrew, but John translated everything into Greek 'on the fly' and only retained two Hebrew words, 'Amen' and 'Hallelujah.'"
2. "John could not speak Hebrew and only knew these two Hebrew words (just like us Western Christians) – and thus Revelation was graciously given to him in Greek!"
3. "Perhaps John could speak Hebrew, but the heavenly beings who praised the Most High in Revelation 7:11-12 and 19:4 do not speak Hebrew. In fact, everything in heaven is spoken in Greek and only two Hebrew words are used, 'Amen' and 'Hallelujah.'"

Doesn't this sound ridiculous? Well, this is the dilemma which many New Testament scholars face. To advocate that Revelation was originally written in Greek, they have to believe one of these absurd proposals just mentioned.

It would make much more sense to say that John wrote the original copy in Hebrew; that YHWH, Yeshua and the heavenly beings in heaven speak Hebrew;<sup>1</sup> and that the Greek translation of Revelation was only made afterwards, using the original Hebrew text. If the inspired message of Revelation was given in Hebrew, why would John only record a second-hand

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<sup>1</sup> See e.g. Acts 26:14.

Greek translation, allowing the original Hebrew prophecy to be lost for ever?

One should keep in mind that there were Messianic Jews throughout the Mediterranean region and the Middle East who would have been able to read the original Hebrew version, and translate that into Greek, Latin or Aramaic as needed by non-Jewish believers in the assembly.<sup>1</sup>

Thus, using merely an English translation of Revelation and some common sense, it is obvious that Revelation could not originally have been written in Greek, but was rather originally written in Hebrew.

In the sections to follow, we will discuss technical linguistic proofs from this Hebrew manuscript which confirm the Hebrew origin of Revelation.

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<sup>1</sup> The Old-Testament scriptures were also originally composed in Hebrew and were only later translated into Greek, Aramaic and various other languages when deemed necessary.

# **Evidence of Authenticity and Interesting Readings**

This Hebrew manuscript of Revelation is the most interesting and amazing version of the book known to us.<sup>1</sup> In this section we will discuss a few of the many interesting differences between the Hebrew and Greek traditions, as well as linguistic indications of authenticity in this Hebrew manuscript.

## **Hebrew title of the Book of Revelation**

Incidentally, we don't need to search very far to find interesting differences in the Hebrew Revelation. In fact, the first interesting difference is in chapter one, verse one!

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<sup>1</sup> We have also investigated other Hebrew copies of Revelation: Sloane 237 from the British library, Neofiti.33 from the Vatican Library, Hébreu 131 from the National Library of France – none of which proved to be linguistically authentic.

“These are the confidential counsels (*sodot*) which YHWH<sup>1</sup> gave to Yeshua<sup>2</sup> Ha-Mashiach<sup>3</sup>...”<sup>4</sup>

The very word from which the title ‘Revelation’ is usually obtained, is different in this Hebrew version! Rather than the expected ‘revelation’ which would be ‘*chazon*’<sup>5</sup> in Hebrew, we find ‘*sodot*’ instead.

‘*Sodot*’ is the plural form of ‘*sod*,’ and does not mean “revelation,” but rather “confidential counsels” or “secrets.” Thus the Hebrew title for the Book of Revelation should really be *Ele Ha-Sodot*,<sup>6</sup> meaning ‘*These are the Confidential Counsels.*’ To some people this might sound like a meaningless variant, but interestingly, this Hebrew word ‘*sod*’ is repeated in several passages throughout the book.

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<sup>1</sup> The manuscript uses the Hebrew abbreviation ‘*ה*’ (*he*) for “*Ha-Shem*,” which literally means ‘The Name.’ For further discussion on this abbreviation ‘*ה*’ (*he*), see pp. 57-61. We have replaced ‘*Ha-Shem*’ with transliterated consonants of ‘the Name’ itself: “YHWH.” As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations / contractions can be formed, is ‘*Yah-weh*.’ For more information see [www.HebrewGospels.com/yhwh](http://www.HebrewGospels.com/yhwh).

<sup>2</sup> The Hebrew name for ‘Jesus’.

<sup>3</sup> Or ‘The Messiah.’

<sup>4</sup> Rev. 1:1, translated from Oo.1.16.

<sup>5</sup> Or ‘*Chizayon*,’ “*חזון*” or “*חזיון*” in Hebrew – See translations by Franz Delitzsch and by Salkinson / Ginsburg.

<sup>6</sup> This title could also be shortened to ‘*Sodot*’ (*Confidential counsels*). Compare the Hebrew title for Deuteronomy, ‘*Ele Ha-Devarim*,’ shortened to ‘*Devarim*.’ Hebrew titles for Bible books are often formed from a keyword or phrase in the first verse of the applicable book.



Authentic Hebrew documents often contain such repeated keywords, and this can link together some seemingly unrelated verses or passages. Let's consider an example from the Tanach (Old Testament):

Jeremiah 1:11-12: "What do you see Yirmeyahu?"<sup>1</sup> Then I said, 'I see an almond branch.' Then YHWH said to me, 'You have seen well, for I am watching over my word to do it.'<sup>2</sup>

In most English translations it is very difficult to see any connection between this vision and its interpretation. What does 'an almond branch' have to do with 'watching'?

Well, in Hebrew this makes perfect sense, as a key root-word is repeated in the vision as well as in the interpretation! The Hebrew word for "almond" is '*shaqed*,' and the Hebrew word for "watching" is '*shoqed*.' Both these words are formed from the same root-word as shown below:

Root-word:	שָׁקַד	<i>Shaquad</i>
Almond:	שָׁקֵד	<i>Shaqed</i>
Watching:	שׁוֹקֵד	<i>Shoqed</i>

Sadly, such keyword connections in the original Hebrew are nearly always lost in translation, not only in English but even in

<sup>1</sup> Hebrew name for 'Jeremiah.'

<sup>2</sup> Jer. 1:11-12, Translated from the Masoretic Text. In Hebrew:

"...מִה־אַתָּה רָאֵה יְרֵמְיָהוּ וְאָמַר מִקֵּל שָׁקֵד אֲנִי רֹאֵה: וַיֹּאמֶר יְהוָה אֵלַי הִיטַבְתָּ לְרֹאֹת כִּי־שָׁקֵד אֲנִי עַל־דְּבָרֵי לַעֲשׂוֹתוֹ:"

Greek! The Greek Septuagint translators rendered the Hebrew words '*shaged*' and '*shoged*' as two Greek words which sound very different: '*karuinen*' and '*egregora*'.<sup>1</sup>

Because most languages do not use similar words for 'almonds' and 'watching,' only the original Hebrew version fully preserves this beautiful keyword link.<sup>2</sup>

Now, with this background, let's get back to Revelation and the Hebrew word *Sod*. Not only does this word occur in chapter one verse one, but also in:

Revelation 1:20: "Now the confidential counsel (*sod*) of the seven stars..."

Revelation 10:7: "...all these confidential counsels (*sodot*) of YHWH will be completed..."

Revelation 17:5: "...The secret (*sod*) of the Great City Bavel..."

Revelation 17:7: "...I want to tell you the secret (*sod*) of the woman..."

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<sup>1</sup> Jer. 1:11-12 in Septuagint Greek: "τί σὺ ὀρᾷς ἱερεμια καὶ εἶπα βακτηρίαν καρυῖνην. καὶ εἶπεν κύριος πρὸς με καλῶς ἑώρακας διότι ἐγρήγορα ἐγὼ ἐπὶ τοὺς λόγους μου τοῦ ποιῆσαι αὐτούς"

<sup>2</sup> Second-hand translations can use (i) "almond" and "watching" which do not have any similarities in sound or meaning in most languages, or (ii) could be overly literal and translate both these words as "watching." But either way, half the original meaning is lost. In Hebrew the words '*shaged*' and '*shoged*' perform double duty: they mean "almond" and "watching" and at the same time they have similar sounds as well as similar literal meanings.

Thus in the Hebrew version there is a clear theme throughout the book, starting in chapter one, verse one!

However, the Greek version of Revelation uses '*apokalupsis*'<sup>1</sup> (meaning 'appearance' or 'revelation') in chapter one verse one, probably to interpret or explain to the reader that the secrets are now revealed. But just as we saw in the above example from Jeremiah, part of this keyword-based theme is lost in the Greek translation. The Greek word '*apokalupsis*' only occurs once in the entire Greek Revelation – with zero repetition! Also, reconstructed Hebrew translations which follow the Greek reading, all use words related to 'reveal' or 'appear'<sup>2</sup> in this verse, unlike this Hebrew manuscript.

Thus the Hebrew reading of Oo.1.16 for Revelation 1:1 is linguistically authentic, and not a second-hand translation, because:

1. The Hebrew reading enables a keyword-based theme throughout the book, and

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<sup>1</sup> Greek: "Αποκάλυψις".

<sup>2</sup> "חזיון" (vision / revelation) and "חזיון" (vision / revelation) are generally used in translations – see translations by Franz Delitzsch and by Salkinson / Ginsburg. Others use e.g. "התגלויות" (revelation) – see Hébreu 131 from the National Library of France.

2. the Hebrew reading differs<sup>1</sup> from the Greek, Latin, and Aramaic versions by not using any form of ‘reveal’ or ‘appear’ in chapter one, verse one.<sup>2</sup>

If the Hebrew Revelation of Oo.1.16 derived from any Greek-based version, the above difference should not have existed.

## Hebrew keyword repetition

Another example of section linking is found in the letter to the assembly of Smyrna, in Revelation 2. Even in standard English translations we can see that some form of the word ‘die’ is repeated in the introduction, exhortation, and promise sections:

Introduction: “The words of the first and the last, who **died** and came to life.”<sup>3</sup>

Exhortation: “Be faithful unto **death**...”<sup>4</sup>

Promise: “The one who conquers will not be hurt by the second **death**.”<sup>5</sup>

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<sup>1</sup> Some other keyword-based themes can also be seen in the Greek and Greek-based translations, and such themes which are visible in **all versions** cannot indicate authenticity for any particular version.

<sup>2</sup> The Hebrew manuscript does have the word “revealed” in an introductory scribal heading, but not in the actual text of chapter one verse one, where it would be expected if it were a translation from any Greek-based version of Revelation.

<sup>3</sup> Rev. 2:8, ESV.

<sup>4</sup> Rev. 2:10, ESV.

<sup>5</sup> Rev. 2:11, ESV.

Although the above theme with the keyword “die” is visible in any translation of Revelation, a second keyword is also repeated in this Hebrew manuscript of Revelation:

Acknowledgment: “I know your works and your sufferings...”<sup>1</sup>

Exhortation: “...you will have suffering for ten days...”<sup>2</sup>

Promise: “Whosoever overcomes will not have suffering from the last death.”<sup>3</sup>

The Hebrew word repeated three times is “צער” (*tse'ar*) or “צערות” (*tse'arot*) in the plural.

Although the Greek and Latin versions use the same word for ‘suffering’ twice,<sup>4</sup> this Hebrew manuscript repeats the same word a third time in the concluding section!

Following the Greek tradition, the Aramaic Peshitta and Greek-to-Hebrew translations do repeat the word for ‘suffering’ in verses 9 and 10, but not in verse 11.<sup>5</sup> Why can’t any Greek-

<sup>1</sup> Rev. 2:8 [2:9], translated from Oo.1.16.

<sup>2</sup> Rev. 2:9 [2:10], translated from Oo.1.16.

<sup>3</sup> Rev. 2:10 [2:11], translated from Oo.1.16.

<sup>4</sup> See below, the Greek and Latin words used in Rev. 2:9-11 which correspond to the repeated Hebrew word *Tse'ar*.

Greek: “θλιψιν... θλιψιν ...ἀδικηθῆ”

Latin: “*tribulationem... tribulationem ... lædetur*”

<sup>5</sup> Aramaic Peshitta: “אולצנך ... אולצנא...נהר”

Dalman / Delitzsch: “צרתך ... בצרה... יניק”

Salkinson / Ginsburg: “צרתך ... צרה... יפגע בו”

National Library of France, Hébreu 131: “צרתך ... צרה... יניק”

based Hebrew translations repeat the same word again in verse 11? Because the Greek subtext of these translations uses a very different word in verse 11 than earlier in verses 9 and 10, and thus all subsequent translations follow suit.

Thus, the repeated keyword in this particular Hebrew manuscript (in verses 9, 10 and 11) is clear evidence that it cannot possibly be a translation from Greek, Latin nor Aramaic. This means that the Oo.1.16 Hebrew manuscript of Revelation has to derive from the original Hebrew version, as it preserves keyword themes which were lost in the Greek version and subsequent translations.

## Hebrew wordplay

Similar to Hebrew keyword themes, Hebrew wordplay is also an important indication of the original language of the Book of Revelation. A good example of Hebrew wordplay is found in Revelation 3:

“Thus says... he who has the key of Dawid, who opens and no one is able to shut, and who shuts and no one is able to open:<sup>8</sup> ‘I know your works. Look, I gave before you an open door and no one is able to shut it...’<sup>1</sup>

This Hebrew wordplay involves the words ‘key,’ ‘open’ and ‘door.’ Although one can see a logical or functional connection between these three words in any language, this Hebrew

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<sup>1</sup> Rev. 3:7-8, translated from Oo.1.16.

manuscript uses the same root in each of these words, which results in a beautiful wordplay with internal rhyme:

Root-word:	פתח	<i>Patach</i>
The key:	המפתח	<i>Ha-Maphteach</i>
Who opens:	הפותח	<i>Ha-Poteach</i>
To open:	לפתוח	<i>Liphteach</i>
Open (adjective):	פתוח	<i>Patuach</i>
Door:	פתח	<i>Petach</i>

This internal rhyme between the words 'key,' 'open' and 'door' is neither found in the Greek, Latin, nor Aramaic versions of Revelation:

English	Hebrew (Oo.1.16)	Greek TR	Latin Vulgate	Aramaic Peshitta
the key	המפתח	τὴν κλεῖδα	<i>clavem</i>	קלידא
who opens	הפותח	ὁ ἀνοίγων	<i>qui aperit</i>	דפתח
door	פתח	θύραν	<i>ostium</i>	תרעא

So, in what language was Revelation originally dictated? This Hebrew wordplay in Revelation chapter 3 clearly indicates that it was **originally** spoken by Yeshua **in Hebrew**, as this wordplay is only possible in Hebrew!

Furthermore, most translations from Greek, Latin and Aramaic back to Hebrew, did not fully reclaim this original Hebrew

wordplay. The majority of these translations do not use the word '*petach*' for 'door,' but rather '*sha'ar*' or '*delet*.' As a result, only the words for 'open' and 'key' do rhyme in most Hebrew translations derived from Greek, whereas the word for 'door' does not form part of the rhyme.

Because this wordplay does not exist in the Greek, Latin or Aramaic versions of Revelation, one cannot escape the conclusion that the Book of Revelation was originally penned in Hebrew, not in Greek, Aramaic, or Latin.

## Will the day-night cycle cease on the new earth?

Many people perceive the Book of Revelation as a difficult prophetic book, partly because it can be challenging to reconcile certain prophecies in the Old Testament with those given in Revelation. For example, Revelation 22:5 translated from Greek says:

"Night will no longer exist..."<sup>1</sup>

And chapter 21:25 states:

"its gates will never be shut by day, for there will be no night there."<sup>2</sup>

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<sup>1</sup> Rev. 22:5, Holman Christian Standard Bible. Some translations: "night will be no more".

<sup>2</sup> Rev. 21:25, translated from Greek.



Based on the above verses translated from the Greek version of Revelation, many scholars<sup>1</sup> have concluded that the day-night cycle will cease on the new earth, and that it will always be day as “its gates will never be shut by day, for there will be no night there.”<sup>2</sup>

However, Revelation 20:10 mentions “day and night,” and chapter 22:2 mentions “every month,” which could only be possible if day and night continued as before.

YHWH himself also declared that Sabbaths and New Moons will be kept on the new earth:

“For as the new heavens and the new earth which I will make, will remain before me, declares YHWH, so will your offspring and your name remain. And it will be, that from Sabbath to Sabbath, and from New Moon to New Moon,<sup>3</sup> all flesh will come to bow down before me, says YHWH.”<sup>4</sup>

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<sup>1</sup> See e.g. *Exposition of the Book of Revelation, New Testament Commentary*, vol. 20, pp. 579, 582: “the cessation of night... ..in the new creation the cosmic division of night and day will have ceased to function”; *Revelation, Baker exegetical commentary on the New Testament*, p. 764; *The New International Greek Testament Commentary, The book of Revelation*, p. 1096; *The teacher’s commentary*, p. 1088; etc.

<sup>2</sup> Rev. 21:25, translated from Greek.

<sup>3</sup> Or “every week on the Sabbath, and every month on the New Moon...”

<sup>4</sup> Is. 66:22-23, translated from the Masoretic Text.

Without the day and night cycle, Sabbath is impossible, and without the lunar cycles, new moons are impossible too.

In Jeremiah chapter 33, it is stated that the day-night cycle is just as permanent as YHWH's covenant with David!

“Thus says YHWH, ‘If you can break my covenant with the day, and my covenant with the night, so that daytime and night-time will not be in their time – then my covenant will also be broken with Dawid my servant, that he will have no son ruling as king upon his throne...”<sup>1</sup>

Yeshua Messiah is the ultimate fulfilment of this prophecy about the ‘Son of David.’ So how can we on the one hand believe that the day-night cycle will cease, but on the other hand still think that the covenant with David regarding the Messiah will never be broken?

Based on the above-mentioned verses from Isaiah and Jeremiah, there is absolutely no way that the day-night cycle will cease. So, why does the Greek Revelation only mention daytime in chapter 21:25 as if there will be no night at all?

“...its gates will never be shut by day, for there will be no night there.”<sup>2</sup>

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<sup>1</sup> Jer. 33:20-21, translated from the Masoretic Text.

<sup>2</sup> Rev. 21:25, translated from Greek Textus Receptus.

Remarkably, the Hebrew version of Revelation quotes<sup>1</sup> from the Old Testament both in chapter 21:25 and 22:5, and this clears up most of the confusion caused by these verses in the Greek version! Revelation 21:25 (mostly quoted from Isaiah 60:11):

Oo.1.16:

"וּפְתָחוּ שַׁעֲרֵיךָ תָמִיד יוֹמָם וּלַיְלָה לֹא יִסָּגְרוּ כִּי לֹא יִהְיֶה לַיְלָה"

= "And your gates will be open continually, day and night they will not be shut, for there will not be night."

In this Hebrew version of Revelation there is no hint that the day-night cycle will cease as it clearly mentions both "day and night."

But, how is it possible that "day and night" "there will not be night"? How can there be night, and at the same time, no night? This is only a seeming contradiction. In Hebrew, 'night' and 'darkness' are synonymous.<sup>2</sup> The very first mention of 'night' in the Bible (Genesis 1:5), is where Elohim calls 'the darkness' 'night'!

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<sup>1</sup> Note that there are some minor differences between these verses in the Hebrew Revelation and the Masoretic text. This clearly shows that these phrases were **not** fraudulently inserted into Revelation just to conform it to the Old Testament. If that were the case, then why would there be any differences from the Masoretic Text?

<sup>2</sup> For examples where "night" refers to darkness and not to a specific time of the day, see Ps. 139:11, Mic. 3:6, etc.

“Then Elohim called the light day, and the darkness he called night...”<sup>1</sup>

Thus the correct understanding of Revelation 21:25 is that during the day and night, there will be no darkness in the New Jerusalem!

Conversely, in the Greek translation the first occurrence of “night” in Revelation 21:25 is omitted, possibly to avoid the seeming contradiction of ‘night’ and ‘no night’ at the same time. Regrettably, this omission in the Greek version only increases the possibility for confusion, as it suggests that only day will exist but no night.

Now let’s discuss Revelation 22:5. In the Hebrew Revelation this verse is mostly quoted from Isaiah 60:19!

Oo.1.16:

"ולא יהיה עוד בה השמש לאור יומם וללנה והירה לא  
יאיר לך והיה לך ה' לאור עולם ואלהיך לתפארתך"

= “And in it the sun will no more be for light by day, neither for brightness will the moon shine for you,<sup>2</sup> but YHWH will be an eternal light for you, and your Elohim will be your glory.”

This verse again implies both daytime and night-time, as both the sun and the moon are mentioned! During daytime and

<sup>1</sup> Gen. 1:5, translated from the Masoretic Text.

<sup>2</sup> Could also be translated: “And in it the sun will no more be for light by day, and for brightness; neither will the moon shine for you...”

night-time the New Jerusalem won't need any light except that of YHWH!

It is noteworthy that the Greek version attempts to simplify the Hebrew readings, and 'correct' the seeming contradictions of 'night' and 'no night' at the same time:

**“Night will no longer exist, and people will not need lamplight or sunlight, because the Lord God will give them light...”<sup>1</sup>**

This is typical of translations, and indicates that the Hebrew reading is the original while the Greek reading is a translation which attempts to superficially 'fix' the problem.

However, careful study shows that the more difficult, seeming contradictory Hebrew Revelation is perfectly understandable. It matches the Old Testament prophecies about the permanence of the day-night cycle as well as the Hebrew meaning of 'night'.

## **How can the tree of life be on both sides of the river?**

The “tree of life” in Revelation 22 is another controversial topic. Translated from Greek, Revelation 22:2 reads:

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<sup>1</sup> Rev. 22:5, Holman Christian Standard Bible.

“On both sides of the river was the tree of life bearing 12 kinds of fruit... The leaves of the tree are for healing the nations”<sup>1</sup>

How can the “tree of life” be on both sides of the river at the same time? This question has intrigued many people. Without the essential knowledge of the Hebrew meaning of “tree,” many erroneous interpretations have been fabricated.

Some have suggested that the tree of life grows in the middle of the river with branches extending to both sides.<sup>2</sup> Others think that the tree of life has a split trunk extending across the river, so that the tree literally grows on both sides at the same time.<sup>3</sup> It has even been speculated that the tree of life is not on both sides of the river, but rather the river flows on both sides of the tree!<sup>4</sup>

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<sup>1</sup> Rev. 22:2, Holman Christian Standard Bible.

<sup>2</sup> “DURHAM suppose[d], *the tree* was in the midst of the river, and extending its branches to both banks” – Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, par. 24222.

<sup>3</sup> “...artists have represented a split-trunk tree, with one half on either side of the river of life, meeting up in the middle...” – J. Kluttz, *The Spirit World*, p. 55.

<sup>4</sup> “MEDE suppose[d]... in the midst of the plain, which itself is in the midst of the river’s branches, stood the tree” – Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, par. 24222.

“This would mean... ..in the middle of the city’s street is a single tree of life, located between ...either side of the river, ‘which at this point has diverged into two branches.’” – *The New International Greek Testament*

Others say there will be three trees, one in the middle of the river, and one on either side.<sup>1</sup>

Further confusion is caused by the statement that this tree will bear **twelve** kinds of fruit! Biblically speaking, it is absolutely impossible for any tree to bear more than one kind of fruit. Consider the following passages in Genesis:

“Let the earth cause to sprout... fruit trees bearing fruit according to their kind...”<sup>2</sup>

“The earth brought forth... trees bearing fruit with their seed inside them, according to their kind...”<sup>3</sup>

The same pattern of “according to their kind” is repeated over and over throughout Genesis chapter one. The New Testament also confirms that it is impossible for one tree to bear various kinds of fruit:

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*Commentary: The book of Revelation*, p. 1104 (Quoting from: Beasley-Murray, *Revelation*, p. 331).

“Others say that the river of life is narrow and that it flows on both sides of the tree” – Wheaton, *The Bible knowledge commentary: An exposition of the scriptures*, vol. 2, p. 987.

<sup>1</sup> “for there were **three trees**; one in the street, and one on each side of the river” – B. Blayney, *et al.*, *Treasury of Scripture Knowledge, enhanced and expanded*, vol. 2, p. 117.

<sup>2</sup> Gen. 1:11, translated from the Masoretic Text.

<sup>3</sup> Gen. 1:12, translated from the Masoretic Text.

“By their deeds you will recognize them – for a man is not able to gather grapes from a bramble,<sup>1</sup> neither figs from thorn bushes.”<sup>2</sup>

“Or is a tree of dates able to give oil, or a vine – figs? So the fountain is not able to give salt and sweet waters.”<sup>3</sup>

Is it really possible that after all, YHWH is going to change His mind and create one tree which produces various kinds of fruit? One tree with a split trunk across the river? One tree with enough leaves to provide all the nations with medicine?

Remarkably, the Hebrew Bible again holds the key to understanding this passage! Did you know that in the above verses from Genesis 1:11 and 1:12, every occurrence of the English word “trees” (plural) is actually singular in the original Hebrew? The Hebrew word “עֵץ” (*ets*) in the singular form is very often used to refer to many trees collectively. When this Hebrew word is used in the plural “עֵצִים” (*etsim*), it often refers to hewn down trees or wood, and not to growing trees! For example, Genesis 22:7:

“הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵיךְ הַשֶּׁה לְעֹלָה”<sup>4</sup>

<sup>1</sup> Hebrew “סנה.” Acc. to some sources, a brambleberry or blackberry bush.

<sup>2</sup> Mat. 7:16, translated from Hebrew, ms. Vat. Ebr. 100.

<sup>3</sup> Jas.F 3:12, translated from C.U.L. Oo.1.32.

<sup>4</sup> Gen. 22:7, Masoretic text.



= “Here is the fire and the wood, but where is the lamb for a burnt offering?”

Thus, in Hebrew one does not generally<sup>1</sup> refer to living / growing trees by using the plural noun “עצים,” but rather by using the singular noun “עץ” collectively. Therefore, the singular form “tree” in Revelation 22:2 does not even hint at one single tree, but rather refers to many trees as implied by the immediate context – they grow on both sides of the river!

Also, the Hebrew Revelation confirms that the “tree of life” refers to various kinds of fruit trees, not to one kind bearing twelve different kinds of fruit! Revelation 22:2:

Oo.1.16:

"באמצע הרחובות ועל הנחל יעלה על שפתו מזה ומזה  
כל עץ מאכל ועץ החיים ועליו היה שניים עשר מוני פירות  
והיה פריו למאכל ועלהו לתרופה"

= “And in the midst<sup>2</sup> of the plains, even beside the stream, there grew up on its bank – on this side and on that side – every tree of food, even the tree of life.<sup>3</sup>

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<sup>1</sup> In the Hebrew Revelation the plural form is used once with reference to a specific percentage of living trees (Rev. 8:7); but in all other cases the Hebrew Revelation uses the singular form collectively when referring to many trees or trees in general (e.g. Rev. 7:1, 7:3, 9:4).

<sup>2</sup> Or possibly “among’.

<sup>3</sup> This verse from the Hebrew Revelation is mostly quoted from Eze. 47:12. See also Eze. 47:7.

And on it were twelve kinds of fruit, and its fruit was for food, and its foliage for healing.”<sup>1</sup>

Take note that “every tree of food” is collectively referred to as “the tree of life.” Thus “tree” in this context means “trees” (plural).

Ezekiel 47:12 confirms that fresh fruit will be produced every month (12 times), and Ezekiel 47:7 establishes the fact that there will be many trees, not just one!

“...on the banks of the stream were exceedingly many trees, on this side and on that side.”<sup>2</sup>

Thus there is no reason for creative speculation about the tree of life. The Hebrew Old Testament and the Hebrew Revelation are in perfect agreement. There will be many trees growing on both sides of the river, all kinds of fruit trees, not just one tree or one kind of tree.

## Is Yeshua the Alpha and Omega?

It is common knowledge that Alpha and Omega are the first and last letters of the Greek alphabet. Having already discussed some logical and linguistic evidence for the Hebrew

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<sup>1</sup> For better understanding in English, the Hebrew collective use can be translated as plural (Most English translations do that with Eze. 47:12). “And among the plains, even besides the stream, there grew up all kinds of fruit trees – on both sides of its banks – namely, the trees of life. And on them were twelve kinds of fruit, and their fruit was for food, and their leaves for healing”.

<sup>2</sup> Eze. 47:7, translated from the Masoretic text.

origin of Revelation, it is rather obvious that this Greek expression 'Alpha and Omega' is not the original expression used in Revelation, but just the Greek translation thereof.

The question thus arises – what is the original Hebrew phrase translated into Greek as 'Alpha' and 'Omega'? Most people think it should be 'Aleph' and 'Taw,' the first and last letters of the Hebrew alphabet. But note that the expression "אלף ותו" (Aleph and Taw) or similar, never occurs in the Hebrew Old Testament – not even once!

There is a common misunderstanding that the expression 'Aleph and Taw' is the same as the Hebrew object marker "את" (*et*), which is spelled with an Aleph and a Taw, but compare the difference below:

"את" = marker of object in a sentence.<sup>1</sup>

"אלף ותו" = "Aleph and Taw" or 'first and last.'

The Hebrew word "את" (*et*) is never used with the same meaning as the expression 'Aleph and Taw.' 'Aleph and Taw' indicates 'first and last,' while the object marker '*et*' merely indicates the object(s) in a sentence, or occasionally it places emphasis on a certain word. Below are some examples. The position of the Hebrew word '*et*' will be indicated by "(object:)" in each translated phrase:

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<sup>1</sup> There are several other Hebrew words also spelled "את" but none of these mean "first and last."

Genesis 1:1:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:<sup>1</sup>

= "In *the* beginning Elohim Created (object:) the heavens and (object:) the earth."

Exodus 2:1:

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת-בַּת-לֵוִי:<sup>2</sup>

= "Then a man from the house of Lewi went and took (object:) the daughter of Lewi."

Often this object marker "את" (*et*) is essential to avoid confusion between the subject and object of a verb – compare the following two phrases:

Genesis 5:32: "...וַיֹּלְדֵנוּ..." = "...then Noah begot..."

Genesis 5:25: "...וַיֹּלְדֵנוּ אֶת-לָמֶךְ..." = "...then he begot (object:) Lamech..."

The difference between the above translations is indicated and required by the presence or absence of the marker "את" (*et*). Below is another clear example:

Joshua 7:24: "...וַיִּקַּח יְהוֹשֻׁעַ..." = "...then Yehoshua took..."

<sup>1</sup> Gen. 1:1, Masoretic text.

<sup>2</sup> Ex. 2:1, Masoretic text.

Numbers 27:22: "...וַיִּקַּח אֶת־יְהוֹשֻׁעַ..." = "...then he took (object:) Yehoshua..."

In the above examples it is clear that "את" (*et*) does not at all mean 'first and last,' but only marks the object. In fact, there is no single example of "את" in the entire Old Testament with the meaning 'first and last.'

Seeing that the expression 'Aleph and Taw' does not occur in the Old Testament at all, and the various Hebrew words spelled "את" never mean 'first and last' – does it make sense that the original Hebrew Revelation would have used the expression 'Aleph and Taw'? Or could it be that the expression 'Alpha and Omega' in the Greek Revelation is just a fancy translation of a different original Hebrew phrase?

Let's compare the Hebrew vs. Greek versions of Revelation – there are four verses in the Greek Textus Receptus which use 'Alpha and Omega':

Revelation 1:8:

Greek Textus Receptus:<sup>1</sup> "Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος..."

= "I am the A(lpha) and the O(mega), *the* beginning and *the* end..."

Oo.1.16: "...אני הוא הראשון והאחרון תחילת והסוף..."

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<sup>1</sup> Byzantine MT etc. read "Ἄλφα" instead of just "Α".

= “I am the first and the last, *the* beginning and the end...”

The Hebrew Revelation uses ‘first and last’ instead of ‘Alpha and Omega’! This is very unique, as all reconstructed Hebrew translations from Greek, Latin or Aramaic use either ‘Aleph and Taw’ or ‘Alpha and Omega.’<sup>1</sup> This unique difference suggests that the Hebrew Revelation is not merely a second-hand translation from Greek. Below are the three other applicable verses:

Revelation 1:11:

Greek Textus Receptus:<sup>2</sup> “Εγώ εἰμι τὸ Α καὶ τὸ Ω,...”

= “I am the A(lpha) and the O(mega)...”

Qo.1.16: “אני הראשון והאחרון...”

= “I am the first and the last...”

Revelation 21:6:

Greek Textus Receptus:<sup>3</sup> “ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος...”

= “I am the A(lpha) and the O(mega), the beginning and the end...”

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<sup>1</sup> Dalman / Delitzsch: “הָאֱלֶּף וְהַתָּו”

Salkinson / Ginsburg: “אֱלֶּף וְתָו”

National Library of France, Hébreu 131: “אֱלֶּפָא וְאוֹמֶגָה”

<sup>2</sup> Byzantine MT etc. omit this phrase.

<sup>3</sup> Byzantine MT etc. read “Αλφα” instead of just “Α”.

Oo.1.16: "אני הראשון והאחרון תחילת והסוף..."

= "I am the first and the last, *the* beginning and the end..."

Revelation 22:13:

Greek Textus Receptus:<sup>1</sup> "ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος,"

= "I am the A(lpha) and the O(mega), *the* beginning and *the* end, the first and the last."

Oo.1.16: "אני הראשון והאחרון תחילת והסוף..."

= "I am the first and the last, *the* beginning and the end..."

It is fascinating that the Hebrew Revelation does not use 'Aleph and Tau' nor 'Alpha and Omega' even once! Instead, it uses the phrase 'first and last,' which is also (not surprisingly) found in the Old Testament!

Isaiah 44:6:

"כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וְגֹאֲלֹ יְהוָה צְבָאוֹת אֲנִי  
 רֵאשׁוֹן וְאַחֲרֹן וּמִבְלַעֲדֵי אֵין אֱלֹהִים:"<sup>2</sup>

<sup>1</sup> Byzantine MT etc. read "Αλφα" instead of just "Α", and place the phrase 'the beginning and the end' after 'the first and the last'.

<sup>2</sup> Is. 44:6, Masoretic Text.

= “Thus says YHWH the king of Yisrael, and his Redeemer YHWH Tseva’ot, I am *the* first, and I am *the* last, and except for me there is no Elohim.”

It is very important to note that in Revelation 22:13, Yeshua himself claims to be the first and the last! When compared with the above verse from Isaiah 44 it is clear that Yeshua claimed that he himself is YHWH (and not the Greek ‘Alpha and Omega’)!

Isaiah 48:12-13:

...אֲנִי־הוּא אֲנִי רִאשׁוֹן אֶף אֲנִי אַחֲרֹן: אֶף־יְדִי יִסְדֶּה אֶרֶץ  
 וְיָמִינִי טִפְּחָה שָׁמַיִם...<sup>1</sup>

= “...I am he: I am *the* first, also I am *the* last, also my hand founded the earth, and my right hand spread out the heavens...”

By claiming to be the first and the last, Yeshua claimed that he is YHWH, and the Creator of heaven and earth!<sup>2</sup>

As shown above, the Hebrew Revelation clearly matches the Old Testament phrase ‘first and last,’ and neither uses the Greek ‘Alpha and Omega’ nor the non-Biblical Hebrew expression ‘Aleph and Tav’!

<sup>1</sup> Is. 48:12-13, Masoretic Text.

<sup>2</sup> Compare John chapter one in the [www.HebrewGospels.com](http://www.HebrewGospels.com) version.



## Inversed word order

Inversed word order is one of the frequent differences between the original Hebrew and the second-hand Greek Septuagint translation of the Old Testament.

Possibly for stylistic reasons, or otherwise simply because of carelessness, the Greek translators of the Septuagint often reversed the order of two words or phrases when they translated from the original Hebrew text.

This phenomenon should not be confused with differences in syntactical order, which is required by Greek vs. Hebrew grammar. For example, the Greek word '*gar*' (meaning 'for,' etc.) usually stands in the 'second position' (as the second word in a clause), but the Hebrew equivalent '*ki*' is normally in the 'first position' (similar to English). When scholars revert a Greek translation back to Hebrew, they can easily move the Hebrew equivalent '*ki*' to the correct position in the clause, as this difference is simply required by Hebrew grammar as opposed to Greek grammar.

Below is an example where the Septuagint Greek translation has two words in the opposite order than the Hebrew Masoretic Text, without any grammatical requirement:

Genesis 30:43:

Hebrew Masoretic Text:

”שְׂפָחוֹת וְעִבְרִים וְנִמְלִים וְחִמְרִים”

= "female servants and male servants and camels and asses"

Greek Septuagint: "παῖδες καὶ παιδίσκαι καὶ κάμηλοι καὶ ὄνοι"

= "male servants and female servants and camels and asses"

The order of the words is clearly different in the Greek translation than the original Hebrew.

Now let us look at an example where two phrases are in the opposite order:

Ezekiel 5:12:

Hebrew Masoretic Text:

"...בְּחָרֶב יִפְּלוּ סְבִיבוֹתַיךָ... לְכָל-רוּחַ אֲזַרְתָּ..."

= "...will fall round about you by the sword... I will scatter to every wind..."

Greek Septuagint: "εἰς πάντα ἄνεμον σκορπιῶ αὐτούς... ἐν ῥομφαία πεσοῦνται κύκλω σου..."

= "...I will scatter them to every wind... will fall round about you by the sword..."

In this example it is clear that the two phrases are in the opposite order in the Hebrew, compared to the Greek. This phenomenon is very common when comparing the Greek translation vs. the Hebrew text of the Old Testament. In fact,

there are at least eighty<sup>1</sup> (80) verses in Genesis alone, where the Greek Septuagint uses a different<sup>2</sup> order than the Hebrew, without any grammatical requirement!

To reiterate, it is evident that Greek translators / editors **very often** made these changes in word / phrase order, even where grammar does not require it to be done.

Scholars have attempted to translate the Greek Septuagint back to Hebrew in an attempt to reclaim the Hebrew text on which the Septuagint was based. However, except where grammar **demand**s a different order, even scholars **do not know** in which instances the word order needs to be changed, and in which the word order needs to remain the same as in the Greek text.

Similarly, Greek-based Hebrew translations of Revelation leave e.g. lists of nouns in the **exact same order** as in the Greek, because grammar does not demand a specific order for such lists of nouns.<sup>3</sup>

So, if this Hebrew version of Revelation is simply a translation, we should never see non-grammatical inversed word order when compared to the standard versions – but we do. Below

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<sup>1</sup> Manually confirmed Accordance search using the MT-LXX parallel.

<sup>2</sup> Mostly two words or phrases are placed in the opposite order (as shown in the above examples), but some differences are more complicated. Though these differences are often invisible in **English translations** of the Masoretic Text vs. the Septuagint, they are very clearly visible in the actual Greek vs. Hebrew texts.

<sup>3</sup> See e.g. translations by Franz Delitzsch and by Salkinson / Ginsburg.

are some<sup>1</sup> examples where the word order in the Hebrew Revelation is different than the Greek, without any grammatical requirement:

Revelation 3:12:

Oo.1.16: "השם מירושלים החדש העיר אלהי"

= "the name of the new Yerushalayim,<sup>2</sup> the city of my Elohim"

Greek Textus Receptus: "τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἰερουσαλήμ"

= "the name of the city of my God, the new Jerusalem"

Revelation 4:5:

Oo.1.16: "קולות ורעמים וברקים"

= "voices and thunders and lightnings"

Greek Textus Receptus:<sup>3</sup> "ἀστραπαὶ καὶ βρονταὶ καὶ φωναί"

= "lightnings and thunders and voices"

Revelation 5:1:

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<sup>1</sup> There are many other occurrences which are not listed here.

<sup>2</sup> Hebrew name for 'Jerusalem'.

<sup>3</sup> Other Greek versions "ἀστραπαὶ καὶ φωναὶ καὶ βρονταί" – still in different order than Oo.1.16.

Oo.1.16:

"וזה שישב על הכסא ראיתי ביד ימינו ספר אחד"

= "And he who sat on the throne – I saw a scroll in his right hand..."

Greek Textus Receptus: "Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον"

= "And I saw in the right hand of him who sat on the throne a book..."

Revelation 9:15:

Oo.1.16:

"להמית השליש מבני אדם בשעה וביום ובחודש ובשנה  
אחד"

= 'to kill the third of the sons of man in an hour and in a day and in a month and in a year"

Greek Textus Receptus: "τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων."

= "...an hour and a day and a month and a year, to kill the third of men"

Revelation 14:9:

Oo.1.16: "להפסל ולהחיה"

= "to the image and to the animal"

Greek Textus Receptus: “τὸ θηρίον... καὶ τὴν εἰκόνα”

= “the animal and its image”

From the above examples, it is evident that the Hebrew Revelation often has a different word order than the Greek translation, just as the Hebrew Masoretic Text often has words or phrases in an order which differs from the second-hand Septuagint translation.

In each of the above examples from the Hebrew Revelation:

1. There is no grammatical requirement for the difference in word order, and
2. the scholarly Greek-based translations to Hebrew have each of these phrases in the same order as the Greek, and
3. the Hebrew word order in Oo.1.16 is also different than that of the Aramaic Peshitta and Latin Vulgate.

These differences in word order in this particular Hebrew Revelation is yet another clear indication that it is linguistically authentic. It must derive from the original Hebrew version and cannot be obtained from the Greek, Aramaic, or Latin versions.

## Gapping

Word ‘gapping’ is frequent in the Hebrew Old Testament as well as in other authentic Hebrew documents. Gapped words are understood in the Hebrew text without being explicitly written out. Greek translators often inserted these ‘gapped’ words into their translations, and once that is done, we have a

problem. When such a Greek translation is reverted back to Hebrew, nobody knows which nouns, verbs, etc. were originally gapped, and which were part of the original text.

Thus, Greek-based Hebrew translations of Revelation simply have the Greek text translated into Hebrew with virtually no gapping. Below we will focus on two kinds of ‘gapping’ in the Hebrew Revelation of Oo.1.16 that cannot be reclaimed from the Greek, Aramaic, or Latin versions, and are thus evidence of linguistic authenticity. In these examples, Hebrew grammar and syntax do not require gapping and thus reconstructed Hebrew translations from Greek (e.g. by Franz Delitzsch and by Salkinson etc.) do not have these words gapped.

### Gapping of explicit subject:

Explicit subject gapping is very common in the Hebrew Old Testament. A sentence (or paragraph) will often only define the subject once (or perhaps twice), and afterwards simply refer to the subject as “he,” “she” or “they,” etc. We even do this in English, but not to the same extent as found in Classical / Biblical Hebrew. Below is an example of explicit subject gapping:

Genesis 3:1:

Hebrew Masoretic Text: "וַיֹּאמֶר אֶל-הַאִשָּׁה"

= "then he [*the serpent*] said to the woman"

In the above example, the explicit subject [*the serpent*] has been supplied (added) in square brackets, but it is not actually

written in the Hebrew Text! We say that the explicit subject is 'gapped,' or 'understood by context.' Only by reading the context can we know that the 'he' in Genesis 3:1 refers to the serpent and not to YHWH nor to Adam.

In cases where confusion might occur, translators often insert the implied explicit subject to help their readers understand the text without any difficulty. (In most translations, this is done without any indication – no brackets or font change is used!) For example, in the above verse from Genesis chapter 3, the Greek Septuagint translation inserts the Greek word for 'serpent' to eliminate any ambiguity.

Genesis 3:1:

Greek Septuagint: "καὶ εἶπεν ὁ ὄφις τῇ γυναικί"

= "then the serpent said to the woman"

Thus, if we compare two texts of the Bible in different languages, and find that an explicit subject is gapped in the one but supplied in the other, we know that the less interpretive version is closer to the original. This argument is especially strong in a context where confusion is likely to occur if the subject is not stated explicitly.<sup>1</sup> Translators always strive to remove any possible ambiguity from their translations. If the resultant translation could cause confusion, translators would not leave out the explicit subject if it existed in the original text.

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<sup>1</sup> See our introduction to Mark for a good example from the Old Testament. ([www.HebrewGospels.com/mark](http://www.HebrewGospels.com/mark))



Now, let's look such an example of explicit subject gapping in the Hebrew Revelation:

Revelation 18:3:

Oo.1.16: "כי כולם שתו מיינה"

= "For all of them have drunk of her wine"

Greek Textus Receptus: "ὅτι ἐκ τοῦ οἴνου... πέπωκε  
πάντα τὰ ἔθνη"

= "For all nations have drunk of the wine..."

If we read the beginning of verse 3 together with the last part of verse 2, we can see the reason for the addition in the Greek translation:

"And it became a dwelling of satans,<sup>1</sup> and to hide all the unclean ones of the birds and creeping things.<sup>3</sup>  
For all of them have drunk of her wine..."<sup>2</sup>

At a first glance, one might think that "all of them" refers to the just-mentioned creatures in verse 2, or else the "satans" – but the larger context makes it clear that "all of them" refers to the "nations" as stated four chapters earlier in Revelation 14:8, and not to demons nor animals. Thus, to avoid confusion the Greek translation supplies or adds the explicit subject "nations" – but without indicating that it is an addition.

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<sup>1</sup> Or 'demons.'

<sup>2</sup> Rev. 18:2-3, translated from Oo.1.16.

The gapping of the explicit subject in this context is very good proof that the Hebrew Revelation contained in Oo.1.16 derives from the original Hebrew version and is not a second-hand translation from Greek, Aramaic or Latin.<sup>1</sup>

### **Gapping of explicit object:**

*Explicit object* gapping works just like *explicit subject* gapping, but the words in question are objects rather than subjects.

Revelation 1:13 is a good example of explicit object gapping in the Hebrew Revelation. Let's compare the Greek tradition vs. Oo.1.16:

Oo.1.16: "בניהם"

= "among them"

Greek Textus Receptus:<sup>2</sup> "καὶ ἐν μέσῳ τῶν ἑπτὰ  
λυχνιῶν"

= "among the seven candlesticks"

As explained earlier, translators always strive to clarify and explain any difficulties in the text they are translating. Thus the Greek translation replaces the object "them" with the

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<sup>1</sup> Neither the Greek, Latin nor Aramaic versions of Revelation has the explicit subject "nations" gapped in Rev. 18:3.

<sup>2</sup> Note that some Greek manuscripts, e.g. the Alexandrian Codex, do not include the word for 'seven,' though they still supply the word for 'lampstands'.

explanation “seven candlesticks” to avoid any ambiguity. The Greek version supplies or inserts the explicit object.

In the above example, Hebrew grammar does not demand this phrase to be gapped, therefore translations from Greek-to-Hebrew do not change “the seven candlesticks” to “them.”<sup>1</sup> There is no way to know from the Greek text whether this phrase was originally gapped or written. So, the fact that it is gapped in this Hebrew manuscript is strong evidence that the Hebrew reading is authentic, as it could not have derived from the Greek, Aramaic or Latin versions. It also shows that the Greek reading is the interpreted second-hand translation, while the Hebrew reading is the original. Below we will discuss a few more examples.

Revelation 2:10:

וּלְאֵל תִּירָא מֵהֵם”

= “Do not be afraid of them”

Greek Textus Receptus: “μηδὲν φοβοῦ ἃ μέλλεις  
πάσχειν”

= “Do not fear what you are about to suffer”

The Hebrew “them” probably refers to the people who persecuted the believers of Smyrna, but the Greek translation

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<sup>1</sup> Franz Delitzsch: “וּבְתוֹךְ שִׁבְעַת הַמְּנֹרֹת” and Salkinson / Ginsburg: “וּבְתוֹךְ הַמְּנֹרֹת” (Following other Greek manuscripts and not the Textus Receptus).

interprets “them” to refer to the sufferings (“what you are about to suffer”).

Revelation 4:10a:

וּפְנֵי: “לפניו”

= “before him”

Greek Textus Receptus: “ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου”

= “before the one sitting on the throne”

Revelation 4:10b:

וּפְנֵי: “לפניו”

= “before him”

Greek Textus Receptus: “ἐνώπιον τοῦ θρόνου”

= “before the throne”

The Hebrew language uses the same word (or suffix) for ‘him’ and ‘it’. The Greek translators interpreted that the first “him” refers to “the one sitting on the throne,” and that the second “him” refers to “the throne” – thus they inserted these explanatory phrases into their translation. Although the Greek explanation is not entirely impossible, the most likely meaning in both cases is that the “him” simply refers to YHWH.

Although in these examples the Hebrew readings could mean the exact same thing as the Greek translations, these are

important indications that this Hebrew manuscript is authentic. It cannot derive from the Greek, Aramaic, or Latin versions.

## Mistranslation in the Greek version

Revelation 18:13 contains a very interesting variant between the Hebrew and Greek versions:

### Greek Textus Receptus:

"...καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα· καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμαίων· καὶ ψυχὰς ἀνθρώπων."

= "...and wine and oil and fine flour and wheat, and animals and sheep and horses and chariots, and slaves – even souls of men."

### Oo.1.16:

"ויין ושמן ולחם לבן וחיטים ובקררים וכשבים וסוסים  
ועגלים ונשמות אדם"

= "And wine and oil and white bread<sup>1</sup> and wheat and cattle and sheep and horses and calves and souls of man."

In the above verse, the Greek version reads "horses and chariots" while the Hebrew reads "horses and calves." So, how did this difference come about? The Greek word "ῥεδῶν"

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<sup>1</sup> Could also mean "fine flour".

(redon) is not ambiguous and cannot be mistaken for ‘calves’ which is “μόσχων” (moschon) in Greek. In the Latin and Aramaic versions the meaning “chariots” is equally clear, and thus they provide no solution as to the source of this variant reading.

But what if the Hebrew reading is the original? Could the Greek be a mistranslation of the Hebrew? Unlike Greek, Hebrew uses similar words for chariots and calves!

“עגלים” (*agalim*) = “calves”

“עגלות” (*agalot*) = “chariots”<sup>1</sup>

The only difference in consonantal spelling between the two Hebrew words above is the masculine plural ending “ים” vs. the feminine plural ending “ות”. Could the Greek translator have mistranslated ‘*agalim*’ as if it were ‘*agalot*’? Note that the preceding word in Revelation 18:13 is “horses.” Horses and chariots often go together, and this might have been the cause of confusion.

At closer inspection we find that the Hebrew reading “calves” is actually very suitable – the other objects mentioned around this word in verse 13b are not man-made objects but rather living creatures.

Considering that the only difference between “עגלים” (*agalim*) and “עגלות” (*agalot*) is their gender, and that the preceding word “horses” has a strong connotation with chariots, it is not

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<sup>1</sup> Reading “עגלות” with different vowels could yield either “chariots” or “heifers” – but “עגלים” means “calves” and cannot mean “chariots.”

unlikely that a translator could have rendered “עגלים” as if it were “עגלות”.

On the other hand, it is not possible at all that the Greek word “ῥεδῶν” (chariots) could have been translated into Hebrew as “עגלים” (calves) – in the Greek version there is no ambiguity or any scope for possible confusion in translation.

Thus, if the Hebrew is the original, this variant reading is possible in the Greek translation and subsequent versions. But if the Greek, Aramaic or Latin version is the original, this difference should never have existed.

## Was YHWH translated as Theos?

Another interesting variant between the Hebrew and Greek versions of Revelation is the frequent<sup>1</sup> use of “YHWH” instead of “Elohim.” To be more precise, we are referring to instances where the Greek version uses “θεος” (Theos) while the Hebrew uses the abbreviation “ה” instead of the expected “אלהים” (Elohim). This Hebrew letter “ה” (He) with two dots above it is an abbreviation for “השם” (Ha-Shem) which means “The Name.”

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<sup>1</sup> Apart from the examples given below, see also Rev. 1:2, 1:6, 1:9, 2:17 [2:18], 3:1, 3:2, 4:5, 5:6, 7:3, 7:15, 8:2, 8:4, etc.

The fact that this abbreviation 'He' really represents the name YHWH is evident<sup>1</sup> when the Old Testament is quoted in the Hebrew Revelation, e.g.

Isaiah 6:3:

Hebrew Masoretic Text:

"קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת"

Oo.1.16 (Revelation 4:8) "קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הֵּ צְבָאוֹת"

Psalm 113:1:

Hebrew Masoretic Text:

"הַלְלוּ יְהוָה | הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה:"

Oo.1.16 (Revelation 19:5)

"הַלְלוּיָהּ הַלְלוּ עַבְדֵי הֵּ הַלְלוּ אֶת שֵׁם הֵּ"

Isaiah: 60:19:

Hebrew Masoretic Text:

"וְהָיָה־לְךָ יְהוָה לְאֹר עוֹלָם וְאֵלֶיךָ לְתַפְאֲרָתְךָ:"

Oo.1.16 (Revelation 22:5)

"וְהָיָה לְךָ הֵּ לְאֹר עוֹלָם וְאֵלֶיךָ וְתַפְאֲרָתְךָ"

The above examples clearly show that this abbreviation "הֵּ" actually represents the Name YHWH. It was common practice

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<sup>1</sup> Occasionally this "הֵּ" also corresponds to "אֲדֹנָי" (Adonai) in the Old Testament, but never to "אֱלֹהִים" (Elohim).



for many scribes to write Ha-Shem or some abbreviation rather than writing the full name “יהוה” (YHWH).

Below are some examples where the Hebrew Revelation indicates YHWH but the Greek version uses Theos:

Revelation 1:1:

Oo.1.16: “נתן ה׳”

= “YHWH gave”

Greek Textus Receptus: “ἔδωκεν αὐτῷ ὁ Θεός”

= “Theos gave him”

Revelation 5:6:

Oo.1.16: “ואילו השבעה רוחות ה׳”

= “and they are the seven spirits of YHWH”

Greek Textus Receptus: “οἱ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα”

= “which are the seven spirits of Theos”

Further examples are found in chapter 1:2, 1:6, 1:9, 2:17 [2:18], 3:1, 3:2, 4:5, 5:6, 7:3, 7:15, 8:2, 8:4, etc. It should be noted that this Hebrew version of Revelation does also use the Hebrew word Elohim,<sup>1</sup> so one cannot argue that every occurrence of

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<sup>1</sup> See e.g. chapter 3:12 (x3), 7:12, 7:17, 11:4, 11:13, 12:15 [12:10], 19:17, 21:3, 21:4, 21:7 etc.

the title Elohim was removed from the Hebrew Revelation and replaced with this “יה” (for YHWH).

So, how did this difference originate? It is very unlikely that any Hebrew translator would have rendered Theos as YHWH.<sup>1</sup> On the contrary, the Greek Septuagint translation shows numerous<sup>2</sup> examples where the Greek translators did render YHWH as Theos:

Genesis 4:4:

Hebrew Masoretic Text: “וַיִּשֶׁעַ יְהוָה”

= “Then YHWH looked”

Greek Septuagint: “καὶ ἐπεῖδεν ὁ θεὸς”

= “Then Theos looked”

Exodus 4:1:

Hebrew Masoretic Text: “לֹא-נִרְאָה אֵלֶיךָ יְהוָה”

= “YHWH did not appear to you”

Greek Septuagint: “οὐκ ὤπταί σοι ὁ θεός”

= “Theos did not appear to you”

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<sup>1</sup> Except in the phrase “Κύριος ὁ Θεός” etc. – which in Hebrew could be either “אֲדֹנָי יְהוָה” or “יְהוָה אֱלֹהִים”.

<sup>2</sup> Apart from the examples given here, this phenomenon also occurs in: Gen. 4:9, 6:6, 6:7, 12:17, 13:14, 15:7, 16:5, 18:1, 25:21, 30:24, 30:27, 31:49, 38:7, Ex. 4:11, 4:30, 4:31, 5:21, 9:5, 13:21, 19:3, 19:7, 19:8, 19:21, 35:30, 36:2, and many other places throughout the Old Testament.

Because Greek translators often translated YHWH as Theos, but Hebrew translators do not translate Theos as YHWH,<sup>1</sup> we can conclude that this Hebrew version of Revelation cannot be a translation from the Greek version,<sup>2</sup> but the Greek version could have originated from the Hebrew.

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<sup>1</sup> Except in the phrase “Κύριος ὁ Θεός” etc. – which in Hebrew could be either “אֲדֹנָי יְהוָה” or “יְהוָה אֱלֹהִים”.

<sup>2</sup> Neither could it be a translation from the Aramaic Peshitta or Latin Vulgate, as these versions agree with the Greek use of *Theos*.

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# אלה הסודות פרק א'

אלה הסודות נתן יהוה<sup>2</sup> ליסוע המשיח להראות<sup>1</sup> (102r)<sup>1</sup>  
 לעבדיו מה שיהיה בקרוב והוא שלח אותם ע"י<sup>3,4</sup>

<sup>1</sup> The number stated in brackets is the corresponding folio number of Oo.1.16 on which the Hebrew transcript is based.

<sup>2</sup> The Hebrew manuscript uses an abbreviation "ה" for "השם". It was common practice for many scribes to write 'Ha-Shem' or some abbreviation rather than writing the full name "יהוה". The fact that this abbreviation for 'Ha-Shem' really represents the name "יהוה" is evident when the Hebrew Revelation quotes from the Old Testament, e.g.

Isaiah 6:3:

Hebrew Masoretic Text: "קָדוֹשׁ | קָדוֹשׁ יְהוָה צְבָאוֹת"

Oo.1.16 (Revelation 4:8) "קדוש קדוש קדוש ה' צבאות"

Psalms 113:1:

Hebrew Masoretic Text: "הַלְלוּ יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה"

Oo.1.16 (Revelation 19:5) "הללויה הללו עבדי ה' הללו את שם ה'"

Isaiah: 60:19:

Hebrew Masoretic Text: "וְהָיְתָה לְךָ יְהוָה לְאֹר עוֹלָם"

Oo.1.16 (Revelation 22:5) "והיה לך ה' לאור עולם"

From the above examples it is very clear that this abbreviation "ה" used in the Hebrew Revelation actually represents the Name "יהוה".

<sup>3</sup> Abbreviation for "על יד".

<sup>4</sup> Take note that Hebrew and English word orders are different, thus some page transitions do not correspond exactly in the Hebrew transcript, compared to the English translation.

# Ele Ha-Sodot<sup>1</sup>

**1: 1** (102r) These are the confidential counsels<sup>2</sup> which YHWH<sup>3</sup> gave to Yeshua<sup>4</sup> Ha-Mashiach,<sup>5</sup> to show his servants what will happen soon.<sup>6</sup> And he sent them by the hand<sup>7</sup> of his

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<sup>1</sup> Or simply ‘*Sodot*’ – the Hebrew title for the Book of ‘Revelation.’ See also next footnote.

<sup>2</sup> Hebrew: “סודות” (*sodot*), plural of סוד (*sod*). Could also mean “secrets” or “mysteries.” This Hebrew word is used both positively and negatively – compare e.g. Ps. 25:14, Pr. 3:32, Am. 3:7 vs. Ps. 64:2(3), 83:3(4).

<sup>3</sup> The manuscript uses Hebrew abbreviation “יה” for ‘*Ha-Shem*,’ which literally means “The Name.” Today still, many Jews will read “*Ha-Shem*” when they see the Hebrew יהוה. We have replaced ‘*Ha-Shem*’ with transliterated consonants of ‘the Name’ itself: “YHWH.” As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations / contractions can be formed, is “*Yah-weh*” – with emphasis on the second syllable. For more information see [www.HebrewGospels.com/yhwh](http://www.HebrewGospels.com/yhwh).

<sup>4</sup> Hebrew name for ‘Jesus.’

<sup>5</sup> Or “The Messiah.” The Hebrew word ‘*Mashiach*’ was translated into the Greek ‘*Kristos*’ but should be clearly distinguished from the Catholic symbolic ‘Christ.’ Literal meaning: “anointed one,” usually referring to someone anointed as king of Israel, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Israel, the Everlasting High Priest, and the Prophet who would speak YHWH’s words to his people – and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18-19.

<sup>6</sup> Lit. “at near” – the Biblical meaning of ‘soon’ or ‘near’ is not always what we expect. See e.g. Is. 13:22, stating that Babylon’s destruction is near, yet Babylon was only destroyed generations later, and the ultimate fulfillment is still future! (Rev. 17-19).

<sup>7</sup> A Hebrew idiom meaning “by” or “through” or “by means of.”

מלאך שלו לעבדו יוחנן <sup>2</sup> העד הדיבור<sup>1</sup> יהוה והעדות  
מישוע המשיח ממה שראה <sup>3</sup> קדוש הוא הקורא והשומעים  
זאת הנביאות ומקיימים מה שכתוב <sup>4</sup> יוחנן [ל]השבעה  
זקינים באסיא חסד ושלום יהיה עמכם מזה שהיה והוה  
ויהיה ומהשבעה רוחות שהמה מכסאו <sup>5</sup> ומישוע המשיח  
העד נאמן וראשון שקם מהמתים ונגיד ומצוה על הארץ  
האהבתנו ורחצתנו מעוונותינו עם דמו <sup>6</sup> ועשה אותנו  
למלכים ולכהנים

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<sup>1</sup> Note that this word has the definite article and is still in construct state based on context. This phenomenon is very common in the Hebrew Revelation and also occurs in the Tanach – see e.g. Ex. 39:27, Judg. 16:14, 1 Kin. 14:24, 2 Kin. 16:14, Jer. 25:26, 1 Chr. 9:26, etc.

messenger<sup>1</sup> to his servant Yochanan<sup>2</sup> – <sup>2</sup> the witness of the word of YHWH, and the testimony of Yeshua Ha-Mashiach, of that which he saw.<sup>3</sup> <sup>3</sup> Blessed is he who reads, and those who hear this prophecy and establish that which is written.

<sup>4</sup> Yochanan, [to] the seven elders in Asia: steadfast love and shalom be with you, from him<sup>4</sup> who was and is and will be, and from the seven Ruchot<sup>5</sup> who are at<sup>6</sup> his throne. <sup>5</sup> And from Yeshua Ha-Mashiach the faithful witness, and *the* first who stood up from the dead ones, and *the* ruler and commander<sup>7</sup> over the earth – who is our love, and our washing from our iniquities with his blood, <sup>6</sup> and made us kings and priests

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<sup>1</sup> Hebrew: ‘*mal’ach.*’ Used for both human and heavenly messengers. The English word ‘angel’ is not a translation – only a transliteration of the Greek ‘*aggelos.*’ Besides, the average person reading ‘angel’ would probably envisage some female figure with wings. Heavenly ‘*mal’achim*’ or messengers are distinct from the cherubim; they do not have wings and appear as men. (‘Angels’ and ‘men’ are used interchangeably – see e.g. Gen. 18. Compare Mat. 28:2-5 and John 20:12 vs. Mark 16:5 and Luke 24:4, also see Heb. 13:2.) Ironically, the ‘angels’ depicted in many Christian books look more like the evil spirits described in Zec. 5:9.

<sup>2</sup> Hebrew name for ‘John.’

<sup>3</sup> Yochanan repeatedly reminds us that he was an eyewitness of the things described in Revelation. See e.g. chapters 1:12, 1:19, 4:1, 4:2, 5:1, 6:1, etc.

<sup>4</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’

<sup>5</sup> Plural of רוח (*ruach*) – the Hebrew word for “spirit,” “breath” or “wind.”

<sup>6</sup> Or possibly ‘from.’

<sup>7</sup> See Is. 55:4.



לפני יהוה ואביו לו תהיה כבוד ותפארת מעולם ועד עולם  
 אמן<sup>7</sup> ראה הוא יבא בענן ותראו<sup>1</sup> אותו אלה הדקרים אותו  
 ויבכו כל המשפחות הארץ כן אמן<sup>8</sup> אני הוא הראשון  
 והאחרון תחילת והסוף אמר האדון אדיר ההיה והוה  
 ויהיה<sup>9</sup> אני יוחנן הייתי באי הנקרא פטמס בשביל הדיבור  
 יהוה והעדות מישוע המשיח<sup>10</sup> ושורה עלי רוח הקודש  
 ושמעתי מאחרי קול גדול<sup>11</sup> ואמרה אני הראשון והאחרון  
 וכל מה שראית כתוב בספר ושלה אותו להזקינים<sup>2</sup>  
 באסיא ולעפהיזום וגם לסמירנין ולפירגימום וגם  
 לטיאטירם ולזארדים וגם לפילדלפיאן ולאדיעאן<sup>12</sup>  
 והפכתי לראות את הקול הדוברת עימי וכשהפכתי  
 ראיתי שבע מנורות של זהב<sup>13</sup> ובניהם אחד כדמות אדם  
 ולבוש בכתונות לבן והגור על החזה

<sup>1</sup> The “י” preformative is used several times instead of “ו” with third person masculine imperfect verbs and the “ת” does not affect the person of the verb, it only seems to place extra emphasis on the subject. Compare chapter 2:20 [2:22], 3:4, 3:5, 3:9, 7:15, 11:9, 18:5, 18:9, 22:11.

<sup>2</sup> Alternative spelling for “לזקינים”. In the Hebrew Revelation the ‘ה’ of the definite article is often retained with the inseparable preposition ‘ל’. This phenomenon also occurs in the Hebrew Tanach, mostly in the post-exilic books – see e.g. 1 Sam. 13:21, Ezek. 47:22, Neh. 12:38, 2 Chr. 10:7, 2 Chr. 25:10, 2 Chr. 29:27.

before YHWH even his Father – to him be honor and glory, from everlasting and unto everlasting, amein.<sup>1</sup>

7 Look! He will come with clouds, and those who pierced him, **they** will see him, and all the families of the earth will weep,<sup>2</sup> yes amein! 8 “I am the first and the last,<sup>3</sup> *the* beginning and the end,” says the mighty<sup>4</sup> Adon,<sup>5</sup> who was and is and will be.

9 I Yochanan was on the island called Patmos, because of the word of YHWH and the testimony of Yeshua Ha-Mashiach. 10 As Ruach Ha-Qodesh<sup>6</sup> rested<sup>7</sup> on me, I heard behind me a great voice. 11 And it<sup>8</sup> said, “I am the first and the last, and whatever<sup>9</sup> you see, write in a scroll, and send it to the elders in Asia, both to Ephesus and also to Smyrna, and to Pergamos and also to Thyatira, and to Sardis and also to Philadelphia and Laodicea.”

12 So I turned about to see the voice which spoke with me, and when I had turned about, I saw seven menorot<sup>10</sup> of gold. 13 And among them, one like the appearance of man, and he was clothed in white garments, and girded over the chest<sup>11</sup> with a

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<sup>1</sup> ‘Amein’ as an adverb means “surely” or “truly.”

<sup>2</sup> Compare Zec. 12:10-14.

<sup>3</sup> Compare Is. 44:6, 41:4. Yeshua is claiming to be YHWH.

<sup>4</sup> Or “majestic.”

<sup>5</sup> The Hebrew word for ‘lord’ or ‘master.’

<sup>6</sup> Lit. “the Set-Apart Spirit.”

<sup>7</sup> Or “abode” or “was dwelling.”

<sup>8</sup> Lit. “she said” – referring back to the feminine noun “voice.”

<sup>9</sup> Or “everything that.”

<sup>10</sup> Plural of מְנוֹרָה (menorah) – the Hebrew word for “lampstand.”

<sup>11</sup> The priestly ephod is worn over the shoulders and girded across the chest. See Ex. 28 for a detailed description of the ephod.

בחגר של זהב <sup>14</sup> אבל ראשו ושערו היה לבן כצמר לבן  
 ועיניו כלהבת אש <sup>15</sup> ורגליו כנחושת וקולו כרעש מים  
 גדולים <sup>16</sup> ושבעה כוכבים ביד ימינו ומפיו הלך חרב  
 פיפיות ומראהו זרח כשמש <sup>17</sup> וכשראיתי אותו נפלתי  
 לרגליו כמת והוא מניח את יד ימינו עלי ואמר לי אל  
 תירא אני הראשון והאחרון <sup>18</sup> וראה אני הייתי מת ועכשיו  
 חי אני מעולם ועד עולם ולי יש המפתחות של המות  
 והגיהנם<sup>1</sup> <sup>19</sup> כתוב מה שראית ומה שיהיה אחר כך <sup>20</sup> והסוד  
 מהשבעה כוכבים שראית ביד ימיני ושבע מנורות של  
 זהב כך היא השבעה כוכבים אלה

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<sup>1</sup> Alternative spelling for "גיא הנם". The full title found in the Tanach is "גיא בן הנם".

girdle of gold. <sup>14</sup> But his head, even his hair was white like white wool, and his eyes like a flame of fire. <sup>15</sup> And his feet were like copper, and his voice like the noise of great waters. <sup>16</sup> And seven stars were in his right hand, and out of his mouth went a double-edged sword, and his appearance<sup>1</sup> shone like the sun.

<sup>17</sup> And when I saw him, I fell down at his feet like a dead *one*. But he laid his right hand on me, and said to me, “Do not fear, I am the first and the last. <sup>18</sup> And look!<sup>2</sup> – I was dead, but now I am alive, from everlasting and unto everlasting.<sup>3</sup> And I have the keys of the death and Ha-Gei-Hinnom.<sup>4</sup> <sup>19</sup> Write what you saw, and what will be after this. <sup>20</sup> Now the confidential counsel<sup>5</sup> of the seven stars which you saw in my right hand, and *the* seven menorot<sup>6</sup> of gold: so it is – the seven stars, they

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<sup>1</sup> Or possibly ‘face.’

<sup>2</sup> Or “behold.”

<sup>3</sup> A Hebrew idiom which often means “forever and ever” – see e.g. Jer. 7:7, 25:5, 1Chr. 16:36, Neh. 9:5, Ps. 41:13, 103:17, 106:48.

<sup>4</sup> Lit. “The valley of Hinnom.” This Hebrew word is transliterated into Greek as ‘*Gehenna*,’ and is inaccurately translated as ‘Hell.’ This is a literal valley right next to Jerusalem ordained for future punishment. See Matthew 25:41-46 in the [www.HebrewGospels.com](http://www.HebrewGospels.com) version: “And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.” To learn more about the Biblical definition of ‘*Gei-Hinnom*,’ see Jer. 7:30-33, Is. 30:33, 66:24, etc.

<sup>5</sup> Hebrew: “סוד” (*sod*). Could also mean “secret” or “mystery.” This Hebrew word is used both positively and negatively – compare e.g. Ps. 25:14, Pr. 3:32, Am. 3:7 vs. Ps. 64:2(3), 83:3(4).

<sup>6</sup> Plural of מנורה (*menorah*) – the Hebrew word for “lampstand.”

המה שבעה מלאכים והשבעה מנורות שבעה זקנים

## פרק ב'

1 ולהמלאך מהעדה של עפהיזום כתוב כה אמר זה שיש ביד ימינו השבעה כוכבים ההולך בתוך השבעה מנורות של זהב 2 אני יודע את מעשיך ותקותיך<sup>1</sup> ואת לא תוכל לסבול את הרשעים ותנסה לאילו שאומרים שהמה נביאים ואינם ותמצא שהמה כזבנים 3 ותקותיך וטרחתיך יש הכל בשביל שמי 4 אבל תמיה לי מפני מה תעזוב אתה האהבה ראשונה 5 זכור מי אתה ועשי<sup>2</sup> תשובה ועשי מעשיך ראשונים ובאם לאו<sup>3</sup> במהרה ירחף מנורתיך ממקומו באם שלא תעשה תשובה 6 <sup>מ</sup> מי שיש לו אזנים שומע<sup>4</sup> מה

<sup>1</sup> Note that the “י” in “ותקותיך” is merely a vowel letter and does not indicate the plural form. The pronunciation indicated by this vowel letter (וְתִקְוֹתֶיךָ) follows the pattern of pausal forms found in the Masoretic Text. E.g. “אִשְׁתֶּךָ” has the same meaning as “אִשְׁתְּךָ”, but the latter form is in pause. Such pausal pronunciations are often used throughout the Hebrew Revelation.

<sup>2</sup> Masculine singular imperative. Equivalent to “וְעֲשֵׂה”.

<sup>3</sup> Same meaning as “לא”.

<sup>4</sup> Note that a participle is sometimes used with the same / similar meaning as an imperative. See e.g. chapter 2:13 [14], 2:14 [15], 6:16.

are seven messengers, and the seven menorot are seven elders.”<sup>1</sup>

2: <sub>1</sub> “And to the messenger of the assembly of Ephesus write: Thus says he<sup>2</sup> who has the seven stars in his right hand, who walks amidst<sup>3</sup> the seven menorot of gold, <sub>2</sub> ‘I know your works and your hope,<sup>4</sup> and that you are not able to bear the wicked ones, and *that* you tested those who say that they are prophets while they are not, and found that they are deceivers.<sup>5</sup> <sub>3</sub> And your hope<sup>6</sup> and trouble,<sup>7</sup> all of which<sup>8</sup> is because of my Name. <sub>4</sub> However, I am amazed<sup>9</sup> because of what you yourself forsook – the first love.<sup>10</sup> <sub>5</sub> Remember who you were,<sup>11</sup> and do repentance, and do your first<sup>12</sup> works. And if not, your Menorah<sup>13</sup> will be thrust away hastily from its place – if you do not do repentance. <sub>6</sub> [7] <sup>14</sup> Whosoever has ears must hear what

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<sup>1</sup> Probably means ‘elders representing their assemblies.’

<sup>2</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’

<sup>3</sup> Or “among.”

<sup>4</sup> Or “expectation” or by extension, possibly ‘patience.’

<sup>5</sup> Or “liars.”

<sup>6</sup> Or “expectation” or by extension, possibly ‘patience.’

<sup>7</sup> Lit. “burden bearing.”

<sup>8</sup> Or possibly ‘which *you* all have because of my Name.’

<sup>9</sup> Lit. “I have amazement.”

<sup>10</sup> Or “that you yourself forsook the first love.”

<sup>11</sup> Or “are.”

<sup>12</sup> Or “former.”

<sup>13</sup> Hebrew word for “lampstand.”

<sup>14</sup> Verse numbers marked in manuscript mostly correspond to standard numbering in English translations. When the verse number in this manuscript differs from the standard numbering, the standard verse number is placed in brackets. E.g. verse 6 in this manuscript

שהרוח אומר להעדה מי שמנצח יאכל מעץ החיים שיש  
בגן עדן <sup>[8]</sup> 7 ולהמלאך מהעדה של זמירנין כתוב כה אמר  
הראשון והאחרון המת וקם <sup>[9]</sup> 8 אני יודע מעשיך וצערותיך  
והחירוף מאלו האומרים שהם יהודים ואינם רק המה  
מבני השטן <sup>[10]</sup> 9 אל תירא מהם ראה השטן יקח איזה  
[מכם] בשביה כדי לנסות אתכם והצער יהיה לכם עשרה  
ימים תהי נאמן עד יום מותך כדי שאתן לך הכתר  
מהחיים <sup>[11]</sup> 10 מי שיש לו אזנים שומע מה שהרוח אומר  
להעדה מי שמנצח אל תהיה לו צער ממות אחרת <sup>[12]</sup> 11  
ולהמלאך מהעדה של פירגימום כתוב כה אמר זה שיש לו  
חרב פיפיות <sup>[13]</sup> 12 אני יודע את מעשיך ומקום שלך יש  
במקום שיש כסא השטן ואתה תאמין בשמי

the Ruach<sup>1</sup> says to the assembly. Whosoever overcomes, will eat from the tree of life,<sup>2</sup> which is in the Garden of Eden.”

7 [8] “And to the messenger of the assembly of Smyrna write: Thus says the first and the last, who died and stood up, 8 [9] ‘I know your works and your sufferings,<sup>3</sup> and the reproach of those who say that they are Yehudim while they are not, but are of the sons<sup>4</sup> of Ha-Satan.<sup>5</sup> 9 [10] Do not be afraid of them, look,<sup>6</sup> Ha-Satan will take some of [you] in captivity in order to test you, and you will have suffering *for* ten days. Be faithful unto the day of your death, that I may give you the crown of life. 10 [11] Whosoever has ears must hear what the Ruach<sup>7</sup> says to the assembly. Whosoever overcomes will not have suffering from the last<sup>8</sup> death.”

11 [12] “And to the messenger of the assembly of Pergamos write: Thus says he<sup>9</sup> who has a double-edged sword, 12 [13] ‘I know your works, and *that* your place is at the place where the throne of Ha-Satan is. And *that* you believe in my name and in

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corresponds to verse [7] in standard Bibles. The verse numbered [6] in standard Bibles is absent in this ms.

<sup>1</sup> The Hebrew word for “spirit,” “breath” or “wind.”

<sup>2</sup> See pp. 31-36 for a discussion on the tree of life.

<sup>3</sup> Or “pains.”

<sup>4</sup> Or “children” – Hebrew masculine includes feminine.

<sup>5</sup> Lit. “The Adversary.” Because this word is often used as a name we have transliterated it instead of translating it, as with all other names.

<sup>6</sup> Or “behold.”

<sup>7</sup> The Hebrew word for “spirit,” “breath” or “wind.”

<sup>8</sup> Or “latter” or possibly ‘second.’

<sup>9</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’



ובאמונתי ובעיתי נהרג את חבירי הנאמן אנטיפס  
 אצליכם במקום שהשטן דר <sup>[14] 13</sup> וגם אתה שונא מאילו  
 שלומדים הלימוד של בלעם הלמד ע"י<sup>1</sup> בלק לעשות רע  
 לבני ישראל לחטוא אתם בזנות <sup>[15] 14</sup> וגם אתה שונא  
 מלימוד ניקאלטציאן ואף אני שונא מאילו <sup>[16] 15</sup> עשי  
 תשובה ואם לאו<sup>2</sup> אבא אני במהרה לעשות עמך מלחמה  
 ע"י<sup>3</sup> החרב שיש בפי <sup>[17] 16</sup> מי שיש לו אזנים שומע מה  
 שהרוח אומר להעדה מי שמנצח רוצה אני ליתן<sup>4</sup> לו לאכל  
 מהמן הנסתר וגם עדות טובה ובזה העדות שם חדש כתוב  
 שלא יוכל שום אחד לקרוא רק זה שקיבל אותו <sup>[18] 17</sup>  
 ולהמלאך מהעדה של טיאטירא כתוב כה אמר בן יהוה  
 שעניו כמה כמו להבת אש ורגליו כנחושת <sup>[19] 18</sup> אני יודע  
 את מעשיך ואהבתיך ושארותיך<sup>5</sup> ואמונתיך ותקותיך

<sup>1</sup> Abbreviation for "על יד".

<sup>2</sup> Same meaning as "לא".

<sup>3</sup> Abbreviation for "על יד".

<sup>4</sup> This is an alternative form of the infinitive construct with "ל" preposition (root: "נתן"). Normally spelled "לתת" in the Tanach.

<sup>5</sup> Alternative spelling for "שירותך". The lexical form is normally spelled "שרות" or "שירות".

my faith,<sup>1</sup> also in the times when my faithful joined-one Antipas was killed near you, at the place where Ha-Satan dwells. 13 [14] But you must also hate those who teach the teaching of Bil'am,<sup>2</sup> who taught by Balaq<sup>3</sup> to do evil<sup>4</sup> to the children of Yisrael,<sup>5</sup> by making them to sin by fornication. 14 [15] And you must also hate the teaching of *the* Nicolaitans, for I also hate these. 15 [16] Do repentance! – And if not, I myself will come with haste to make war with you by the sword which is in my mouth. 16 [17] Whosoever has ears must hear what the Ruach says to the assembly. Whosoever overcomes, I will be pleased<sup>6</sup> to give him to eat of the hidden Manna, and also *to give him*<sup>7</sup> a good testimony<sup>8</sup> – and on this testimony, a new name will be written, which no one is able to read, except he<sup>9</sup> who received it.”

17 [18] “And to the messenger of the assembly of Thyatira write: Thus says the Son of YHWH, whose eyes are just like a flame of fire, and his feet like copper, 18 [19] ‘I know your works and your love and your service and your faith<sup>10</sup> and your hope, and

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<sup>1</sup> Meaning “faith in me” or “faithfulness towards me.”

<sup>2</sup> Hebrew name for ‘Balaam.’

<sup>3</sup> Hebrew name for ‘Balak.’

<sup>4</sup> Or “harm.”

<sup>5</sup> Hebrew name for ‘Israel.’

<sup>6</sup> Or “I want to.”

<sup>7</sup> Understood from preceding part of the verse. (Called gapping, commonly found in the Hebrew Tanach).

<sup>8</sup> In context ‘a written testimony.’

<sup>9</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’

<sup>10</sup> Lit. “faithfulness.” Hebrew faith is both believing and doing (being faithful).

ובכל עת תעשה יותר <sup>[20]</sup> 19 אבל דבר קטון יש לי עליך  
 שתעזוב האשה יזאבל<sup>1</sup> האומרת שהיא נביאה ולומדים  
 ומסיתים את עבדי לעשות זנות <sup>[22]</sup> 20 ראה אני מביא עליה  
 ועל זה ששכב עמה הרבה צער באם שלא תעשו<sup>2</sup> תשובה  
 על מעשיהם <sup>21</sup> ואני נתתי לה עת לעשות תשובה <sup>[23]</sup> 22 ואת  
 בניה יומתו וכל העדה תכירו שאני הוא הבוחן כליות ולב  
 וכל אחד כפי מדותיו ישולם לו <sup>[24]</sup> 23 אבל לכם ולאחרים  
 ההמה בטיאטירא אומר אני שלא אביא עליכם עוד צער  
 כיון שלא תלמדו מלימוד השטן <sup>[25]</sup> 24 אבל תחזקו בזה שיש  
 לכם עד שאבא <sup>[26]</sup> 25 ומי שמנצה אתנה גוים נחלתו <sup>[27]</sup> 26  
 והוא ינהג אותם בשבט ברזל וככלי יוצר תנפצם <sup>27</sup> וכמו  
 שקבלתי מאבי <sup>[28]</sup> כך אתן לו השחר <sup>[29]</sup> 28 מי שיש לו אזנים  
 שומע מה שהרוח אומר להעדה

<sup>1</sup> Alternative spelling for “איזבל” – compare e.g. “ישי” (1 Sam. 16:1, etc.) and “אישי” (1 Chr. 2:13).

<sup>2</sup> The “ת” preformative is used several times instead of “י” with third person masculine imperfect verbs and the “ת” does not affect the person of the verb, it only seems to place extra emphasis on the subject. Compare chapter 1:7, 3:4, 3:5, 3:9, 7:15, 11:9, 18:5, 18:9, 22:11.

*that* you always work even more.<sup>1</sup> 19 [20] But I have a small<sup>2</sup> thing against you – that you allow the woman Izevel,<sup>3</sup> who says that she is a prophetess; and those who teach<sup>4</sup> and seduce my servants to commit fornication. 20 [22] Look, I am about to bring over her – and over him<sup>5</sup> who lies with her – great suffering, unless **they** do repentance concerning their works. 21 (And I did give her time to do repentance.) 22 [23] And her sons will be put to death, and all the assembly will recognize that I am he who tests kidneys and heart. And every one – according to his measures it will be rewarded<sup>6</sup> to him. 23 [24] But to you, even to the others who are in Thyatira, I am saying that I will not bring more suffering<sup>7</sup> upon you, since you did not learn of the teaching of Ha-Satan; 24 [25] but you must hold on to this<sup>8</sup> which you have until I come. 25 [26] And whosoever overcomes, I will give nations as his inheritance, 26 [27] and he will lead them with a rod of iron, and you will shatter them like a potter's vessel.<sup>9</sup> 27 And like I received from my Father, [28] so I will give him the light.<sup>10</sup> 28 [29] Whosoever has ears must hear what the Ruach says to the assembly.”

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<sup>1</sup> Or “that you work more all the time.”

<sup>2</sup> Sarcastic.

<sup>3</sup> Hebrew name for ‘Jezebel.’

<sup>4</sup> Or “...that they teach and seduce my servants to...”

<sup>5</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’

<sup>6</sup> Or “repaid.”

<sup>7</sup> Or “distress” or “trouble.”

<sup>8</sup> Or “that.”

<sup>9</sup> Similar to Ps. 2:8-9.

<sup>10</sup> Lit. “dawn” or “daybreak” – used as a synonym of “light,” and in this context probably means “glory.” Compare Joh. 17:22 in the [www.HebrewGospels.com](http://www.HebrewGospels.com) version.

## פרק ג'

<sup>1</sup> [\(102v\)](#) ולהמלאך מהעדה של זארדין כתוב כה אמר זה שיש לו הרוחות יהוה והשבעה כוכבים אני יודע את מעשיך כי שם יש לך שאתה חי ואתה מת <sup>2</sup> לכן אל תישן ותחזק לזה שרוצה למות כי לא מצאתי את מעשיך שלימה לפני יהוה <sup>3</sup> ועכשיו זכור היאך שקבלת ושמעת ומקיים אותם ועשי תשובה ואם לא אבא אני עליך כגנב ואתה אינה<sup>1</sup> יודע באיזה זמן שאבא <sup>4</sup> וגם שמך נשמע בזארדין שלא טנפו את בגדיהם והמה תלכו<sup>2</sup> עימי בבגדים לבנים כי המה ראויים לזה <sup>5</sup> ומי שמנצה תלך<sup>3</sup> בבגדים לבנים ואני לא אמחה את שמו מספר החיים ואני מודיע את שמו לפני אבי ולפני מלאכיו <sup>6</sup> מי שיש לו אזנים שומע מה שהרוח אומר להעדה <sup>7</sup> ולהמלאך מהעדה של פילאדעלפיא כתוב כה אמר הקדוש והנאמן זה שיש לו המפתח של דוד הפותח ושום אחד יוכל לסגור המסגור<sup>4</sup> ושום אחד יוכל לפתוח <sup>8</sup> אני יודע את מעשיך ראה נתתי לפניך פתח פתוח ושום אחד יוכל לסגור אותה

<sup>1</sup> In the Hebrew Revelation, “אינה” is generally used instead of “אין”. The “ה” at the end is not a third feminine singular pronominal suffix.

<sup>2</sup> There is a “י” written above the “ת” as a seeming correction. However, see note on chapter 1:7.

<sup>3</sup> For the use of “ת” instead of “י”, see note on chapter 1:7.

<sup>4</sup> Alternative form of masculine singular participle.

3: 1 (102v) "And to the messenger of the assembly of Sardis write: Thus says he<sup>1</sup> who has the Ruach<sup>2</sup> of YHWH, and the seven stars, 'I know your works – that you have a name that you are alive, but you are dead. 2 Therefore, do not sleep but strengthen that which wants to die – for I have not found your works complete before YHWH. 3 And now, remember how you have received and heard; and establish them, and do repentance. And if not, I will come upon<sup>3</sup> you like a thief, and you will not know at what time I will come. 4 And also your name is heard in Sardis – *of those* who did not soil<sup>4</sup> their garments, and they, **they** will walk with me in white garments, for they are worthy of this. 5 And whosoever overcomes, **he** will walk in white garments, and I will not blot out his name from the scroll of life, and I will confess<sup>5</sup> his name before my Father and before his messengers. 6 Whosoever has ears must hear what the Ruach says to the assembly.'"

7 "And to the messenger of the assembly of Philadelphia write: Thus says the Qadosh<sup>6</sup> and the Faithful, he<sup>7</sup> who has the key of Dawid,<sup>8</sup> who opens and no one is able to shut, and who shuts and no one is able to open – 8 'I know your works. Look, I gave before you an open door and no one is able to shut it –

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<sup>1</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>2</sup> Plural of רוח (*ruach*) – the Hebrew word for "spirit," "breath" or "wind."

<sup>3</sup> Or "against."

<sup>4</sup> Or "defile."

<sup>5</sup> Or "acknowledge."

<sup>6</sup> Lit. "Set-Apart."

<sup>7</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>8</sup> Hebrew name for 'David.'

כי מעט כח יש לך ושמרת את דברי ואינה<sup>1</sup> כופר בשמי<sup>9</sup>  
 ראה אני אתן לאילו שהמה מחברותת השטן האומרים  
 שהמה יהודים ואינם רק כוזבים ראה שאני רוצה לעשות  
 שהמה תבואו<sup>2</sup> לתפלל<sup>3</sup> לרגליך ולהכיר שאהבתי אותך<sup>10</sup>  
 כיון ששמרת הדיבור מתקוטי כך אני אשמור אותך  
 מהעת של הנסיון הבא על הארץ לנסות לאילו הדורים על  
 הארץ<sup>11</sup> ראה אני אבא במהרה שמור מה שיש לך כדי  
 שלא יקח שום אחד את כתריך<sup>12</sup> מי שמנצה אכתוב עליו  
 השם מאלהי והשם מירושלים החדש העיר אלהי שיבא  
 מהשמים להארץ מאלהי וגם שמי החדש<sup>13</sup> מי שיש לו  
 אזנים שומע מה שהרוח אומר להעדה<sup>14</sup> ולהמלאך מהעדה  
 לאדיצא כתוב כה אמר אמן העד נאמן התחלה  
 מהבריאות<sup>15</sup> אני יודע את מעשיך שאתה לא קר ולא חם  
 אולי שתהיה קר או חם<sup>16</sup> אבל כיון שאתה לא קר ולא חם  
 בשביל זה ירק אני אותך מפי<sup>17</sup> ואתה תאמר אני עושר  
 ויש לי די

<sup>1</sup> In the Hebrew Revelation, "אינה" is generally used instead of "אין". The "ה" at the end is not a third feminine singular pronominal suffix.

<sup>2</sup> For the use of "ת" instead of "י", see note on chapter 1:7.

<sup>3</sup> Alternative spelling for "להתפלל". A preformative 'ה' is occasionally dropped in the infinitive construct even in the Tanach – see e.g. Pro. 24:17 ("ובכשלו" for "ובכשלו"), Lam. 2:11 ("בעטף" for "בהעטף"). See also Ex. 10:3, Ex. 34:24, Deu. 31:11, Is. 1:12, Job 33:30, etc.

for you have little strength, but you have kept my word, and have not denied my name. <sup>9</sup> Look, I will give that those who are of the company of Ha-Satan, who say that they are Yehudim while they are not – only deceivers – look, I am pleased to make that they will come to do supplication<sup>1</sup> at your feet, and to acknowledge that I have loved you.<sup>10</sup> Because you have kept the word of my hope, so I will keep you from the time of testing, which will come on the earth to test those who dwell on the earth. <sup>11</sup> Look, I will come with haste<sup>2</sup> – keep what you have, that no one takes your crown. <sup>12</sup> Whosoever overcomes, I will write upon him the name of my Elohim,<sup>3</sup> and the name of the new Yerushalayim,<sup>4</sup> the city of my Elohim which will come from the heavens to the earth from my Elohim – and also my new name. <sup>13</sup> Whosoever has ears must hear what the Ruach says to the assembly.”

<sup>14</sup> “And to the messenger of the assembly of Laodicea write: Thus says Amein,<sup>5</sup> the faithful witness, the beginning of the creation,<sup>6</sup> <sup>15</sup> ‘I know your works, that you are not cold nor warm – if only you could be cold or warm! <sup>16</sup> But because you are not cold nor warm, because of this I will spit you from my mouth. <sup>17</sup> Yet you say, ‘I am rich and have sufficient and there

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<sup>1</sup> Or “pray” – see Is. 45:14, 49:23, 60:14.

<sup>2</sup> Or “quickly.”

<sup>3</sup> Usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “*gad*” and sometimes as “*god*” (medieval) – see e.g. Gen. 30:10-11, Josh. 11:17, Is. 65:11. Therefore we prefer to not use ‘God.’

<sup>4</sup> Hebrew name for ‘Jerusalem.’

<sup>5</sup> “Amein” as a title means “Sure,” “Faithful” or “Truth.”

<sup>6</sup> Could also be read as “creations” (plural).



ואינה צורך לשום דבר אבל אינה יודע שאתה עני ואביון  
 18 ואני נותן עצתי לך שתקנה זהב ממני ותלבוש מלבושים  
 לבנים ומשחת את עיניך בשמן כדי שתוכל לראות 19 ואני  
 מוסר לאילוי שאהבתי ועכשיו עשה תשובה 20 ראה אני  
 עומד לפני הפתח ודפק בה ובאם שאחד ישמע את קולי  
 ויפתח הפתח לזה אלך 21 מי שמנעח לזה אתן לי שב עימי  
 על כסאי כמו שנצחתי וישבתי עם אבי על כסאו 22 מי  
 שיש לו אזנים שומע מה שהרוח אומר

## פרק ד'

1 ואחר כך ראיתי [ ]<sup>1</sup> שנפתח פתח אחד בשמים והקול  
 הראשון ששמעתי המדברת עימי כקול שופר אמר לי בא  
 לכאן ואני רוצה להראות לך מה שיהיה אחר כך 2 ותיכף  
 ומיד שורה עלי רוח הקודש וראיתי כסא אחד ישב  
 בשמים ועל הכסא ישב אחד 3 והישב עליו היה מראהו  
 כמראה אבן ספיר וישפה וסביב להכסא היה אחד קשת  
 כמו נפך 4 וסביב להכסה היה ארבע ועשרים כסאים  
 ועליהם יושבים ארבע ועשרים זקינים

<sup>1</sup> Crossed-out letter.

is no need for anything,' but *you* do not know that you are poor and needy. 18 Now, let me give you my counsel: that you buy gold from me, and clothe yourself with white garments, and anoint your eyes with oil, that you may be able to see. 19 I discipline<sup>1</sup> those whom I love, so therefore do repentance. 20 Look, I stand before the door and knock on it, and if one will hear my voice and open the door, to this one I will come. 21 Whosoever overcomes, him<sup>2</sup> I will give to sit with me by my throne, like I overcame and sat down with my Father by his throne. 22 Whosoever has ears must hear what the Ruach says.'"

4: 1 And after this I saw that a door was opened in the heavens, and the first voice which I heard – that spoke with me like the voice of a shophar<sup>3</sup> – said to me, "Come here and I want to show you what will happen after this."

2 And forthwith and immediately Ruach Ha-Qodesh rested<sup>4</sup> on me, and I saw a throne sitting in the heavens, and one sat on the throne. 3 And he who sat on it, his appearance<sup>5</sup> was like the appearance of *the* stone sapphire and jasper,<sup>6</sup> and around the throne was a bow like turquoise.<sup>7</sup> 4 And around the throne were twenty-four thrones,<sup>8</sup> and twenty-four elders sat on

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<sup>1</sup> Or "chasten" or "rebuke."

<sup>2</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>3</sup> Hebrew word for "ram's horn" or "trumpet."

<sup>4</sup> Or "abode" or "was dwelling."

<sup>5</sup> Or possibly 'face.'

<sup>6</sup> Or possibly 'jade.' The exact identification of many precious stones is debated.

<sup>7</sup> Or possibly 'malachite' or 'garnet.'

<sup>8</sup> Or "seats."

לבוש במלבושים לבינים ועל ראשיהם כתר זהב <sup>5</sup>  
 ומהכסא יצא קולות ורעמים וברקים ושבעה נירות לפני  
 הכסא ואילו המה שבעה רוחות יהוה <sup>6</sup> ולפני הכסא היה  
 ים אחד של צלוחית כדמות אחלמה ובתוך [ ]<sup>1</sup> הכסא  
 וסביב להכסא ארבע חיות מלא עינים מלפניהם  
 ומאחריהם <sup>7</sup> והחיה הראשון היה כדמות [ ]<sup>2</sup> אריה והשניה  
 כשור והשלישי כאדם והרביעי כנשר <sup>8</sup> ולכל אחד ששה  
 כנפים ומבפנים מלואים עם עינים ולא יש להם מנוחה יום  
 ולילה ואומרים תמיד קדוש קדוש יהוה צבאות  
 האדיר ההיה והוה ויהיה <sup>9</sup> ובשעה שהחיות נותנים שבת  
 והודאה לזה שישב על הכסא והחי מעולם ועד עולם <sup>10</sup> היו  
 נופלים הארבע ועשרים זקינים לפניו

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<sup>1</sup> Crossed-out letters.

<sup>2</sup> Crossed-out letters.

them, clothed with white garments, and on their heads was a crown<sup>1</sup> of gold. <sup>5</sup> And from the throne there went out, voices and thunders and lightnings, and there were seven lamps before the throne, and they are the seven Ruchot of YHWH.

<sup>6</sup> And before the throne was a sea of glass, like the appearance of crystal.<sup>2</sup> And in the midst of the throne and around the throne were four living creatures, full of eyes at their front and at their back. <sup>7</sup> And the first living creature was like the appearance<sup>3</sup> of a lion, and the second like an ox, and the third like a man, and the fourth like an eagle.<sup>4</sup> <sup>8</sup> And each one had six wings, also from the inside they were filled with eyes. And they do not have rest, day or night, but say continually, "Qadosh,<sup>5</sup> qadosh, qadosh, is YHWH Tseva'ot<sup>6,7</sup> the Mighty,<sup>8</sup> who was and is and will be."

<sup>9</sup> And when the living creatures give lauding<sup>9</sup> and thanksgiving to him<sup>10</sup> who sits on the throne, who lives from everlasting and unto everlasting, <sup>10</sup> the twenty-four elders fall down before

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<sup>1</sup> Hebrew often uses a singular noun to imply plural (collective).

<sup>2</sup> Hebrew: "אחלמה" (*achlamah*) – see chapter 22:1, which indicates that "אחלמה" is not a red or brown Jasper as is commonly believed.

<sup>3</sup> Or possibly 'face.'

<sup>4</sup> Compare Eze. 1:10, 10:14.

<sup>5</sup> Lit. "Set-apart."

<sup>6</sup> Hebrew word for "armies." The full name / title is "YHWH Elohei Tseva'ot" (YHWH the Elohim of Armies). See e.g. Jer. 5:14, Amos 4:13, Rev. 15:3.

<sup>7</sup> See Is. 6:3.

<sup>8</sup> Or "Majestic."

<sup>9</sup> Or "praise."

<sup>10</sup> Lit. "this one," but means 'he' or 'him.'

ומתפללים לזה שחי מעולם ועד עולם וזורקים כתריהם לפניו ואומרים <sup>11</sup> אדון אתה ראויה ליקח<sup>1</sup> כבוד ותפארת כי אתה ברא הכל וע"י<sup>2</sup> רצונך נעשה הכל

## פרק ה'

<sup>1</sup> וזה שישב על הכסא ראיתי ביד ימינו ספר אחד וחתום בחתימות מבפנים ומבחוץ בשבעה חתימות <sup>2</sup> וראיתי מלאך אחד צעק בקול גדול מי ראויה לפתוח את הספר ולשבר חתימותיו <sup>3</sup> ושום אחד לא בשמים ובארץ יוכל לפתוח הספר ולראות בו <sup>4</sup> ובוכה אני מאוד כיון שלא נמצא אחד שראויה לזה הדבר <sup>5</sup> ואחד מהזקנים אמר לי אל תבכה ראה שנצח האריה היש ממשפחת [ ]<sup>3</sup> יודא מהשורש דוד לפתוח הספר ולשבר השבעה חתימות <sup>6</sup> וראיתי שבתוך הכסא והחיות והארבע ועשרים זקינים עמד ששה אחד כמו שנהרג ולו היה שבעה קרנים ושבעה עינים ואילו השבעה רוחות יהוה נשלח בכל הארץ <sup>7</sup> ובא ולקח הספר מיד [\(103r\)](#) ימינו מזה שישב על הכסא <sup>8</sup> ובשעה שלקח הספר

<sup>1</sup> This is an alternative form of the infinitive construct with "ל" preposition (root: "לקח"). Spelled "לקחת" in the Tanach.

<sup>2</sup> Abbreviation for "ועל יד".

<sup>3</sup> Crossed-out letters.

him and pray to him<sup>1</sup> who lives from everlasting and unto everlasting, and they cast their crowns before him and say, **11** "Adon,<sup>2</sup> you are worthy to receive honor and glory, for you created<sup>3</sup> everything, and by your will<sup>4</sup> everything was made."

**5:** **1** And he<sup>5</sup> who sat on the throne – I saw a scroll in his right hand, and it was sealed with seals on the outside and on the inside, with seven seals. **2** And I saw a messenger crying out with a great voice, "Who is worthy to open the scroll and to break its seals?" **3** But no one in the heavens or in the earth was able to open the scroll or to look in it. **4** Then I wept exceedingly because no one was found who was worthy of this matter. **5** But one of the elders said to me, "Do not weep, look, the lion who is from the family of Yehudah,<sup>6</sup> from the root of Dawid, has overcome to open the scroll and to break the seven seals."

**6** Then I saw that amongst the throne and the living creatures and the twenty-four elders, there stood a Lamb, like<sup>7</sup> he had been slain. And he had seven horns and seven eyes<sup>8</sup> (and they are the seven Ruchot of YHWH, sent into all the earth). **7** And he came and took the scroll from the right hand [\(103r\)](#) of him<sup>9</sup> who sat on the throne. **8** And when he took the scroll, the four

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<sup>1</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>2</sup> The Hebrew word for 'lord' or 'master.'

<sup>3</sup> Or "you are the creator of everything."

<sup>4</sup> Or "goodwill."

<sup>5</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>6</sup> Hebrew name for 'Judah.'

<sup>7</sup> Or "as if."

<sup>8</sup> See Zech. 3:9, 4:10.

<sup>9</sup> Lit. "this *one*," but means 'he' or 'him.'

היו נופלים הארבע חיות וארבע ועשרים זקינים לפני השה  
 ובידיהם כינור ומחתות מלאים קטורת וזאת היא תפילת  
 הקדושים<sup>9</sup> , וזמרו שיר חדש ואמרו אתה ראויה ליקח'<sup>1</sup>  
 הספר ולפתוח את חתימותיו כי אתה נהרג וקנית אותנו  
 בדמיך<sup>10</sup> ועשית אותנו לכהנים ולמלכים ואנחנו נהיו  
 מלכים על הארץ<sup>11</sup> וראיתי ושמעתי קולות הרבה  
 מהמלאכים סביב להכסא ומספרם היה אלפים רבבות<sup>12</sup>  
 ואומרים בקול גדול השה הנהרג ראויה לכה ולכבוד  
 ולתפארת ולתהילת<sup>13</sup> וכל הבריאות היש בשמים ועל  
 הארץ ומתחת הארץ ובים שמעתי שאומרים לזה היושב  
 על הכסא ולהשה כבוד ותהילות ושבח מעולם ועד עולם<sup>12</sup>  
 וארבע החיות עונים אמן וארבע ועשרים זקינים נופלים  
 ומתפללים לזה שחי מעולם ועד עולם

## פרק ו'

<sup>1</sup> וראיתי שהשה פתח אחד מחתימות ושמעתי שהארבע  
 חיות אומרים כקול אחד בא וראה<sup>2</sup> וראיתי סוס אחד לבן  
 והיושב עליו היה

<sup>1</sup> This is an alternative form of the infinitive construct with "ל" preposition (root: "לקח"). Spelled "לקחת" in the Tanach.

living creatures and twenty-four elders fell down before the Lamb, and in their hands were lyres and fire pans full of incense (and this is the prayer of the set-apart ones). <sup>9</sup> And they sang a new song and said, "You are worthy to take<sup>1</sup> the scroll and to open its seals, for you were slain and bought us with your blood, <sup>10</sup> and made us priests and kings, that we may be kings<sup>2</sup> over the earth."

<sup>11</sup> Then I saw and I heard many voices of the messengers around the throne – and their number was twenty million.<sup>3</sup> <sup>12</sup> And they said with a great voice, "The Lamb who was slain is worthy of power and honor and glory and praises!" <sup>13</sup> And all the creations<sup>4</sup> which are in the heavens and on the earth and under the earth and in the sea, I heard saying, "To him<sup>5</sup> who sits on the throne, and to the Lamb, be honor and praises and lauding, from everlasting and unto everlasting." <sup>14</sup> Then the four living creatures answered "Amein," and *the* twenty-four elders fell down and prayed to him<sup>6</sup> who lives from everlasting and unto everlasting.

**6:** <sup>1</sup> Then I saw that the Lamb opened one of *the* seals, and I heard the four living creatures say – like one voice – "Come and see!" <sup>2</sup> Then I saw a white horse, and he who sat on it had

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<sup>1</sup> Or "receive."

<sup>2</sup> Or possibly 'that we may reign over the earth.'

<sup>3</sup> Lit. "two thousand ten-thousands" – could also be read as "thousands, ten-thousands."

<sup>4</sup> Or "created things."

<sup>5</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>6</sup> Lit. "this *one*," but means 'he' or 'him.'



בידו קשת אחד ולו נותן כתר אחד והוא הלך לנצח ונצח<sup>3</sup>  
 וכיון שנפתח התימות השני שמעתי שחיה השניה אמר  
 בא וראה<sup>4</sup> והלך לחוץ סוס אחר אדם והיושב עליו נותן  
 ליקח השלום מהארץ ולו נותן חרב גדול<sup>5</sup> ובשעה שפתח  
 חתימת השלישי אמר החיה השלישי בא וראה וראיתי  
 סוס אחד שחר והיושב עליו היה בידו מאזנים אחד<sup>6</sup>  
 ושמעתי קול אחד בתוך הארבע חיות אמר מדה אחת  
 חיטים בשני פנים ושלושה מדות שעורים בשני פנים  
 ולהשמן והיין אל תעשה רע<sup>7</sup> וכיון שפתח חתימת הרביעי  
 שמעתי החיה הרבעי אומר בא וראה<sup>8</sup> וראיתי סוס אחד  
 ברד ואמץ וזה שישב עליו היה שמו מלאך המות והגיהנם  
 הלך אחריו ולו נותן רשות להמית חלק רביעי על הארץ  
 בחרב וברעב ובמות וע"ל<sup>1</sup> חיות הארץ

<sup>1</sup> Abbreviation for "ועל יד".

a bow in his hand, and a crown was given to him, and he went to overcome, and he overcame.

<sup>3</sup> And when the second seal was opened, I heard the second living creature say, "Come and see!" <sup>4</sup> Then another red horse went out, and he who sat on it was given to take away the shalom from the earth, and a great sword was given to him.

<sup>5</sup> And when he opened the third seal, the third living creature said, "Come and see!" Then I saw a black horse, and he who sat on it had a pair of scales in his hand. <sup>6</sup> And I heard a voice in the midst of the four living creatures, saying, "A measure of wheat for two [coins],<sup>1</sup> and three measures of barley for two [coins],<sup>2</sup> and to the oil and the wine, do not do damage!"

<sup>7</sup> And when he opened the fourth seal, I heard the fourth living creature say, "Come and see!" <sup>8</sup> Then I saw a speckled and strong<sup>3</sup> horse, and he<sup>4</sup> who sat on it, his name was The Messenger of Death, and Ha-Gei-Hinnom<sup>5</sup> followed after him. And authority was given to him to put to death a fourth part on the earth, with the sword and with famine and with death, and by animals of the earth.<sup>6</sup>

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<sup>1</sup> Hebrew: "פְּנִיִּים" (*panim*) – lit. "faces," and probably refers to coins with faces on them.

<sup>2</sup> See above note.

<sup>3</sup> See Zech. 6:3.

<sup>4</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>5</sup> Lit. "The valley of Hinnom." See footnote on chapter 1:18.

<sup>6</sup> Or "by wild animals."

9 וכיון שפתח החמישי ראיתי תחת ההיכל הנשמות  
שנהרגו על קדושת יהוה ובשביל העדות שהיה להם<sup>10</sup>  
וצועקים בקול גדול ואומרים אדון הקדוש והנאמן עד מתי  
תשפוט ואינה תנקם דמינו מאילו הדרים על הארץ<sup>11</sup>  
ולכל אחד מהם נותן מלבושי לבן ונאמר להם שתשקטו  
עוד זמן מועט<sup>12</sup> וראיתי שפתח השישי והיה רעדות הארץ  
והשמש היה שחור והירח היה אדם כדם<sup>13</sup> וכל צבאם  
יבול כנבל עלה מגפן וכנבלת מתאנה<sup>14</sup> וכל ההרים  
וגבעות נדעזו ממקומם<sup>15</sup> ומלכי ארץ ורוזנים והעשירים  
והשוטרים והעבדים והחופשים סותרים במערות צרים  
ובמחלות עפר<sup>16</sup> ואומרים לההרים ולסלעים נפול עלינו  
וסותר ואתנו מפני המראה של זה היושב על הכסא ומפני  
חרון השה<sup>17</sup> כי היום מחרון אפו בא ומי יוכל לעמוד לפניו

9 And when he opened the fifth, I saw under the temple the persons<sup>1</sup> which were killed because of the set-apartness of YHWH, and because of the testimony<sup>2</sup> which they had. 10 And they cried out with a great voice and said, "Set-apart and faithful Adon, until when will you judge without avenging our blood from those who dwell on the earth?!" 11 And to every one of them were given white garments, and it was said to them that, "You must rest yet a little time."

12 And I saw that he opened the sixth, and there was an earthquake and the sun was<sup>3</sup> black and the moon was<sup>4</sup> red like blood, 13 and all their host fell down like a leaf falls from a vine, and like the withering<sup>5</sup> of a fig tree.<sup>6</sup> 14 And all the mountains and hills were [shaken] away from their place. 15 And the kings of the earth and the rulers and the rich ones and the officers and the slaves and the free ones, hid in narrow caves and holes in the ground. 16 And they said to the mountains and to the rocks, "Fall on us, and hide us because of the appearance<sup>7</sup> of him<sup>8</sup> who sits on the throne, and because of the fury of the Lamb! 17 For the day of his burning anger has come, and who is able to stand before him?!"

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<sup>1</sup> Or "souls" – lit. "breaths."

<sup>2</sup> Hebrew: "עֲדוּת" (*edut*) – one of the names for the Torah.

<sup>3</sup> Or "became."

<sup>4</sup> Or "became."

<sup>5</sup> Lit. "that which withers from a fig tree." Could also mean "like a [fig] falls from a fig tree." In this verse the same Hebrew word is used for "wither" and "fall" and can mean to "wither and fall."

<sup>6</sup> Quoted from Is. 34:4.

<sup>7</sup> Or possibly 'face.'

<sup>8</sup> Lit. "this *one*," but means 'he' or 'him.'

## פרק ז'

<sup>1</sup> ואחר כך ראיתי ארבע מלאכים עומדים אל ארבע פינות הארץ ומתאפקים' הארבע רוחות הארץ כדי שלא תהיה רוח על הארץ ועל המים ועל שום עץ <sup>2</sup> וראיתי מלאך אחר שבא ממזרח השמש ולו היה החותם מהאל חי וקיים ועעק בקול גדול להארבע מלאכים הנותן להם להזיק הארץ והים <sup>3</sup> ואמר אל תזיקו להארץ ולהים או לעץ עד שאתן תו על מצחות עבדי יהוה <sup>4</sup> ושמעתי המספר מאילו שנחתמו היה מאה וארבע וארבעים אלפים שנחתמו ממשפחות בני ישראל <sup>5</sup> משבט יהודא שנים עשר אלף משבט ראובן שנים עשר אלף ומשבט גד שנים עשר אלף <sup>6</sup> משבט אשר שנים עשר אלף משבט נפתלי שנים עשר אלף משבט מנשה שנים עשר אלף <sup>7</sup> משבט שמעון שנים עשר אלף משבט לוי שנים עשר אלף ומשבט יששכר שנים עשר אלף <sup>8</sup> משבט זבולון שנים עשר אלף ומשבט יוסף שנים עשר אלף ומשבט בנימין שנים עשר אלף <sup>9</sup> ואחר כך ראיתי חברותה גדולה שלא יוכל לספור מכל העמים עומדים לפני הכסא

<sup>1</sup> Crossed out and replaced with "ואוחזים בידם" – in similar script to main text.

7: <sup>1</sup> And after this I saw four messengers standing at the four ends<sup>1</sup> of the earth, and holding back<sup>2</sup> the four winds of the earth, so that there would not be wind on the earth or on the waters or on any tree. <sup>2</sup> Then I saw another messenger which came from the rising of the sun,<sup>3</sup> and he had the seal of the living El, and he imposed<sup>4</sup> and cried out with a great voice to the four messengers to whom it was given to damage the earth and the sea, <sup>3</sup> and he said, "Do not damage the earth or the sea or the trees, until I place a mark on the foreheads of the servants of YHWH."

<sup>4</sup> And I heard the number of those who were sealed: it was an hundred and forty-four thousand – who were sealed, of the families of the children of Yisrael. <sup>5</sup> From the tribe of Yehudah, twelve thousand; from the tribe of Re'uvén, twelve thousand; and from the tribe of Gad, twelve thousand. <sup>6</sup> From the tribe of Asher, twelve thousand; from the tribe of Naphtali, twelve thousand; from the tribe of Menasheh, twelve thousand. <sup>7</sup> From the tribe of Shim'on, twelve thousand; from the tribe of Lewi, twelve thousand; and from the tribe of Yisachar, twelve thousand. <sup>8</sup> From the tribe of Zevulun, twelve thousand; and from the tribe of Yoseph, twelve thousand; and from the tribe of Binyamin, twelve thousand.

<sup>9</sup> And after this I saw a great company which one is not able to number, from all the nations, standing before the throne and

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<sup>1</sup> Lit. "turning places" – could also possibly mean 'quarters.'

<sup>2</sup> Crossed out and replaced with "holding fast in their hand" – in similar script to main text.

<sup>3</sup> Hebrew way of saying "east."

<sup>4</sup> Or "charged."

ולפני השה ולובשים במלבושים לבינים ובידיהם ענפים<sup>10</sup>  
 וצועקים בקול גדול ואומרים ליהוה הישועה ולהשה<sup>11</sup> וכל  
 המלאכים עומדים סביב להכסא והזקינים והחיות ונופלים  
 על פניהם לפני הכסא ומתפללים ליהוה<sup>12</sup> ואומרים שבת  
 והודאה ותהילות וכבוד ותפארת וכת וגבורה תהיה  
 לאלהינו [מעולם] ועד עולם אמן<sup>13</sup> ויען אחד מהזקינים  
 ואמר לי מי אילו [\(103v\)](#) הלובשים במלבושים לבינים  
 ומאיזה מקום באים המה<sup>14</sup> ואמרת לי לו אדון אתה יודע  
 והוא אמר לי אילו המה הבאים מתוך הרבה צער ורחצו  
 בגדיהם וזקקו בגדיהם בדם השה<sup>15</sup> ובשביל זה המה לפני  
 הכסא יהוה ושרתו אותו יום ולילה וזה שישב על הכסא  
 תדור<sup>1</sup> עליהם<sup>16</sup> והיא<sup>2</sup> לא ירעבו ולא יצמאו ולא יכם שרב  
 ושמש<sup>17</sup> כי השה ינהגם אותם לבאר מים ומחה יהוה  
 אלהים דמעה מעל כל פנים

## פרק ח'

1 וכיון שפתח השביעי שותקים כולם בשמים כשעה חדא<sup>3</sup>  
 2 וראיתי שבעה מלאכים באים

<sup>1</sup> For the use of “ת” instead of “י”, see note on chapter 1:7.

<sup>2</sup> Probably used collectively (“they”), could also possibly mean “and this is:” – introducing the quote from the Tanach.

<sup>3</sup> An expression borrowed from Biblical Aramaic. See Dan. 4:16.

before the Lamb, and they were clothed in white garments, and in their hands were branches, <sup>10</sup> and they cried out with a great voice and said, "Salvation belongs to YHWH,<sup>1</sup> and to the Lamb!" <sup>11</sup> And all the messengers were standing around the throne and the elders and the living creatures, and they fell on their faces before the throne and prayed to YHWH, <sup>12</sup> and said, "Lauding and thanksgiving and praises and honor and glory and power and strength be to our Elohim, from [everlasting] and unto everlasting, amein!"

<sup>13</sup> Then one of the elders answered and said to me, "Who are these [\(103v\)](#) who are clothed with white garments, and from what place do they come?" <sup>14</sup> So I said to him, "Adon, you know." And he said to me, "They are those who come from the midst of much<sup>2</sup> suffering, and they have washed their garments and purified their garments with the blood of the Lamb. <sup>15</sup> And because of this they are before the throne of YHWH, and serve him day and night, and he<sup>3</sup> who sits on the throne, he will dwell by them. <sup>16</sup> And they will not be hungry nor thirsty, and burning heat and the sun will not smite them,<sup>4</sup> <sup>17</sup> for the Lamb will lead them to a well of waters,<sup>5</sup> and YHWH Elohim will wipe off *the* tears from all faces."<sup>6</sup>

**8:** <sup>1</sup> And when he opened the seventh, everyone in the heavens was silent for a moment, <sup>2</sup> and I saw seven messengers coming

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<sup>1</sup> See Ps. 3:8, Jonah 2:9.

<sup>2</sup> Or "great."

<sup>3</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>4</sup> Quoted from Is. 49:10.

<sup>5</sup> Compare Is. 49:10.

<sup>6</sup> Quoted from Is. 25:8.



לפני יהוה ולהם נותן שבעה שופרות<sup>3</sup> ומלאך אחר בא  
 ודרך אצל ההיכל ובידו מחתות של זהב ולו נותן הרבה  
 קטורת ליתן<sup>1</sup> לתפילת הקדושים לפני ההיכל ולפני הכסא  
<sup>4</sup> והעשן מהקטרת הקדושים הלך מיד המלאך לפני יהוה<sup>5</sup>  
 והמלאך לקח המחטה ומלא אותו באש ויצק על הארץ  
 ובא קולות ורעמים וברקים<sup>6</sup> והשבעה מלאכים עם  
 השבעה שופרות היו מוכנים לתקוע<sup>7</sup> והמלאך הראשון  
 תוקע והיה ברד ואש בלל בדם ונפל על הארץ ושליש  
 מהעצים נשרף וכל ירק השדה נשרף<sup>8</sup> והשני תוקע והיה  
 כהר גדול נשרף באש והלך בים ושליש הים היה דם<sup>9</sup>  
 ושליש מבריאות הים מתים ושליש מספינות ניטבעים

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<sup>1</sup> This is an alternative form of the infinitive construct with “ל” preposition (root: “נתן”). Normally spelled “לתת” in the Tanach.

before YHWH, and seven shopharot<sup>1</sup> were given to them. <sup>3</sup> And another messenger came and stepped<sup>2</sup> next to the temple, and golden fire pans were in his hand. And much incense was given to him, to give *it* as the prayer of the set-apart ones, before the temple, and<sup>3</sup> before the throne. <sup>4</sup> And the smoke of the incense of the set-apart ones went *up* from the hand of the messenger, before YHWH. <sup>5</sup> Then the messenger took the fire pan, and filled it with fire and poured it out on the earth, and there came voices and thunders and lightnings.

<sup>6</sup> And the seven messengers with the seven shopharot<sup>4</sup> were ready<sup>5</sup> to blow. <sup>7</sup> Then the first messenger blew, and there was<sup>6</sup> hail and fire mixed with blood, and it fell on the earth, and a third of the trees were burnt up, and all the green plants of the field were burnt up.

<sup>8</sup> Then the second blew, and there was<sup>7</sup> *something* like a great mountain burning with fire, and it went into the sea, and a third of the sea was<sup>8</sup> blood. <sup>9</sup> And a third of the creatures of the sea died, and a third of the ships sank.

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<sup>1</sup> Plural of שופר (*shophar*) – the Hebrew word for “ram’s horn” or “trumpet.”

<sup>2</sup> Or “stood.”

<sup>3</sup> Or “even.”

<sup>4</sup> Plural of שופר (*shophar*) – the Hebrew word for “ram’s horn” or “trumpet.”

<sup>5</sup> Or “prepared.”

<sup>6</sup> Or “there came.”

<sup>7</sup> Or “there came.”

<sup>8</sup> Or “became.”

10 והשלישי תוקע ונפל כוכב אחד משמים ושרף ונפל על  
 שלישי הבארות מים 11 ושם הכוכב היה תולעת ושלישי  
 המים היה מר והרבה בני אדם מתים ע"י 1 המים מפני  
 מורריהם 12 והרביעי תוקע ונלקח [ ] 2 השלישי מהשמש  
 והירח וכוכבים ושלישי מהיום לא זרח וגם הלילה 13  
 וראיתי ושמעתי מלאך אחד רחף בשמים וצעק בקול גדול  
 אוי אוי אוי לאילו הדורים על הארץ מפני הקול השופרת  
 שצריכים עוד לתקוע השלושה מלאכים

## פרק ט'

1 והמלאך החמישי תוקע וראיתי כוכב אחד נפל על הארץ  
 משמים ולו נותן המפתח [ ] 3 מתהום 2 ופתח התהום ויצא  
 עשן מתהום כמו עשן מתנור גדול והחשך השמש והאור  
 מעשן התהום

<sup>1</sup> Abbreviation for "על יד".

<sup>2</sup> Crossed-out letters.

<sup>3</sup> Crossed-out letters.

10 Then the third blew, and a star fell from the heavens, and it was burning, and it fell on a third of the wells<sup>1</sup> of water. 11 And the name of that star was Tola'at;<sup>2</sup> and a third of the waters was<sup>3</sup> bitter, and many of the sons of man<sup>4</sup> died by the hand<sup>5</sup> of the waters, because of their bitterness.

12 Then the fourth blew, and there was stricken<sup>6</sup> – a third of the sun and the moon and the stars. And a third of the day did not shine, and also the night.<sup>7</sup> 13 Then I saw and heard a messenger flying in the heavens, and he cried out with a great voice, "Woe, woe, woe to those who dwell on the earth, because of the sound of the shopharot which the three messengers still have to blow!"

9: 1 Then the fifth messenger blew, and I saw *that* a star fell onto<sup>8</sup> the earth from the heavens, and to him the key of *the* Deep<sup>9</sup> was given. 2 Then he opened the Deep, and there went out smoke from *the* Deep, like the smoke of a great oven, and the sun and the air were darkened by the smoke of the Deep.<sup>10</sup>

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<sup>1</sup> Or "cisterns."

<sup>2</sup> Or "Scarlet Worm" or "Scarlet-Red," probably named so because the water was changed to red, bitter blood (compare verse 8, and Ex. 7:15-25).

<sup>3</sup> Or "became."

<sup>4</sup> Or "descendants of the man," meaning "people" or "humans."

<sup>5</sup> A Hebrew idiom meaning "by" or "through" or "by means of."

<sup>6</sup> Or "smitten" or possibly 'eclipsed.'

<sup>7</sup> Meaning 'also *a third* of the night' – the phrase 'a third' is implied in the second half of this sentence. (Called gapping, commonly found in the Hebrew Tanach).

<sup>8</sup> Or possibly 'to.'

<sup>9</sup> Hebrew: "תְּהוֹם" (*tehom*) – here used as synonym of She'ol.

<sup>10</sup> Or "and he darkened the sun and the air with the smoke of the deep."

3 ומהעשן באים [ ]<sup>1</sup> על הארץ ולהם נותן רשות  
 [ ]<sup>2</sup> להשחית 4 ונאמר להם שלא תזיקו לירק ולעשב  
 השדה או לעץ רק לבד לבני אדם שלא יש להם החתימת  
 במצחיהם מיהוה 5 ולהם נותן לא להמית אותם רק לצער  
 אותם חמשה חדשים וצעריהם היה כצער עקרבים באם  
 שנושך 6 ובימים ההמה תחכימו למות ולא תמצאנו 7  
 וארבהים המה כמו הסוסים המוכנים למלחמה ועל  
 ראשיהם כדמות כתרי זהבים ומראיהם כמראות האדם 8  
 ושערותיהם כשערות הנשים ושניו כשני אריה 9 [10]  
 וזנביהם היה כזנבי ארבה ולהם נותן רשות לצער הבני  
 אדם חמשה חדשים 10 [11] ומלך שלהם היה מלאך אחד  
 מתהום ושמו בלשון עברי אבדון ובלשון יון אפלליאן [12] 11  
 אחד כעב הלך ראה עוד שני כעבים באים 12 [13] והמלאך  
 השישי תקע ושמעתי קול אחד מארבע פינות ההיכל לפני  
 יהוה 13 [14] ואמרת

<sup>1</sup> Word crossed out and replaced with “ארבהים” – in same script as main text.

<sup>2</sup> Crossed-out word.

3 And from the smoke there came locusts over the earth, and authority was given to them to destroy.

4 And it was said to them that, "You must not damage the green plants or the plants of the field or the trees, but only the sons of man who do not have the seal of YHWH on their foreheads."<sup>1</sup> 5 And it was given to them, not to kill them, but to inflict them with pain for five months. And their pain was like the pain of scorpions when they sting. 6 And in those days you will act wisely<sup>2</sup> to die, but you will not find it.

7 And *the* locusts were like horses that are prepared for war – and on their heads were *something* like<sup>3</sup> crowns of gold, and their appearance<sup>4</sup> was like the appearance<sup>5</sup> of man. 8 And their hair was like the hair of women, and their<sup>6</sup> teeth were like the teeth of a lion, 9 [10] and their tails were like the tails of locusts. And authority was given to **them** to inflict the sons of man with pain, for five months. 10 [11] And their king was a messenger of *the* Deep, and his name in the Hebrew tongue is Avadon,<sup>7</sup> and in the Greek tongue, Apollyon. 11 [12] One<sup>8</sup> pain has passed away, look, two more pains are coming!

12 [13] Then the sixth messenger blew, and I heard a voice from the four corners of the temple before YHWH, 13 [14] and it said

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<sup>1</sup> Could also mean: 'who were not sealed on their foreheads by YHWH.'

<sup>2</sup> Meaning 'try with wisdom' or 'try wisely.'

<sup>3</sup> Or "like the form of."

<sup>4</sup> Or possibly 'face.'

<sup>5</sup> Or possibly 'face' – plural in Hebrew.

<sup>6</sup> Lit. "its" – collective use.

<sup>7</sup> Lit. "Destruction."

<sup>8</sup> Or "The first."

להמלאך השישי שתקע לך וחפש להארבע מלאכים  
 האסורים אצל הים הגדול הנקרא פרת <sup>[15]</sup> 14 והארבע  
 מלאכים היו מוכנים להמית השליש מבני אדם בשעה  
 וביום ובחודש ובשנה אחד <sup>[16]</sup> 15 רכביהם היה מספרם  
 רבתים אלפי ושמעתי מספרם <sup>[17]</sup> 16 ואחר כך ראיתי  
 בצורת הסוסים והיושבים עליהם שהיה להם מלבושים  
 של זפת וגפרת ואש וראשי הסוסים כראשי האריה <sup>[ ]</sup> <sup>1</sup>  
 ומפיהם הלך אש ועשן וגפרית <sup>[18]</sup> 17 ומאילו השלושה נהרג  
 השליש מבני אדם <sup>[19]</sup> 18 כי כוחם היה בפיהם וזנביהם היה  
 כנחשים וראשים היה להם ובאילו הורגים אותם <sup>[20]</sup> 19 אבל  
 היה עוד הרבה בני אדם שלא יומתו ע"י <sup>2</sup> אילו הנגעים  
 בשביל שעשו תשובה על מעשיהם הרעים ולא מתפללים  
 להשמן ולא לע"ז <sup>3</sup> הנעשה מחרם ומאבן או מעיץ וכסף  
 וזהב שלא יש בהם יכולת לילך <sup>4</sup> או לדבר או לשמוע

<sup>1</sup> Crossed-out letters.

<sup>2</sup> Abbreviation for "על יד".

<sup>3</sup> Abbreviation for "עבודה זרה" – a euphemism meaning "idols".

<sup>4</sup> This is an alternative form of the infinitive construct with "ל" preposition (root: "הלך"). Spelled "ללכת" in the Tanach.

to the sixth messenger who blew, "Go and loosen<sup>1</sup> the four messengers who are bound at the great river<sup>2</sup> which is called Perat."<sup>3</sup> 14 [15] And these four messengers were made ready to kill the third of the sons of man in an hour and in a day and in a month and in a year.<sup>4</sup>

15 [16] And the number of their riders<sup>5</sup> was twenty million,<sup>6</sup> and I heard their number. 16 [17] And after this I saw the shapes<sup>7</sup> of the horses and those who sat on them, that they had garments of pitch and sulphur and fire. And the heads of the horses were like the heads of the lion, and from their mouths there went out fire and smoke and sulphur. 17 [18] And by these three, the third of the sons of man were killed, 18 [19] for their power was in their mouth, and their tails were like serpents, and they had heads, and with these they killed them. 19 [20] But there were still many sons of man who did not die by these plagues – because they did<sup>8</sup> repentance from their evil deeds, by not praying to Ha-Satan, neither to the idols which are made of pottery and of stone or wood and silver and gold, which do not have the ability in them to walk or to speak or to hear – 20

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<sup>1</sup> Lit. "set free."

<sup>2</sup> Lit. "sea," but could also mean 'river,' compare with chapter 16:11, see also 12:18 [15] and Is. 19:5.

<sup>3</sup> Hebrew name for 'Euphrates.'

<sup>4</sup> Meaning "at a certain hour of a certain day of a certain month of a certain year."

<sup>5</sup> Or possibly 'chariots.'

<sup>6</sup> Lit. "twenty thousand thousands."

<sup>7</sup> Or "appearances."

<sup>8</sup> Or possibly 'in order that they should do.'



ושלא עשו תשובה על כשפינם ועל [ ]<sup>1</sup> זנותיהם או על  
גנבתיהם<sup>[21] 20</sup>

## פרק י'

<sup>1</sup> וראיתי מלאך אחר ירד משמים ולבוש בענן אחד וקשת  
על ראשו ומראהו כשמש ורגליו כלהבת אש<sup>2</sup> [\(104r\)](#) ובידו  
ספר אחד פתוח ודרך עם רגל ימינו על הים ועם שמאלו  
על היבשה<sup>3</sup> וצעק בקול גדול כצעק האריה ובשעה שצעק  
מדברים שבעה קולות בקוליהם<sup>4</sup> ואחר שדברו בקוליהם  
רציתי לכתוב אותם שמעתי בת קול משמים האומרת לי  
סתם<sup>2</sup> אותם ואל תכתוב<sup>5</sup> והמלאך העומד על הים ועל  
היבשה [ ]<sup>3</sup> שראיתי ירם ימינו ושמאלו אל השמים<sup>6</sup>  
וישבע בחי העולם הברא השמים ומה שיש בה והארץ  
והים וכל מה שיש בהם שלא יש<sup>4</sup> עוד עת<sup>7</sup> רק באם  
שהשבעה מלאכים תוקעים בשופרות תכלינה כל אלה

<sup>1</sup> Crossed-out letters.

<sup>2</sup> Altered to "סגור" – in similar / same script as main text.

<sup>3</sup> Crossed-out letter.

<sup>4</sup> Margin reads "יהיה עוד כך" – in different script than main text.

[21] but who did not do repentance concerning their sorceries or concerning their fornication or concerning their thefts.

10: 1 Then I saw another messenger descending from *the* heavens, and he was clothed with a cloud,<sup>1</sup> and a bow was over<sup>2</sup> his head – and his appearance<sup>3</sup> was like the sun, and his feet like a flame of fire. 2 (104r) And in his hand was an open scroll, and he stepped<sup>4</sup> on the sea with his right foot, and on the dry land with his left. 3 And he cried out with a loud voice, like the lion roars.<sup>5</sup> And when he had cried out, seven voices<sup>6</sup> spoke with their voices. 4 And after they had spoken with their voices, I wanted to write them,<sup>7</sup> *but* I heard a voice<sup>8</sup> from *the* heavens which said to me, “Shut them up, and do not write.”

5 And the messenger who was standing on the sea and on the land, which I had seen, lifted up his right hand and his left hand unto the heavens. 6 And he swore by the Ever-Living – who created the heavens and what is in it, and the earth and the sea and whatever is in them – that there was<sup>9</sup> no time, 7 *but*, when the seven messengers blow with the shopharot, all these

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<sup>1</sup> Or “clouds.”

<sup>2</sup> Or “above” or “on.”

<sup>3</sup> Or possibly ‘face.’

<sup>4</sup> Or “stood.”

<sup>5</sup> Lit. “cries out.”

<sup>6</sup> Hebrew often uses “voices” for “thunders.”

<sup>7</sup> Refers to the “seven voices.”

<sup>8</sup> Hebrew: “בת קול” (*bat qol*) – meaning ‘a voice from heaven.’

<sup>9</sup> Or possibly ‘would be.’

הסודות יהוה כמו שמודיע לעבדיו ולנביאיו <sup>8</sup> ושמעתי עוד פעם בת קול אמר לי לך וקה הספר [ ]<sup>1</sup> הפתוח מיד המלאך העומד על הים ועל היבשה <sup>9</sup> והלכתי להמלאך ואמרתי לו תנו לי הספר והוא אמר לי קח ובולע אותה ויהיה לך כדבש בפוך אבל במעיך יעשה לך צער <sup>10</sup> ולקחתי הספר מיד המלאך ובולע<sup>2</sup> אותו והיה כדבש בפי ואחר שאכלתי עשה לי צער במעי <sup>11</sup> והוא אמר לי אתה צריך לניבא עוד פעם לאומים ולעמים ולמלכים

## פרק י"א

<sup>1</sup> ונותן לי קנה אחד כדמות מטה ואמר קום למדוד ההיכל יהוה ומזבחו ואילו המתפללים בו <sup>2</sup> אבל ההיכל הפנימי זרוק לחוץ ולא תמדד כי הוא נותן להעמים ודרסו העיר הקודש ארבעים ושנים חדשים <sup>3</sup> ואני נותן את שני עדים שלי והם מנבאים אלף ושני מאות ושישים יום ולבוש בשקים <sup>4</sup> ואלה המה שני זיתים ושני אבוקות עומדים לפני אלהי הארץ <sup>5</sup> ואם שאחד רוצה לעשות להם רעה תבוא אש ושרף אותם <sup>6</sup> ולהם יש רשות לסגור השמים שלא יבא גשם על

<sup>1</sup> Crossed-out letters.

<sup>2</sup> Altered to read "בלעתי" – in different script than main text.

confidential counsels of YHWH will be completed, just like he made *it* known to his servants and<sup>1</sup> to his prophets.

8 Then I again heard a voice<sup>2</sup> saying to me, "Go, and take the open scroll from the hand of the messenger who stands on the sea and on the land." 9 So I went to the messenger and said to him, "Give me the scroll." And he said to me, "Take and swallow it, and it will be for you like honey in your mouth, but in your belly it will make you pain." 10 So I took the scroll from the hand of the messenger and swallowed it, and it was like honey in my mouth; but after I ate it, it made me pain in my belly. 11 Then he said to me, "You must prophesy again to<sup>3</sup> nations and to peoples and to kings."

11: 1 Then a reed like a rod was given to me, and he said, "Stand up, measure the temple of YHWH, and his<sup>4</sup> altar, and those who worship in it, 2 but cast out the inner temple, and do not measure *it*; for it is given to the nations, and they will tread down the set-apart city, forty-two months. 3 And I will give my two witnesses; and they will prophesy a thousand two hundred and sixty days, clothed in sackcloth."

4 And these are the two olive trees and the two torches, standing before the Elohim of the earth. 5 And if one wants to do them evil,<sup>5</sup> fire comes and burns them. 6 And they have authority to shut the heavens so that rain does not come on

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<sup>1</sup> Could mean "even."

<sup>2</sup> Hebrew: "בת קול" (*bat qol*) – meaning 'a voice from heaven.'

<sup>3</sup> Or "about nations and peoples and kings."

<sup>4</sup> Or possibly "its."

<sup>5</sup> Or "harm."

הארץ בימי נבאיהם ועל המים להפך בדם ולהכות הארץ  
בנגעים בכל עת שירצו <sup>7</sup> ואחר שכלא עדותם יעשה החיה  
שהלך מתהום מלחמה עימם וינצח אותם ויהרג אותם <sup>8</sup>  
ונבלתיים תזרקו על הרחובות מהעיר הקדושה הנקרא  
סדום ומצרים כיון<sup>1</sup> ששם נצלב אדונינו <sup>9</sup> ואיזה מהעמים  
ומהשבטים יראו את נבלתיים שלושה ימים וחצי ולא  
תקברו<sup>2</sup> אותם <sup>10</sup> ואילו הדרים על הארץ ישמחו עליהם  
וישלחו מתנות איש לרעהו כי [ ] <sup>3</sup> הנביאים הללו עשו  
הרבה צער לאילו הדרים על הארץ <sup>11</sup> ואחר שלושה ימים  
וחצי קמים<sup>4</sup> המה ודורסים על רגליהם ופחד ואימה גדולה  
נפל על אילו הרואים אותם <sup>12</sup> ושומעים קול אחד אמר  
להם עלו ויעלו למעלה בשמים בענן אחד וראו אותם  
שונאיהם <sup>13</sup> ובשעה הזאת היה רעדות הארץ וחלק עשירי  
מהעיר נפל וימת שבעה אלפים מבני אדם ואחרים נבהלו  
ונתנו שבה

<sup>1</sup> Crossed out (not by original scribe) and margin reads "וגם המקום ששם"  
– in different script than main text.

<sup>2</sup> For the use of "ת" instead of "י", see note on chapter 1:7.

<sup>3</sup> Crossed-out letters.

<sup>4</sup> Altered to "יקומו" – in similar / same script as main text.

the earth in the days of their prophesying; and over the waters, to turn *them* into blood; and to smite the earth with plagues at any time that they want.

7 And after they have completed their testimony, the animal<sup>1</sup> which comes from *the* Deep will make war with them, and will overcome them and kill them. 8 And their corpses will be thrown on the plains<sup>2</sup> of the set-apart city, which is called Sedom<sup>3</sup> and Mitsrayim,<sup>4</sup> because our Adon was crucified there. 9 And some of the nations and of the tribes will see their corpses, three and a half days, and **they** will not bury them. 10 And those who dwell on the earth will rejoice about them, and will send one another gifts, for these prophets caused much suffering to those who dwell on the earth.

11 And after three and a half days they stood up and stepped<sup>5</sup> on their feet! And fear and great terror fell on those who saw them. 12 And they heard a voice saying to them, "Come up!" Then they went up into the heavens in<sup>6</sup> a cloud, and their haters<sup>7</sup> saw them. 13 And in that hour there was an earthquake, and a tenth part of the city fell, and seven thousand of the sons of man died, and the others were terrified and gave praise<sup>8</sup> to

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<sup>1</sup> Or "beast." Compare Daniel chapters 7 & 8. – The Bible often uses the term 'animal' or 'beast' to refer to a kingdom and / or its leader or king.

<sup>2</sup> Or "open places," or possibly "streets."

<sup>3</sup> Hebrew name for 'Sodom.'

<sup>4</sup> Hebrew name for 'Egypt.'

<sup>5</sup> Or "were standing – stepping on their feet!"

<sup>6</sup> Or "with."

<sup>7</sup> Synonym of "enemies."

<sup>8</sup> Or "lauding."

לאלהי השמים<sup>14</sup> ראה הצער השני הלך והשלישי בא

## פרק י"ב

1 [11:15] והמלאך השביעי תקע והיו קולות הרבה בשמים  
האומרים העשירים' מהעולם הזה הולכים כולם אחר  
אדונינו ישוע והוא ימשל מעולם ועד עולם<sup>2</sup> [11:16] וארבע  
ועשרים זקינים היושבים על כסאיהם לפני יהוה נופלים  
על פניהם ומתפללים ליהוה<sup>3</sup> [11:17] ואומרים אנו נותנים  
שבח לך אדון צבאות ההיה והוה ויהיה<sup>4</sup> [11:18] והעמים  
נתמלאו אף וחימה ובא אפך והעת לשפוט המתים וליתן  
השכר לעבדיך הנביאים ולקדושים ולאלו היראים מפניך  
לקטנים ולגדולים ולהשחית לאלו שהשחיתו הארץ<sup>5</sup> [11:19]  
ובית תפילת יהוה נפתח בשמים ונתראה ארון לוחות  
הברית בבית תפילתו והיה קולות ורעמים וברקים ורעדות  
הארץ וברד גדול<sup>6</sup> [12:1] ונתראה נס גדול בשמים אחד אשה  
לבש בשמש והירח תחת רגליה ועל ראשה כתר אחד מן  
שניים עשר כוכבים<sup>217</sup> והיא היה

<sup>1</sup> Altered to "הכשרם" – in different script than main text.

the Elohim of the heavens. <sup>14</sup> Look, the second pain has passed, and the third is coming!

**12:** <sup>1</sup> [11:15] Then the seventh messenger blew, and there were many voices in the heavens, which said, "The rich<sup>1</sup> ones of this world, all of them came after our Adon Yeshua, and he will reign from everlasting and unto everlasting!"<sup>2</sup> <sup>2</sup> [11:16] And *the* twenty-four elders who sat on their thrones<sup>3</sup> before YHWH, fell on their faces and prayed to YHWH, <sup>3</sup> [11:17] and said, "We give praise<sup>4</sup> to you Adon Tseva'ot, who was and is and will be! <sup>4</sup> [11:18] When<sup>5</sup> the nations were filled with anger and wrath, your anger came; also the time to judge the dead ones; and to give wages to your servants the prophets, and to the set-apart ones, and to those who fear you, to the small ones and to the great ones; and to destroy those who destroyed the earth."

<sup>5</sup> [11:19] And YHWH's house of prayer was opened in the heavens, and the ark of the tables of the covenant was seen in his house of prayer, and there were voices and thunders and lightnings and an earthquake, and great hail.

<sup>6</sup> [12:1] And a great sign appeared in the heavens: a woman clothed with the sun, and the moon was under her feet, and on her head was a crown of twelve stars. <sup>7</sup> [2] And she was

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<sup>1</sup> Altered to "right / worthy / lawful ones" – in different script than main text.

<sup>2</sup> A Hebrew idiom which often means "forever and ever" – see e.g. Jer. 7:7, 25:5, 1Chr. 16:36, Neh. 9:5, Ps. 41:13, 103:17, 106:48.

<sup>3</sup> Or "seats."

<sup>4</sup> Or "lauding."

<sup>5</sup> Or "While" – lit. "And the nations were filled with anger and wrath, and your anger came."



מעוברת וצועקת והיא [ ]<sup>1</sup> יושבת על המשבר והיה לה  
 הרבה צער בשביל הלידה <sup>[3]</sup> 8 ונס אחר היה בשמים  
 וראיתי אחד תנין ולו היה שבעה ראשים ועשרה קרנים  
 ועל ראשיו שבעה כתרים <sup>[4]</sup> 9 וזנבו לקח שלישי מהכוכבים  
 וזרק אותם על הארץ והתנין דרך לפני האשה שתילד כדי  
 לאכול הילד באם שנולד <sup>[5]</sup> 10 וילדה בן אחד המנהג העמים  
 בשבט ברזל והילד מובא לפני יהוה וכסאו <sup>[6]</sup> 11 והאשה  
 הלכה במדבר כיון שהיה מוכן לה שם מקום אחד מיהוה  
 לפרנס אותה שם אלף ושני מאות וששים יום <sup>[7]</sup> 12 ונעשה  
 מלחמה בשמים המלאך מיכאל עם מלאכיו נלחמו עם  
 התנין ומלאכיו לחמו עימם <sup>[8]</sup> 13 ולא נצחו וגם לא נמצא  
 עוד את מקומם בשמים <sup>[9]</sup> 14 ונשלך לחוץ התנין הגדול  
 הנקרא השטן המשחית והמסית את כל העולם והוא עם  
 מלאכיו נשלכים על הארץ לדור שם <sup>[10]</sup> 15 [\(104v\)](#) ושמעתי  
 קול גדול בשמים שאמר עכשיו נתראה גבורות אלהינו  
 ומשיחו

<sup>1</sup> Crossed-out word.

pregnant and cried out, and she was at the point to give birth, and she had much pain because of the birth.

8 [3] And there was another sign in the heavens, and I saw a dragon, and he had seven heads and ten horns, and on his heads were seven crowns. 9 [4] And his tail took a third of the stars, and cast them on the earth. And the dragon stepped<sup>1</sup> before the woman who would give birth, in order to devour the child when he was born. 10 [5] Then she gave birth to a son, who would lead<sup>2</sup> the nations with a rod of iron, and the son was brought before YHWH and his throne. 11 [6] Then the woman went into the wilderness, for there a place was prepared for her by YHWH, to sustain her there a thousand two hundred and sixty days.

12 [7] And there was war in the heavens: the messenger Micha'el<sup>3</sup> with his messengers made war with the dragon, also his messengers made war with them. 13 [8] But they did not overcome, neither was their place in heaven found anymore. 14 [9] So the great dragon was cast out, who is called Ha-Satan, who destroys and seduces the whole world. And he with his messengers were cast onto the earth to dwell there.

15 [10] [\(104v\)](#) Then I heard a great voice in the heavens which said, "Now the might<sup>4</sup> of our Elohim and his Mashiach has

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<sup>1</sup> Or "stood."

<sup>2</sup> Or possibly 'rule.'

<sup>3</sup> Pronounced "Mi-cha'el" in Hebrew.

<sup>4</sup> Or "mighty deeds."

כיון שנשלך לחוץ זה שהיה כל עת לשטן עליהם <sup>[11] 15</sup>  
 וינצחו אותו ע"י<sup>1</sup> דם השה וע"י<sup>2</sup> הדיבור מעדותיהם וחשבו  
 את הייהם לכולם <sup>[12] 16</sup> ובשביל זה תשמחו השמים וכל  
 אשר בה ואוי לאילו הדרים על הארץ ועל הים כי השטן  
 ירד לכם בחרון אף גדול ויודע שיש לו זמן מועט <sup>[13] 17</sup> וכיון  
 שראה התנין שנשלך על הארץ רדף אחר האשה שילדה  
 ונותן להאשה שתי כנפים כנשר גדול כדי לילך<sup>3</sup> <sup>[14] 18</sup>  
 במדבר במקום שנתן לה יהוה לפרנס אותה שם עת אחד  
 ושני עיתים וחצי מפני התנין <sup>[15] 18</sup> והשליך התנין אחר  
 האשה מים [מפיו] כים גדול כדי להשקיט אותה <sup>[16] 19</sup> אבל  
 היה להאשה ישועה מהארמה כיון שפתחה את פיה ובלע  
 המים שהשליך התנין אחריה <sup>[17] 20</sup> והתנין נתמלא באף על  
 אודות האשה והלך ללחום עם הנותרים מזרעה העושים  
 את

<sup>1</sup> Abbreviation for "על יד".

<sup>2</sup> Abbreviation for "ועל יד".

<sup>3</sup> This is an alternative form of the infinitive construct with "ל" preposition (root: "הלך"). Spelled "ללכת" in the Tanach.

appeared,<sup>1</sup> for he is cast out who was as an adversary<sup>2</sup> against them all the time. 15 [11] And they overcame him by the blood of the Lamb and by the word of their testimony, and<sup>3</sup> their lives were reckoned<sup>4</sup> to all of them. 16 [12] And because of this you must rejoice o heavens and all who is in them, but woe to those who dwell on the earth and on the sea – for Ha-Satan went down to you with great burning anger, and he knows that he has a little time.”

17 [13] And when the dragon saw that he was cast onto the earth, he pursued after the woman who gave birth. 18 [14] But there was given to the woman, two wings like a great eagle – to go into the wilderness, into the place that YHWH gave her – to sustain her there a time, and two and a half times, away from<sup>5</sup> the dragon. 18 [15] Then the dragon cast waters from [his] mouth after the woman, like a great sea,<sup>6</sup> to annihilate<sup>7</sup> her. 19 [16] But the woman had deliverance from the earth,<sup>8</sup> for she<sup>9</sup> opened her mouth and swallowed the waters which the dragon cast after her.<sup>10</sup> 20 [17] Then the dragon was filled with anger because of the woman, and he went to make war with the remaining ones of her seed, who perform the

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<sup>1</sup> Lit. “has become visible.”

<sup>2</sup> Hebrew: “שָׂטָן” (*satan*) – means “adversary” or “accuser.”

<sup>3</sup> Or “therefore.”

<sup>4</sup> Meaning, “credited to them.”

<sup>5</sup> Or “because of.”

<sup>6</sup> Lit. “sea,” but could also mean ‘river,’ compare chapter 9:13[14] with 16:11, see also Is. 19:5.

<sup>7</sup> Or “destroy” – lit. “silence.”

<sup>8</sup> Or “ground.”

<sup>9</sup> I.e. “the earth.”

<sup>10</sup> I.e. “the woman.”

מצות יהוה והמאמינים בעדות של משיחו

## פרק י"ג

<sup>1</sup> ודרכתי על חול הים <sup>[1] 2</sup> וראיתי חיה אחד יצא מהים ולו  
 היה שבעה ראשים ועשרה קרנים ועל קרניו עשרה כתרים  
 ועל ראשיה שמות של חירופים וגדופים <sup>[2] 3</sup> והחיה  
 שראיתי היה כדמות סוס ורגליו כרגלי דובים ופיו כפי  
 האריה והתנין נתן לו את כחו וכסאו וגבורת גדולה <sup>[3] 4</sup>  
 וראיתי אחד מראשיו דומה לחבורה של מות וחבורה  
 נתרפאה וכל העולם משתומם בשביל החיה הזאת <sup>[4] 5</sup>  
 ומתפללים להתנין הנותן להחיה כח וממשלה ומתפללים  
 להחיה ואומרים מי דומה לזאת החיה ומי יוכל ללחום  
 עימו <sup>[5] 6</sup> ונותן להחיה לפתוח את פיו לדבר דברי נפלאות  
 וחירוף עד שכלא הזמן של הארבעים ושנים חדשים <sup>[6] 7</sup>  
 ופתח את פיו לחרף כנגד יהוה וכנגד הדרים בשמים <sup>[7] 8</sup>  
 ונותן לו ללחום עם הקדושים ולנצח אותם וכל העמים  
 ואומם <sup>[8] 9</sup> וכולם הדרים על הארץ מתפללים לו אילו שלא  
 נכתב את שמם

commandments of YHWH, and believe in the testimony of his Mashiach.

13: <sup>1</sup> And I stepped<sup>1</sup> on the sand of the sea, <sup>2</sup> [1 cont.] and I saw an animal<sup>2</sup> coming out of the sea, and he had seven heads and ten horns, and on his horns were ten crowns, and on his heads were names of reproach and blasphemy.<sup>3</sup> <sup>3</sup> [2] And the animal which I saw was like a horse, and his feet like the feet of bears, and his mouth like the mouth of the lion. And the dragon gave him his power and his throne, and great strength.<sup>4</sup>

<sup>4</sup> [3] Then I saw *that* one of his heads was like a deadly wound – but the wound was healed, and all the world was astonished because of this animal. <sup>5</sup> [4] Then they prayed to the dragon who gave the animal power and dominion, and they prayed to the animal and said, “Who is like this animal, and who is able to make war with it?” <sup>6</sup> [5] And it was given to the animal to open his mouth to speak wonderful words<sup>5</sup> and reproach<sup>6</sup> until the time of forty-two months was completed. <sup>7</sup> [6] So he opened his mouth to blaspheme against YHWH, and against those who dwell in the heavens. <sup>8</sup> [7] And it was given to him to make war with the set-apart ones; and to overcome them, and all the peoples and nations. <sup>9</sup> [8] And all those who dwell on earth prayed to him – those whose name was not written in

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<sup>1</sup> Or “stood.”

<sup>2</sup> Or “beast.” Compare Daniel chapters 7 & 8. – The Bible often uses the term ‘animal’ or ‘beast’ to refer to a kingdom and / or its leader or king.

<sup>3</sup> Lit. “reproaches and blasphemies.”

<sup>4</sup> Or “might.”

<sup>5</sup> Or “incredible things” or “unbelievable things” – compare Dan. 11:36.

<sup>6</sup> Or “blasphemy.”

בספר החיים של השה הנהרג מכתחילת<sup>1</sup> העולם <sup>[9]</sup> <sup>10</sup> מי  
 שיש לו אזנים שומע <sup>[10]</sup> <sup>11</sup> באם שאחד ינהג במשמר ילך  
 במשמר ובאם שאחד הרג נפש אחר בחרב נהרג בחרב  
 ובכאן יש תקוה ואמונת הקדושים <sup>[11]</sup> <sup>12</sup> וראיתי היה אחר  
 יצא מהאדמה ולו היה שתי קרנים כמו להשה ומדבר  
 כתנין <sup>[12]</sup> <sup>13</sup> ועשה נפלאות גדולות לפני החיה הראשונה  
 ועשה שהאדמה והדרים עליה מתפללים להחיה  
 הראשונה שנתרפאה <sup>[ ]</sup> <sup>2</sup> חבורתיה <sup>[13]</sup> <sup>14</sup> ועשה שנפל אש  
 משמים לפני האדם <sup>[14]</sup> <sup>15</sup> והסית הבני אדם עם אותות  
 ומופתים שלו ואמר לאילו הדרים על הארץ שיעשו פסל  
 להחיה שיש לה תבורות הרב ונתרפאה <sup>[15]</sup> <sup>16</sup> ולו נותן ליתן  
 לפסל החיה רוח ונפש כדי שיוכל לדבר ולעשות מי שלא  
 ירצה לתפלל לפסל מהחיה שיהרג

<sup>1</sup> Altered to "מתחילת" – in different script than main text.

<sup>2</sup> Crossed-out letters.

the scroll of life of the Lamb who was slain, from the beginning of the creation of the world.

10 [9] Whosoever has ears must hear: 11 [10] if one drives *another* into prison, he will go into prison, and if one kills another nephesh<sup>1</sup> with the sword he will be killed by the sword; and here is hope, and the faith<sup>2</sup> of the set-apart ones.

12 [11] Then I saw another animal coming out of the earth, and he had two horns like the Lamb but spoke like the dragon.<sup>3</sup> 13 [12] And he did great wonders before the first animal, and made that the earth and those who dwell on it pray to the first animal, who was healed from his wounds.<sup>4</sup> 14 [13] And he made fire fall from the heavens before man. 15 [14] And he seduced the sons of man with his signs and wonders, and said to those who dwell on the earth that they must make a carved image<sup>5</sup> to the animal that had the wounds of a sword, but was healed. 16 [15] And to him it was given, to give the carved image of the animal a spirit and nephesh<sup>6</sup> (so that it<sup>7</sup> was able to speak); and to make *that* whosoever does not want<sup>8</sup> to pray to the carved image of the animal, that he be killed.

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<sup>1</sup> Lit. “breath,” can mean ‘person,’ ‘life,’ ‘soul,’ etc. – take note, not the Greek understanding of soul.

<sup>2</sup> Lit. “faithfulness.”

<sup>3</sup> Or possibly “like a lamb... like a dragon.”

<sup>4</sup> Or possibly ‘whose wounds were healed.’

<sup>5</sup> Or simply “an image.”

<sup>6</sup> Lit. “breath,” means ‘life’ or ‘soul,’ etc. – take note, not the Greek understanding of soul.

<sup>7</sup> I.e. “the image.”

<sup>8</sup> Or “is not willing.”



ועשה לכולם הגדולים והקטנים העשירים והעניים <sup>[16]</sup> 17  
 העבדים והמשוחררים סימן אחד ביד ימינו או במצחיהם  
 כדי שלא יוכל שום אחד לקנות או למכור רק באם <sup>[17]</sup> 18  
 שיש לו זה הסימן בידו או במצחו או השם של החיה או  
 המספר של שמו <sup>[18]</sup> 19 בכאן יש חכמה ותבונה מי שיש  
 בעל שכל צריך לחשב המשפר מהחיה כי היא מספר של  
 אדם אחד ותמצא הסך היא שש מאות וששים וששה

## פרק י"ד

1 וראיתי שה אחד עמד על הר ציון ועמו מאה וארבע  
 וארבעים אלפים ועליהם נכתב השם של אביו <sup>2</sup> ושמעתי  
 קול אחד משמים כרעש מים גדולים וכקול קולות גדולים  
 והקול ששמעתי היה כקול<sup>1</sup> כינור <sup>3</sup> ומזמרים כשיר חדש  
 לפני הכסא ולפני הארבע חיות והזקינים ושום אחד יוכל  
 ללמוד השיר הזאת רק אילו המאה וארבע וארבעים  
 אלפים שקנה מהאדמה <sup>4</sup> ואילו המה שלא חטאו בנשים  
 [והם]<sup>2</sup> כבתולות והולכים אחר השם והמה נקנים לבכורת  
 יהוה והשם <sup>5</sup> ואין ברוחם רמיה והם נקיים לפני הכסא  
 יהוה

<sup>1</sup> Or possibly "בקול" – "ב" and "כ" can look quite similar.

<sup>2</sup> Correction from margin.

17 [16] And he made for them all – the great ones and the small ones, the rich ones and the poor ones, the slaves and the freed ones – a sign on his right hand or on their forehead, 18 [17] that no one is able to buy or to sell, unless he has this sign on his hand or on his forehead, or the name of the animal, or the number of his name. 19 [18] Here is wisdom and understanding: whosoever has insight needs to reckon the number of the animal, for it is the number of a man, and the amount is found,<sup>1</sup> six hundred and sixty and six.

**14:** <sup>1</sup> And I saw a Lamb standing on mount Tsiyon,<sup>2</sup> and with him a hundred and forty-four thousand, and the name of his Father was written upon them. <sup>2</sup> Then I heard a voice from the heavens like the noise of great waters, and like the sound of great voices,<sup>3</sup> and the voice which I heard was like the sound of a lyre.

<sup>3</sup> And they were singing like a new song before the throne and before the four living creatures and the elders, and no one was able to learn this song except these hundred and forty-four thousand whom he bought from the earth. <sup>4</sup> (And these are they who did not sin with women, and they are like virgins and go after the Lamb, and they are bought as first fruits of YHWH and the Lamb. <sup>5</sup> And there is no deceit in their spirit,<sup>4</sup> and they are blameless<sup>5</sup> before the throne of YHWH.)

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<sup>1</sup> Or possibly “and he will find *that* the amount is.”

<sup>2</sup> Hebrew name for ‘Zion.’

<sup>3</sup> Or “thunders.”

<sup>4</sup> See Ps. 32:2.

<sup>5</sup> Or “pure.”

6 ואריתי מלאך אחד רחף באמצע השמים ולו היה אחד  
 און גיליון<sup>1</sup> להודיע לאילו הדרים על הארץ ולכל העמים  
 ולאומים<sup>7</sup> ואמר בקול גדול יראו יהוה ועשו תפילתכם לו  
 כי היום הדין בא ועשו תפילה לזה שברא השמים והארץ  
 והים והבארות<sup>8</sup> ואחר זה הקול בא מלאך אחר וצעק  
 נפלה נפלה בבל העיר הגדולה כי היא השקיט עם היין של  
 זנותה לכל העמים<sup>9</sup> ואחר זה בא מלאך השלישי ואמר  
 בקול גדול באם שאחד יעשה תפילתו להפסל ולהחיה  
 ויקח הסימן על ידו או על מצחו<sup>10</sup> זה ישתה מהיין של חרון  
 יהוה היש בכוס החרון ויענש באש וגפרית לפני מלאכיו  
 הקדושים והשה<sup>11</sup> והעשן מעונש שלהם ילך למעלה  
 מעולם ועד עולם ולא יהיה להם מנוחה יום ולילה אילו  
 שלקחו הסימן ומתפללים לפסל<sup>12</sup> בכאן יש תקוה  
 מקדושים ובכאן יש העושים מצות יהוה ומאמינים בישוע

<sup>1</sup> Alternative phrase for "בשורה". The Peshitta New Testament also uses "אונגליון" (as one word) in e.g. Mark 1:1, Rom. 1:1, 1 Cor. 9:18, 2 Cor. 4:3, Gal. 2:14, Eph. 3:6, Phil. 1:5, etc. Note that "און גיליון" has been used to refer to the gospel(s) **since the Talmudic Era**, see Shabbat 116a-116b, where both "און גליון" and "עון גליון" are used.

6 Then I saw a messenger fly in the midst of the heavens, and he had one good news<sup>1</sup> to make known to those who dwell on the earth, and to all the peoples and nations. 7 And he said with a great voice, "Fear YHWH and do your prayer to him, for the judgment day has come, and do prayer to him<sup>2</sup> who created the heavens and the earth, and the sea and fountains!"

8 And after this voice another messenger came and cried out, "Fallen, fallen has Bavel<sup>3,4</sup> the great city! – For she corrupted<sup>5</sup> all the peoples<sup>6</sup> with the wine of her fornication."

9 And after this, the third messenger came and said with a great voice, "If one does his prayer to the carved image<sup>7</sup> and to the animal, and take the sign on his hand or on his forehead – 10 this one will drink of the wine of the fury of YHWH, which is in the cup of fury, and he will be punished with fire and brimstone before his set-apart messengers and the Lamb. 11 And the smoke of their punishment will go up from everlasting and unto everlasting,<sup>8</sup> and they will not have rest, day or night, those who took the sign and prayed to the carved image."

12 Here is *the* hope of *the* set-apart ones, and here are those who do the commandments of YHWH, and believe in Yeshua.

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<sup>1</sup> Or "one gospel."

<sup>2</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>3</sup> Hebrew name for 'Babylon.'

<sup>4</sup> See Is. 21:9.

<sup>5</sup> Or "destroyed" – lit. "silenced" – compare chapter 12:18 [15].

<sup>6</sup> Or "nations."

<sup>7</sup> Or simply "the image."

<sup>8</sup> A Hebrew idiom which often means "forever and ever" – see e.g. Jer. 7:7, 25:5, 1Chr. 16:36, Neh. 9:5, Ps. 41:13, 103:17, 106:48.

13 ושמעתי בת קול משמים אמר לי כתוב קדושים המה  
 המתים על קידוש יהוה מעכשיו ואמת היא שהרוח אמר  
 שהמה שוכנים ממעשיהם כי מעשיהם הולכים אחריהם 14  
 וראיתי ענן אחד לבן ועליו ישב אחד כדמות אדם ועל  
 ראשו כתר זהב ובידו חרמש אחד 15 ומלאך אחר הלך  
 מבית התפילה וצעק בקול גדול לזה שישב על הענן הך  
 בחרמש שלך וקצר כי העת הקצירה בא 16 וזה שישב על  
 הענן הכה בחרמש שלו וקצר 17 ומלאך אחר הלך לשמים  
 ובידו היה מעגל<sup>1</sup> אחד 18 ומלאך אחר יצא מהמזבח ולו  
 היה ממשלה על האש וצעק בקול גדול לזה שהיה לו המגל  
 ואמר הך במגל שלך וקצר את ענבי ארץ כי פירותיה  
 תנבשל [19] ויך המלאך המגל שלו

<sup>1</sup> Here used as an alternative spelling for "מגל".

13 And I heard a voice<sup>1</sup> from the heavens saying to me, "Write: Blessed<sup>2</sup> are they who die on account of the sanctification<sup>3</sup> of YHWH from now on! And<sup>4</sup> what the Ruach says is true: that they rest from their works, for their works follow after them."

14 Then I saw a bright<sup>5</sup> cloud, and on it there sat one with the appearance<sup>6</sup> of a man, and on his head was a crown of gold, and in his hand was a sickle. 15 And another messenger came from the house of prayer, and cried with a loud voice to him<sup>7</sup> who sat on the cloud, "Thrust with your sickle and harvest, for the time of the harvest has come!" 16 Then he<sup>8</sup> who sat on the cloud, thrust with his sickle and harvested.

17 And another messenger came to the heavens, and in his hand was a sickle.<sup>9</sup> 18 Then another messenger went out from the altar (and he had control over the fire), and he cried out with a loud voice to him<sup>10</sup> who had the sickle and said, "Thrust with your sickle and harvest *the* grapes of *the* earth, for its fruits are ripe."<sup>11</sup> [19] So the messenger thrust with his sickle

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<sup>1</sup> Hebrew: "בת קול" (*bat qol*) – meaning 'a voice from heaven'.

<sup>2</sup> Hebrew: "קדושים" (*qedoshim*) – lit. "set apart" but often means "blessed."

<sup>3</sup> Or "set-apartness."

<sup>4</sup> Or "Yea..."

<sup>5</sup> Or "white."

<sup>6</sup> Lit. "like the appearance."

<sup>7</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>8</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>9</sup> Verses 17-[19] use the Hebrew word '*magal*' for "sickle," but verses 14 - 16 use '*charmash*.'

<sup>10</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>11</sup> Or possibly 'for it is ripe with its fruit.'

וקצר את ענבי ארץ וזרק ביקב גדול החרון יהוה <sup>[20]</sup> 19  
 והיקב היה מחוץ לעיר<sup>1</sup> והדם מיקב הלך עד הרסן של  
 הסוסים דרך אלף ושש מאות קברות השדה<sup>2</sup>

## פרק ט"ו

1 [\(105r\)](#) וראיתי ניסים ונפלאות גדולים בשמים כי שבעה  
 מלאכים באים ולהם היה השבעה <sup>3</sup> [ ] נגעים אחרונים כי  
 בהם כלא החרון אף מיהוה <sup>2</sup> וראיתי כמו <sup>4</sup> [ ] ים צלוחית  
 בלל עם אש ואילו שנצחו עם<sup>5</sup> החיה ופסל שלו עומדים  
 אצל הים צלוחית ולהם היה כינורות יהוה <sup>3</sup> ומזמרים  
 השירה של משה והשיר השה ואומרים גדולה מעשי יהוה  
 אלהי צבאות צדק ואמת דרכיך מלך המלכים <sup>4</sup> ומי לא  
 יראה לפניך וליתן שבת לשמך כי אתה לבדו קדוש כי כל  
 העמים יבואו וישתחו לפניך כי משפטיך נתגלה

<sup>1</sup> Margin reads "וזרק יקב של דם חוץ לעיר" – in different script than main text.

<sup>2</sup> Altered to "כברת ארץ" – in different script than main text.

<sup>3</sup> Crossed-out letters.

<sup>4</sup> Crossed-out letter.

<sup>5</sup> Simply introduces the direct object(s).

and harvested *the* grapes of *the* earth, and cast *them* into the great winepress of the fury of YHWH.<sup>1</sup> <sup>19</sup> [20] And the winepress was outside the city,<sup>2</sup> and the blood of the winepress went *up* to the bridle of the horses, a way of one thousand six hundred [stretches]<sup>3</sup> of field.

15: 1 (105r) And<sup>4</sup> I saw great signs and wonders in the heavens, for seven messengers came, and they had the seven last plagues, for by them the burning anger of YHWH is completed.

<sup>2</sup> And I saw *something* like a sea of glass mixed with fire, and those who overcame the animal and his carved image<sup>5</sup> stood next to the sea of glass, and they had the lyres of YHWH. <sup>3</sup> And they sang the song of Mosheh<sup>6</sup> and the song of the Lamb, and said, "Great are the works of YHWH Elohei Ha-Tseva'ot!<sup>7</sup> Righteousness and truth<sup>8</sup> are your ways o King of kings! <sup>4</sup> And who will not fear you,<sup>9</sup> and give praise to your name? – For you alone are qadosh!<sup>10</sup> Truly,<sup>11</sup> all the nations will come and bow down before you, for your judgments are revealed!"

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<sup>1</sup> Or possibly 'a great winepress – the fury of YHWH.'

<sup>2</sup> Margin reads "And he cast the winepress of blood outside the city" – in different script than main text.

<sup>3</sup> Or "distances of land."

<sup>4</sup> Or "Then."

<sup>5</sup> Or simply "his image."

<sup>6</sup> Hebrew name for 'Moses.'

<sup>7</sup> Meaning, "YHWH the Elohim of the armies."

<sup>8</sup> Or "faithfulness."

<sup>9</sup> Lit. "before you." Could also mean "because of you."

<sup>10</sup> Lit. "set-apart."

<sup>11</sup> Or possibly, 'All nations will come... when your judgments are revealed.'



5 ואחר כך ראיתי שנפתח ארון הברית בשמים 6 ויצא לחוץ השבעה מלאכים שהיה להם השבעה נגעים ולבוש במלבושי בנינים וחגור של זהב על מתניהם 7 ואחד מהארבע חיות נתן להשבע מלאכים שבע קערות של זהב מלאים בחרון יהוה החי מעולם ועד עולם 8 ובית התפילה נתמלאה בעשן וכבוד יהוה מלא את המשכן ושום אחד יוכל לילך לתוכה עד שכלא השבעה נגעים מהשבעה מלאכים

## פרק ט"ז

1 ושמעתי קול אחד מבית התפילה ואמר להשבעה מלאכים לכו וצאקו<sup>1</sup> מהקערות על האדמה החרון יהוה 2 והראשון הלך ויצק את קערו על האדמה והיה לשחין פרח על האדם שהיה להם הסימן מהחיה והמתפללים לפסל שלו 3 ויצק המלאך השני את קערו בים והיה דם כמו ממת וכל אשר בהים תמות 4 והשלישי יצק את קערו בבארות מים והיה דם 5 ושמעתי שהמלאך אמר יהוה הצדיק ההיה והוה ו[יהיה]<sup>2</sup>

<sup>1</sup> The aleph is a vowel letter, thus "וצאקו" = "וְצִאֲקוּ". This word was later altered to "ותשפכו" – in different script than main text.

<sup>2</sup> Probable reconstruction.

5 And after this I saw *that* the ark of the covenant was opened in the heavens. 6 Then the seven messengers who had the seven plagues went out, clothed in white clothes, and a girdle of gold was on their loins. 7 Then one of the four living creatures gave the seven messengers seven bowls of gold, full of the fury of YHWH, who lives from everlasting and unto everlasting. 8 And the house of prayer was filled with smoke, and the glory of YHWH filled the tabernacle, and no one was able to go into it until the seven plagues of the seven messengers were finished.

**16:** 1 Then I heard a voice from the house of prayer, and it<sup>1</sup> said to the seven messengers, "Go and pour out the bowls on the earth – the fury of YHWH."

2 So the first went and poured out his bowl on the earth, and it became boils, breaking out on the men who had the sign of the animal and prayed<sup>2</sup> to his carved image.<sup>3</sup>

3 Then the second messenger poured out his bowl on the sea, and it was<sup>4</sup> blood like *that* of a dead one, and all that was in the sea died.

4 Then the third poured out his bowl on the fountains of waters and it was<sup>5</sup> blood. 5 Then I heard that the messenger said, "YHWH the Righteous, who was and is and [*will be*]<sup>6</sup> – you are

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<sup>1</sup> Or possibly "he."

<sup>2</sup> Or "and those who prayed."

<sup>3</sup> Or simply "his image."

<sup>4</sup> Or 'became.'

<sup>5</sup> Or 'became.'

<sup>6</sup> Probable reconstruction.

קדוש אתה שנתת זאת המשפט <sup>6</sup> כי המה שפכו דמי הקדושים והנביאים כמים ואתה נתת להם דם לשתות כי המה ראוים לזה <sup>7</sup> ושמעתי מלאך אחר שדיבר מתוך ההיכל כן אלהי הצבאות משפטך צדק המה <sup>8</sup> והרביעי יצק את קערו בשמש ולו נותן לעשות חם לאדם <sup>9</sup> והיה הרבה חם לאדם ומקללו ליהוה בשביל הננעים הללו ולא עשו תשובה ליתן לו כבוד <sup>10</sup> והחמישי יצק את קערו על הכסא של החיה והחשך אותו והמה נושכים לשוניהם מפני צער <sup>11</sup> <sup>[12]</sup> והששי יצק את קערו על הנהר פרת ויבש את הנהר כדי להיות מסלה להמלכים שהמה ממזרח השמש <sup>12</sup> <sup>[13]</sup> וראיתי שהלך מפי התנין ומפי החיה ומפי הנביא שקר שלושה שרצים טמאים כדמות צפרדעים <sup>13</sup> <sup>[14]</sup> ואילו המה רוחות השטן ועושים ניסים ואותות והולכים למלכי

qadosh that you gave this judgment, <sup>6</sup> for they have shed the blood of the set-apart ones and the prophets like waters, and you gave them blood to drink, for they are worthy of <sup>1</sup> this!" <sup>7</sup> Then I heard another messenger who spoke from inside the temple, "Yes, Elohei Ha-Tseva'ot,<sup>2</sup> your judgments are righteousness."

<sup>8</sup> Then the fourth poured out his bowl on the sun, and it was given to it, to make heat for man. <sup>9</sup> Then men had much heat, and they cursed YHWH because of these plagues, but they did not do repentance to give him glory.

<sup>10</sup> Then the fifth poured out his bowl on the throne of the animal, and it was darkened,<sup>3</sup> and they bit their tongues because of *the* pain.<sup>4</sup>

<sup>11</sup> [<sup>12</sup>] Then the sixth poured out his bowl on the river Perat,<sup>5</sup> and the river dried up,<sup>6</sup> to be<sup>7</sup> a path for the kings who are at<sup>8</sup> the rising of the sun.<sup>9</sup> <sup>12</sup> [<sup>13</sup>] And I saw that there came forth from the mouth of the dragon and from the mouth of the animal and from the mouth of the false prophet, three unclean creeping things like frogs. <sup>13</sup> [<sup>14</sup>] And these are the spirits of Ha-Satan, doing signs and wonders, and they go to *the* kings

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<sup>1</sup> Or "they deserve this!"

<sup>2</sup> Meaning "Elohim of the armies." Hebrew: "אלהי הצבאות".

<sup>3</sup> Or "and darkened it."

<sup>4</sup> Or "suffering."

<sup>5</sup> Hebrew name for 'Euphrates.'

<sup>6</sup> Or "and dried up the river."

<sup>7</sup> Or possibly 'that there could be.'

<sup>8</sup> Or "from."

<sup>9</sup> Hebrew way of saying "east."

ארץ ולכל העולם לקבץ אותם למלחמה על היום יהוה  
 האדיר <sup>[15] 14</sup> ראה אני אבא כגנב וקדוש אילו שלא ישינים  
 ושמור את עצמו שלא ילך ערום בלי מלבושים כדי שלא  
 יגלה את ערוותו <sup>[16] 15</sup> והוא קבץ אותם במקום אחד הנקרא  
 בלשון עברי הרמגדן <sup>[17] 16</sup> והשביעי יצק את קערו באויר  
 והלך קול אחד מהכסא ואמר זאת עבר <sup>[18] 17</sup> והיה קולות  
 ורעמים וברקים ורעדות הארץ שלא היה מעולם <sup>[19] 18</sup>  
 ומהעיר הגדולה נעשה שלשה חלקים והערים מהעמים  
 נופלים ונזכר העיר הגדולה בבל לפני יהוה ליתן לה הכוס  
 עם היין של חרון אפו <sup>[20] 19</sup> וכל ההרים וגבעות נסו ולא  
 נראו עוד <sup>[21] 20</sup> וברד גדול נפל על האדם משמים והמה  
 מחרפים ליהוה בשביל הנגע של הברד

## פרק י"ז

<sup>1</sup> ובא אחד מהשבעה מלאכים שהיה להם השבעה קערות  
 ודבר לי ואמר בא והראה לך המשפט של הזונה הגדולה  
 היושבת על מים הרבה <sup>2</sup> ועמה עושים זנות מלכי ארץ  
 ואילו המשכרת מיינה

of *the* earth and to all the world, to gather them to war for the day of YHWH the Mighty.<sup>1</sup> 14 [15] (“Look! I will come like a thief, and blessed are those who do not sleep, but keeps himself that he does not walk naked without clothes, that his nakedness be not uncovered.”) 15 [16] And he gathered them to a place which is called in the Hebrew tongue, Har-Megidon.<sup>2</sup>

16 [17] Then the seventh poured out his bowl in the air, and there came a voice from the throne, and said, “This is over!” 17 [18] And there were voices and thunders and lightnings, and an earthquake which had never happened before – 18 [19] and of the great city was made three parts, and the cities of the nations fell. And the great city Bavel<sup>3</sup> was remembered before YHWH, to give her the cup with the wine of his burning anger. 19 [20] And all the mountains and hills fled, and were seen no more. 20 [21] And great hail fell on man from the heavens, and they blasphemed YHWH because of the plague of the hail.

17: 1 Then one of the seven messengers who had the seven bowls came and spoke with me and said, “Come, and you will be shown<sup>4</sup> the judgment of the great harlot who sits over<sup>5</sup> much waters, 2 with whom<sup>6</sup> the kings of the earth and those *whom* she had made drunk with her wine, have committed adultery.”

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<sup>1</sup> Or “Majestic.”

<sup>2</sup> Or “the mountain Megidon.”

<sup>3</sup> Hebrew name for ‘Babylon.’

<sup>4</sup> Or “and there will appear to you.”

<sup>5</sup> Hebrew idiom meaning ‘rules over’ or ‘reigns over.’

<sup>6</sup> Lit. “and with her.”

3 והביא אותי במדבר וראיתי האשה שישבה על החיה שמראיהו היה כמראה שושנים ומלא היה בשמות של חירופים ולו היה שבע ראשים ועשרה קרנים 4 והאשה היה לבוש במלבושי אדום כמראה שושנים ועליה היה הרבה זהב ואבנים טובות ומרגליות וכוס של זהב בידה מלא טמאות 5 ובמצחה היה כתוב השם של הסוד מהעיר הגדולה בבל האם מהזונות ומטומאות הארץ 6 וראיתי שהאשה שתה מדם הקדושים ומדם העדות של ישוע ותמיה גדולה היה לי כשראה אותה 7 והמלאך אמר לי מפני מה יש לך תמיה אני רוצה לאמר לך הסוד מהאשה ומהחיה שישבה עליה ומפני מה שיש לו שבע ראשים ועשרה קרנים 8 החיה שראית היה ולא הוה ויבא עוד פעם מתהום וילך לשאול וישתומם עליה אנשי האדמה

3 So he brought me into the wilderness, and I saw the woman who sat on the animal whose appearance was like the appearance of lilies, and was full of names of blasphemy, and he had seven heads and ten horns. 4 And the woman was clothed with red garments with the appearance of lilies, and upon her there was much gold and goodly<sup>1</sup> stones and pearls,<sup>2</sup> and there was a golden cup<sup>3</sup> in her hand, full of uncleanness.<sup>4</sup> 5 And on her forehead was written the name of the secret<sup>5</sup> of the great city Bavel, the mother of the harlots and uncleanness<sup>6</sup> of the earth. 6 And I saw that the woman drank<sup>7</sup> of the blood of the set-apart ones, and of the blood of the testimony of Yeshua. And I had a great amazement<sup>8</sup> when I saw her.

7 Then the messenger said to me, "Because of what do you have amazement? I want to tell you the secret of the woman and of the animal which she sits upon, and because of what<sup>9</sup> he has seven heads and ten horns. 8 The animal which you saw, was, but is not, and will come again from *the* Deep, (but he will go to She'ol).<sup>10</sup> Then the men of the earth will be amazed about

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<sup>1</sup> Or "precious."

<sup>2</sup> Or "jewels."

<sup>3</sup> See Jer. 51:7.

<sup>4</sup> Plural in Hebrew.

<sup>5</sup> Or "mystery."

<sup>6</sup> Plural in Hebrew.

<sup>7</sup> Or "was drinking."

<sup>8</sup> Meaning "I was greatly amazed when I saw her."

<sup>9</sup> Or "for what *reason*."

<sup>10</sup> The place of the dead. To learn more about the Biblical definition of She'ol, see: Gen. 37:35, Num. 16:30-33, 1Sam. 2:6, Is. 14:9-15, Eze. 31:15-25, Jonah 2:3, etc.



באם שיראו החיה שהיה ולא יש אע"פ<sup>1</sup> שיש<sup>9</sup> ובכאן יש  
 דבר שצריך שכל והכמה ותבונה השבעה ראשים המה  
 שבעה הרים שהאשה יושב עליה<sup>10</sup> ואילו המה שבעה  
 [מלכים]<sup>10</sup> ומהם נפלה חמשה ואחד יש והשני עדיין לא  
 יש ובאם שיבא צריך הוא להיות זמן מועט<sup>11</sup> והחיה שהיה  
 ולא יש זה השמיני והוא יש מהשבעה והלך לשאול<sup>12</sup>  
 והעשרה קרנים שראית הם עשרה [מלכים] שעדיין לא  
 קבלו המלכות אבל המה תמשלו כמלכים עם החיה על  
 זמן מועט<sup>13</sup> ולהם יש מחשבה אחד והם יתנו את כוחם  
 וגבורתם להחיה<sup>14</sup> והם יעשו מלחמה עם השה והשה ינצח  
 אותם כי הוא ארון מהאדונים ומלך המלכים ועימו  
 הבחירים והמאמינים

<sup>1</sup> Abbreviation for "אף על פי".

him, when they see the animal who was, and is not, although he is.<sup>1</sup>

9 And here is a word which needs insight and wisdom and understanding: the seven heads are seven mountains which the woman sits upon,<sup>2</sup> [10] and these are seven [kings]. 10 And of them, five are fallen and another is, but the second<sup>3</sup> is not yet, and when he comes, he must be for a little time. 11 And the animal which was and is not, this is the eighth, and he is of the seven, and goes to She'ol. 12 And the ten horns which you saw are ten [kings] who have not yet received the kingdom, but they will rule like kings with the animal for<sup>4</sup> a little time. 13 And they have one plan, and they will give their power and their strength to the animal. 14 And they will make war with the Lamb, but the Lamb will overcome them, for he is the Adon of the adonim,<sup>5</sup> and the King of the kings, and with him are the chosen ones and the faithful ones."

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<sup>1</sup> In the Hebrew Bible an animal not only represents a specific kingdom, but also its leader / king (See Daniel chapters 7 & 8). Thus the animal "who was and is not although he is," is easily understood: The leader of this kingdom had already died by the time John wrote the book of Revelation. So he was (had existed / lived), and then he died (is not), but yet his spirit is in "the Deep" and he will "come again from the Deep" and live again, temporarily resurrected from the dead. This will amaze just about everyone in the world!

<sup>2</sup> Hebrew idiom meaning 'rules over' or 'reigns over' – could also mean "dwells on."

<sup>3</sup> I.e. 'the second' of the last two of the seven kings.

<sup>4</sup> Lit. "over."

<sup>5</sup> Or "the Lord of lords."

15 והוא אמר לי המים שראית שישב הזונה הם עמים  
 וחברותות ואומים 16 והעשרה קרנים שראית על החיה הם  
 יהיו שונאים להזונה ויעשו שממה ממנה ויאכלו את  
 בשרה ועם אש תשרפו אותה 17 כי יהוה נתן בלבביהם  
 לעשות רצונו ליתן עשרותיה להחיה עד שתכלא דיבורת  
 יהוה 18 והאשה שראית היא העיר הגדולה המלך על כל  
 מלכי ארץ

## פרק י"ח

1 [\(105v\)](#) ואחר כך ראיתי מלאך אחר ירד משמים ולו היה  
 כח וגבורה גדולה והאדמה האיר מאורו 2 וצעק בכל כחו  
 ואמר נפלה נפלה העיר הגדולה בבל והייתה לדירת  
 השטנים ולהסתיר כל הטמאים מעופות ושרצים 3 כי כולם  
 שתו מיינה ומלכי ארץ עשו זנות עימה וכל הסוחרים  
 נתעשרו מתאותיהם הגדולה

15 And he said to me, "The waters which you saw, which the harlot sits *over*, are peoples and crowds and nations. 16 And the ten horns which you saw on the animal, they will be haters<sup>1</sup> of the harlot, and they will make a desolation of her, and will eat her flesh, and with fire they will burn her. 17 For YHWH gave it in their heart to do his will by giving her riches to the animal until the word of YHWH is completed.<sup>2</sup> 18 And the woman which you saw is the great city, which reigns over all *the* kings of *the* earth."

18: 1 (105v) And after this I saw another messenger descending from *the* heavens, and he had power and great strength, and the earth shone with his light.<sup>3</sup> 2 And he cried out with all his power and said, "Fallen, fallen has the great city Bavel!<sup>4</sup> And it became a dwelling of satans,<sup>5</sup> and to hide all the unclean ones of the birds and creeping things. 3 For all of them have drunk of her wine, and the kings of the earth have committed fornication with her, and all the merchants have become rich by [her]<sup>6</sup> great desires."<sup>7</sup>

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<sup>1</sup> Synonym of "enemies."

<sup>2</sup> Or "fulfilled."

<sup>3</sup> Or possibly 'and he illuminated the earth with his light.'

<sup>4</sup> See Is. 21:9.

<sup>5</sup> The Hebrew word '*satan*' literally means "adversary." If '*satan*' has the article it is normally used as a title (and is transliterated as '*Ha-Satan*'); however *satan* (without the article) is used for 'enemy' or as a synonym of 'demon.'

<sup>6</sup> Lit. "their," but in context this most likely refers to the inhabitants of the city *Bavel*.

<sup>7</sup> Or "lusts."

4 ושמעתי קול אחר משמים ואמר צאו ממנה עמי כדי  
 שלא נתענשו עימה בשביל עוונותיה<sup>5</sup> כי עוונותיה נגע אל  
 השמים ויהוה תזכור<sup>1</sup> אותה<sup>6</sup> וכאשר עשתה עשו לה ושלם  
 לה כפל כפליים כפי מעשיה<sup>7</sup> וכאשר התגאה והלכה  
 אחר תאוותיה כצד זה עשו לה עיננים כי היא מחשב  
 בליבה אני מלכה ולא אהיה אלמנה ושום צער לא אראה  
 8 ובשביל זה יבא צערותיהם ביום אחד המות והצער  
 והרעב ועם אש תשרף כי עצום האדון יהוה שישפוט  
 אותה<sup>9</sup> ושממו עליה מלכי ארץ שעשו זנות עימה באם  
 שתראו<sup>2</sup> העשן מהאש<sup>10</sup> והמה יעמדו מרחוק מפני אימה

<sup>1</sup> For the use of "ת" instead of "י", see note on chapter 1:7.

<sup>2</sup> For the use of "ת" instead of "י", see note on chapter 1:7.

4 Then I heard another voice from *the* heavens, and he<sup>1</sup> said, "Go out of her my people, that they<sup>2</sup> be not punished with her because of her iniquities!<sup>3</sup> 5 For her iniquities reach unto the heavens, and YHWH, he will remember her!<sup>4</sup> 6 And as she did, do<sup>5</sup> to her! And reward<sup>6</sup> her double, two-double, according to her works!<sup>7</sup> 7 And as she exalted herself and walked after her desires<sup>8</sup> – according to this make torments for her, for she thinks in her heart, 'I am a queen, and I will not be a widow, and I will not see any suffering.'<sup>9,10</sup> 8 But because of this [her]<sup>11</sup> sufferings will come in one day<sup>12</sup> – the death and the suffering and the hunger, and she will be burned with fire, for mighty is Ha-Adon YHWH who will judge her.

9 And the kings of the earth who committed fornication with her will be astonished over her, when they see the smoke of the fire. 10 And they will stand far away because of terror and

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<sup>1</sup> Or possibly "it."

<sup>2</sup> Hebrew can switch from second to third person etc. without actual change of subject. This is often eliminated by Greek translation, and some English translations also follow the Greek rendition. See e.g. Ps. 145:12 (compare verses 11 & 13), Ps. 81:17[16], Is. 10:12.

<sup>3</sup> See Jer. 51:6.

<sup>4</sup> Or "it."

<sup>5</sup> Plural imperative.

<sup>6</sup> Singular imperative.

<sup>7</sup> Alt. translation for verse 6: "And as she did, do to her and repay her! Double *it* two-double according to her works!"

<sup>8</sup> Or "lusts."

<sup>9</sup> Or "pain."

<sup>10</sup> See Is. 47:7-8.

<sup>11</sup> Lit. "their," but in context this most likely refers to the inhabitants of the city Bavel.

<sup>12</sup> Compare Is. 47:9.

ויאמרו אוי ואהה העיר הגדולה בבל פתאום יבא  
 שבורתִיך<sup>11</sup> והסוחרים יבכו<sup>1</sup> ושרקו<sup>2</sup> עליך בשביל שלא  
 יקנה שום אחד עוד סחורה מהם<sup>12</sup> הסחורה מזהב וכסף  
 ואבנים טובים ומרגליות ומשי וכל מיני עיצים ומיני כלים  
 של כסף וברזל ובדיל ועופרת<sup>13</sup> ויין ושמן ולחם לבן  
 וחיטים ובקרים וכשבים וסוסים ועגלים ונשמות אדם<sup>14</sup>  
 והפירות שהיה לנחת רוח לך הלך ממך וכל החשובים  
 הלך ולא תמצא עוד<sup>15</sup> והסוחרים שמכרו לה אילו הדברים  
 יעמדו מרחוק ויבכו עליה<sup>16</sup> ויאמרו אוי ואהה עיר הגדולה  
 בבל שהיה לבוש במשי

<sup>1</sup> Margin reads "ישבו" – in different script than main text.

<sup>2</sup> Margin reads "ויבכו" – in different script than main text.

will say, 'Woe! And alas! The great city Bavel! Your destruction came suddenly!'

11 And the merchants will weep and hiss over you, for no one will buy merchandise from them anymore. 12 The merchandise of gold and silver and goodly<sup>1</sup> stones and pearls<sup>2</sup> and fine linen and all kinds of wood and *all*<sup>3</sup> kinds of vessels of silver and iron and tin and lead. 13 And wine and oil and white bread<sup>4</sup> and wheat and cattle and sheep and horses and calves and souls of man. 14 And the fruit<sup>5</sup> which was to satisfy your spirit,<sup>6</sup> went away from you, and all the esteemed things<sup>7</sup> went away *from you*<sup>8</sup> and you will not find *them*<sup>9</sup> anymore.<sup>10</sup>

15 And the merchants who sold these things to her will stand far away and weep over her, 16 and say, 'Woe! And alas! – *The* great city Bavel, which was clothed with fine linen and with

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<sup>1</sup> Or "precious."

<sup>2</sup> Or "jewels."

<sup>3</sup> Understood from preceding part of the verse. (Called gapping, commonly found in the Hebrew Tanach).

<sup>4</sup> Could also mean "fine flour."

<sup>5</sup> Plural in Hebrew.

<sup>6</sup> More literally, "to satisfy the spirit for you."

<sup>7</sup> Or possibly 'important ones.'

<sup>8</sup> Understood from first part of the verse. (Called gapping, commonly found in the Hebrew Tanach).

<sup>9</sup> Gapped, see above note.

<sup>10</sup> Or "again."



ובזהב ובאבנים טובים ומרגליות <sup>17</sup> כי בשעה אחד נחרב  
 הכל מערבך<sup>1</sup> מלחך וחבליך מחזיקי בדקך וערבי מערבך  
 וכל אנשי מלחמתך יעמדו מרחוק <sup>18</sup> [ <sup>2</sup> וצועקים בשעת  
 שראו העשן ואומרים מי נדמה לעיר הגדולה <sup>19</sup> ויזרקו עפר  
 על ראשיהם וצועקים ובוכים ומתאבלים ואומרים אוי אוי  
 לעיר הגדולה בבל כי ממנה נתעשרו כל הסוחרים שהיה  
 להם ספינות בים מסחורתיה ועכשיו בשעה אחד נחרב  
 הכל <sup>20</sup> תשמחו השמים וקדושי ונביאיו כי יהוה נקם את  
 נקמתיהם בה<sup>3</sup> <sup>21</sup> ומלאך אחד לקח אחד אבן גדול כמו אבן  
 רחים וזרק אותו בים ואמר ככה תשקע בבל ולא תקום

<sup>1</sup> Margin "מעירך" – in different script than main text.

<sup>2</sup> Crossed-out word.

<sup>3</sup> Margin reads "עם בה" – in different script than main text.

gold and with goodly<sup>1</sup> stones and pearls!<sup>2</sup> 17 – For in one hour<sup>3</sup> everything is laid waste!’

Your merchandise and your mariners and your rope-men,<sup>4</sup> those who repair your breaches<sup>5</sup> and those who trade your merchandise and all the men of your war<sup>6,7</sup> will stand far away – 18 and they will cry out when<sup>8</sup> they see the smoke and say, ‘Who was like this<sup>9</sup> great city!’ 19 And they will cast dust on their heads,<sup>10</sup> both crying out and weeping and mourning and saying, ‘Woe! Woe to the great city Bavel! For by her were made rich, all the merchants who had ships in the sea – through her merchandise – and now in one hour<sup>11</sup> everything is laid waste!’

20 Rejoice over her, o heavens and his set-apart ones and his prophets! – For YHWH has avenged their vengeance<sup>12</sup> against her!”

21 Then one messenger took a great stone like a millstone, and cast it into the sea and said, “So will Bavel sink, and will rise up

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<sup>1</sup> Or “precious.”

<sup>2</sup> Or “jewels.”

<sup>3</sup> Often has the meaning “moment.”

<sup>4</sup> Or “pilots” or “sailors.”

<sup>5</sup> Or “ship seams.”

<sup>6</sup> Meaning “all your soldiers.”

<sup>7</sup> Verse 17b is quoted from Eze. 27:27.

<sup>8</sup> Lit. “in the hour that.”

<sup>9</sup> Lit. “the.”

<sup>10</sup> See Eze. 27:30.

<sup>11</sup> Often has the meaning “moment.”

<sup>12</sup> Margin reads “the vengeance of *the* people” – in different script than main text.

עוד<sup>22</sup> ולא נשמע עוד בה קול שישון וקול שמחה קול חתן  
 וקול כלה ולא שום כלי מלאכה מבעלי מלאכות והקול  
 מרחיים לא נשמע עוד בכך<sup>23</sup> ולא זרח עוד אור המאורת כי  
 הסוחרים שלך היו שרים על האדמה כי ע"י כשופיך  
 הסיתו כל העמים<sup>24</sup> ובה נמצא דם הקדושים ונביאים  
 ומכל אילו שנהרגו על האדמה

## פרק י"ט

<sup>1</sup> ואחר כך שמעתי קול אחד מחברותה גדולה האומרים  
 הללויה וכבוד וגבורה ותפארת תהיה ליהוה אדונינו<sup>2</sup> כי  
 צדק ואמת משפטו ששפט את הזונה הגדולה המשחית  
 הארץ עם זנותה ונקם את דמי עבדו ממנה<sup>3</sup> ואומרים פעם  
 שנית הללויה והעשן הלך מדור לדור<sup>4</sup> והארבע ועשרים  
 זקינים

<sup>1</sup> Abbreviation for "על יד".

no more!<sup>1</sup> <sup>22</sup> And there will no more be heard in her, *the* voice of joy and *the* voice of gladness, *the* voice of a bridegroom and *the* voice of a bride, nor any crafts-vessel from the crafts-masters<sup>2</sup> – also the sound of millstones will no more be heard in you,<sup>3</sup> <sup>23</sup> neither will the light of a light-source<sup>4</sup> shine *in you*<sup>5</sup> anymore! – For your merchants were princes over the earth, for by your sorceries all the nations were deceived.<sup>6</sup> <sup>24</sup> And in her was found the blood of the set-apart ones and prophets, and of all those who were killed on the earth.”

**19:** <sup>1</sup> And after this I heard a voice of a great crowd, who said, “Hallelu-Yah!<sup>7</sup> Both honor and might and glory be to YHWH our Adon! <sup>2</sup> For righteousness and truth<sup>8</sup> is his judgment – for<sup>9</sup> he judged the great harlot who corrupted the earth with her fornication, and he avenged the blood of his servant<sup>10</sup> from her!”

<sup>3</sup> Then they said again, “Hallelu-Yah! And her<sup>11</sup> smoke goes *up* from generation to generation!”<sup>4</sup> So the twenty-four elders

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<sup>1</sup> Verse 21b is a direct quote from Jer. 51:64.

<sup>2</sup> Could be paraphrased as, ‘any equipment of the experts.’

<sup>3</sup> See Jer. 25:10.

<sup>4</sup> Possibly plural, lit. “the light source(s).”

<sup>5</sup> Understood from preceding verse. (Called gapping, commonly found in the Hebrew Tanach).

<sup>6</sup> Or possibly ‘they deceived all the nations.’

<sup>7</sup> Lit. “Praise Yah!” – Yah is a shortened form of Yahweh.

<sup>8</sup> Or “faithfulness.”

<sup>9</sup> Lit. “that.”

<sup>10</sup> Collectively refers to YHWH’s people. See e.g. Is. 41:9, 44:1, 44:2, 44:21, 45:4, 49:3, Jer. 30:10, 46:27-28, Eze. 28:25, 37:25, Luke 1:54 etc.

<sup>11</sup> Lit. “the.”

והארבע חיות נופלים ומתפללים ליהוה היושב על הכסא  
 ואומרים אמן הללויה <sup>5</sup> וקול אחד יצא מהכסא הללויה  
 הללו עבדי יהוה הללו את שם יהוה והמתיראים לפניו  
 שניהם קטנים וגדולים<sup>6</sup> ושמעתי קול אחד כקול  
 מחברותה גדול וכקול מים גדולים וכמו קולות גדולים  
 האומרים הללויה כי יהוה גבר <sup>7</sup> נהינו שמחים וליתן לו  
 כבוד כי הזמן החתנה מהשה בא ואשתו מוכנת <sup>8</sup> ונותן לה  
 ללבוש במשי נקי וטוב ויפה <sup>9</sup> והוא אמר לי קדושים הם  
 שקרא לאכול אכילת ערב עם השה והוא אמר לי אלה  
 דברי יהוה באמת <sup>10</sup> ונפלתי לרגליו לתפלל לו והוא אמר  
 לי ראה אל תעשה אני חבריך ומאחיך ומאילו שיש להם  
 העידות מישוע עשי תפילתך ליהוה <sup>11</sup> וראיתי שהשמים  
 נפתחים וראיתי סוס אחד לבן וזה יושב עליו שמו היה  
 נאמן ואמת והוא ישפוט בצדק <sup>12</sup> ועיניו היה

<sup>1</sup> This phrase was altered to read "הכל בקטנים וגדולים" – in different script than main text.

and the four living creatures fell down and prayed to YHWH who sits on the throne, and they said, "Amein! Hallelu-Yah!"

5 Then a voice went out from the throne, "Hallelu-Yah! Praise o servants of YHWH, praise the name of YHWH,<sup>1</sup> even those who fear before him, both the small ones and great ones!" 6 And I heard a voice like the voice of a great crowd, and like the sound of great waters, and like great voices,<sup>2</sup> which said, "Hallelu-Yah! – For YHWH overcame! 7 Let us be glad and give him honor, for the time of the wedding of the Lamb has come, and his wife is prepared!"<sup>3</sup> 8 And it was given to her to be clothed in fine linen, pure and good and beautiful.

9 Then he said to me, "Blessed are those whom he calls to eat *the* feast<sup>4</sup> with the Lamb." And he said to me, "These are the words of YHWH in truth."<sup>5</sup> 10 So I fell to his feet to pray to him, but he said to me, "Look, do not do *it*! I am your fellow, and of your brothers, even of those who have the testimony of Yeshua. Do your prayer to YHWH."

11 Then I saw that the heavens were opened, and I saw a white horse. And he<sup>6</sup> who sat on it, his name was Faithful<sup>7</sup> and Truth, and he judges with righteousness. 12 And his eyes were like a

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<sup>1</sup> Quoted from Ps. 113:1.

<sup>2</sup> Or "thunders."

<sup>3</sup> Or "made ready."

<sup>4</sup> Lit. "evening meal" but means "feast."

<sup>5</sup> Meaning "These are truly the words of YHWH."

<sup>6</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>7</sup> Or "Faithful One."

כלהבת אש ועל ראשו הרבה כתרים ושם אחד כתוב עליו  
ושום אחד יודע אותו רק הוא לבדו <sup>13</sup> ולבוש במלבוש  
אחד שהיה זרק עליו דם ושמו היה דיבור יהוה <sup>14</sup> וכל  
צבאות השמים הולכים אחריו על סוסי לבינה וכולם  
לובשים מלבושי של משי לבינה <sup>15</sup> ומפיו הלך חרב  
פיפיות כדי להכות בו העמים והוא ינהג אותם בשבט  
ברזל והוכיח במישור לענבי ארץ בחרון אף יהוה <sup>16</sup> ושם  
אחד כתוב על בגדו כך מלך המלכים ואדון האדונים <sup>17</sup>  
וראיתי מלאך אחד עמד בשמש וצעק בקול גדול ואמר  
לכל העופות שהם מתחת השמים לכו אספו כולכם  
לאכילת ערב מאלהי הגדול <sup>18</sup> כדי שתאכלו הבשר  
מהמלכים והשרים והבשר מגבורים ובשר הסוסים ומאילו  
הרוכבים עליה והבשר הקטנים וגדולים ומעבדים  
ומשוחררים

flame of fire, and on his head were many crowns,<sup>1</sup> and a name was written on him,<sup>2</sup> but no one knew it except he himself. <sup>13</sup> And he was clothed with a garment on which blood was sprinkled,<sup>3</sup> and his name was the Word<sup>4</sup> of YHWH.

<sup>14</sup> And all the armies of the heavens went after him, on horses of white, and they were all clothed with garments of fine white linen. <sup>15</sup> And a double-edged sword went out of his mouth, to smite the nations with it, and he will lead them with a rod of iron and will punish the grapes<sup>5</sup> of the earth in equity with the burning anger of YHWH. <sup>16</sup> And a name was written on his garment, "King of kings and Adon of adonim."

<sup>17</sup> Then I saw a messenger standing by the sun, and he cried out with a great voice and said to all the birds which are under the heavens, "Come, gather all of you to the feast<sup>6</sup> of my great Elohim! <sup>18</sup> That you may eat the flesh of the kings and the princes, and the flesh of mighty warriors, and the flesh of horses and of those who ride on them, and the flesh of the small ones and great ones and of slaves and freed ones!"

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<sup>1</sup> Or "turbans" – Hebrew idea of 'crown' is not the same as in English. See Lev. 8:9.

<sup>2</sup> Compare verse 16.

<sup>3</sup> Or "spattered."

<sup>4</sup> Hebrew "דיבור" (dibbur).

<sup>5</sup> Compare 14:18-19. It seems the grapes are YHWH's enemies who gather together against him for war. (Chapter 16:11[12]-15[16] mentions the gathering of the armies, and here in chapter 19:19-21 we read of Yeshua's victory over his enemies).

<sup>6</sup> Lit. "evening meal" but means "feast."



19 וראיתי החיה ומלכי ארץ אספו את מחניהם לעשות  
 מלחמה עם זה שישב על [ ]<sup>1</sup> הסוס ועם מחניו<sup>2</sup> ונשבה  
 החיה עם נביא השקר העושה האותות לפניו כדי להסית  
 לאילו שלקחו הסימן מהחיה [ ]<sup>3</sup> ומתפללים לו ונשלכו  
 בשאול הבוער בגפרית<sup>21</sup> והאחרים נהרגו ע"י<sup>4</sup> החרב מזה  
 שישב על הסוס שיצא מפיו [\(106r\)](#) וכל חיות השדה נשבעו  
 מבשרם

## פרק כ'

1 וראיתי מלאך אחד ירד משמים ולו היה המפתח  
 מתהום ובידו שלשלת גדולה<sup>2</sup> ולקח התנין שהיא השטן  
 ואסר אותו אלף שנים<sup>3</sup> והשליך אותו לתהום וסגור<sup>5</sup>  
 אותו וחתום מלמעלה כדי שלא יוכל להסית העמים עד  
 שכלא אלף שנים ואחר כך יהיה חפש זמן מועט<sup>4</sup>  
 וראיתי כסאות והם יושבים עליהם ולהם נותן לשפוט  
 אילו המאמינים ומעידים על

<sup>1</sup> Crossed-out word.

<sup>2</sup> Crossed out and replaced with "הייליו" – in different script than main text.

<sup>3</sup> Crossed-out letters.

<sup>4</sup> Abbreviation for "על יד".

<sup>5</sup> Altered to "וסגר" – in different script than main text.

19 And I saw *that* the animal and the kings of the earth gathered their camps to make war with him<sup>1</sup> who sits on the horse, and with his camps.<sup>2</sup> 20 Then the animal was captured, with the false prophet – who did the signs before him in order to deceive those who took the sign of the animal and prayed to him – and they were cast into She'ol, which burns with sulfur. 21 And the others were killed by the sword of him<sup>3</sup> who sits on the horse, which went out of his mouth, (106r) and all the animals of the field<sup>4</sup> were satisfied with their flesh.

20: 1 And I saw a messenger descending from the heavens, and he had the key of *the* Deep, and in his hand was a great chain. 2 And he took the dragon, who is Ha-Satan, and bound him *for* a thousand years. 3 And he cast him into the Deep, and he was shut in,<sup>5</sup> and sealed from above, that he would not be able to seduce the nations until thousand years were completed, and after this he will be freed a little time.

4 Then I saw thrones,<sup>6</sup> and they sat on them, and it was given to them to judge<sup>7</sup> those who believe and bear witness about

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<sup>1</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’

<sup>2</sup> Crossed out and replaced with “armies” – in different script than main text.

<sup>3</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’

<sup>4</sup> Hebrew idiom meaning ‘wild animals.’

<sup>5</sup> Crossed out and replaced with “he shut him” – in different script than main text.

<sup>6</sup> Or “seats.”

<sup>7</sup> This does not mean that believers will be condemned but that justice will be done to them, and that they will be rewarded according to their works. See e.g. Dan. 7:9 and 7:22, Mat. 19:28, Luke 22:30, 1Cor. 4:5.

ישוע ואילו שלא לקחו על מצחיהם הסימן מהחיה ולא  
 התפללו לו או לפסל שלו ואילו חיים ומושלים עם ישוע  
 אלף שנים <sup>5</sup> אבל המתים אחרים לא קמים עד שכלא  
 האלף שנים וזה היא תקומת הראשונה <sup>6</sup> קדוש הוא מי  
 שיש לו חלק בתקומה הראשונה כי עליהם לא יש כח  
 ממות אחרת רק המה יהיו כהנים ליהוה ומשיחו  
 ומושלים עימו אלף שנים <sup>7</sup> ואחר אלף שנים יגאל השטן  
 משביו <sup>8</sup> וילך להסית העמים על ארבע פינות הארץ וגוג  
 ומגוג לאסף את חיילו לבוא למלחמה ומספרם יש כחול  
 הים <sup>9</sup> והם דרסו על רחב האדמה וסבבו החיילות  
 הקדושים והעיר האהובה ונפל אש משמים ושרף אותם  
<sup>10</sup> והשטן המסית אותם הושלך באש של השאול שהיה  
 שם החיה ונביא השקר

<sup>1</sup> Margin reads "מאסוריו" – in different script than main text.

Yeshua, and those who did not take the sign of the animal on their foreheads, and did not pray to him or to his image. And these lived, and ruled with Yeshua *for* a thousand years, <sup>5</sup> (but the other dead ones did not rise until the thousand years were finished), and this is the first resurrection.

<sup>6</sup> Blessed is he who has a part in the first resurrection, for over them there is no power of the last<sup>1</sup> death, but they will be priests to YHWH and his Mashiach, and they will rule with him, a thousand years.

<sup>7</sup> But after a thousand years, Ha-Satan will be delivered from his captivity.<sup>2</sup> <sup>8</sup> Then he will go<sup>3</sup> to deceive the nations on the four ends<sup>4</sup> of the earth, and Gog and Magog,<sup>5</sup> to gather his army<sup>6</sup> to come to war. (And their number is like the sand of the sea.)

<sup>9</sup> And they trampled<sup>7</sup> over the breadth of the earth, and surrounded the armies of the set-apart ones, and the beloved city. Then fire fell from the heavens and burned them up. <sup>10</sup> And Ha-Satan who seduced them was cast into the fire of Ha-She'ol, where the animal and the false prophet are, and they

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<sup>1</sup> Or "latter" or possibly 'second.'

<sup>2</sup> Margin reads "fetters" – in different script than main text.

<sup>3</sup> Or "he went."

<sup>4</sup> Or possibly 'quarters.'

<sup>5</sup> See Ezekiel chapters 38-39.

<sup>6</sup> Or possibly "their armies."

<sup>7</sup> Or possibly 'ran' or 'marched.'

ויתענו אותם יום ולילה מעולם ועד עולם <sup>11</sup> וראיתי [ ]'  
 אחד כסא גדול ולבן היה וזה שישב עליו ומפניו נס  
 השמים והאדמה ולא נמצא לו מקום <sup>12</sup> וראיתי המתים  
 שבהם הקטנים והגדולים עומדים לפני יהוה ונפתחו  
 הספרים וספר אחר נפתח וזה ספר החיים לשפט המתים  
 כפי שכתוב בספרים וכפי מעשיהם <sup>13</sup> וירק הים את  
 המתים שהיו בה לחוץ והמות והשאל נתן את המתים  
 וישפטו כל אחד כפי מעשיו <sup>14</sup> והמות והגיהנם נשלך  
 באש וזאת מות אחרת <sup>15</sup> ואם לא נמצא אחד כתוב  
 בספר החיים הושלך באש

## פרק כ"א

<sup>1</sup> וראיתי שמים חדשים ואדמה חדשה כי השמים והארץ  
 הראשונים יגוע והים לא יש

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<sup>1</sup> Crossed-out letters.

will be afflicted<sup>1</sup> day and night from everlasting and unto everlasting.<sup>2</sup>

11 Then I saw a great throne which was white, and him who sat on it. And from before him the heavens and earth fled away, but no place was found for them. 12 And I saw the dead ones – that the great ones and the small ones of them stood before YHWH. And the scrolls were opened, also another scroll was opened, and this is the scroll of life, to judge the dead ones according to what is written in the scrolls, even according to their works.

13 And the sea emptied out the dead ones who were in it, and death<sup>3</sup> and Ha-She'ol gave the dead ones *who were in it*<sup>4</sup> – and they were judged, every one according to his deeds. 14 Then the death and Ha-Gei-Hinnom were cast into fire, and this is the last<sup>5</sup> death. 15 And if one was not found written in the scroll of the life, he was cast into the fire.

21: 1 Then I saw new heavens and a new earth, for the first heavens and earth had perished, also the *first*<sup>6</sup> sea was no

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<sup>1</sup> Or “tormented”.

<sup>2</sup> A Hebrew idiom which often means “forever and ever” – see e.g. Jer. 7:7, 25:5, 1Chr. 16:36, Neh. 9:5, Ps. 41:13, 103:17, 106:48.

<sup>3</sup> Crossed out and replaced with “and also” – in different script than main text.

<sup>4</sup> Understood from first part of the verse. (Called gapping, commonly found in the Hebrew Tanach).

<sup>5</sup> Or “latter” or possibly ‘second.’

<sup>6</sup> Probably gapped (implied by context). John is not necessarily saying that the new earth has no sea, but rather that the first heaven and earth passed away, even the [first] sea was no more.

עוד <sup>2</sup> ואני יוחנן ראיתי העיר הקדושה ירושלים החדשה  
ירד משמים לארץ ומקשט היה כאשה המקשט לפני  
בעלה <sup>3</sup> ושמעתי קול גדול מהכסא שאמר ראה משכן  
יהוה אצל האדם והיה להם לאלהים והם יהיו לו לעם <sup>4</sup>  
ומחה יהוה אלהים דמעה מעל כל פנים והמות לא ימשל  
עוד ולא שום צער וצעקות ועינוים כי הראשון עבר <sup>5</sup> וזה  
שישב על הכסא אמר ראה אני עשיתי הכל חדש והוא  
אמר לי כתוב כי אלה הדברים אמת היא <sup>6</sup> ואמר לי עבר  
הכל אני הראשון והאחרון תחילת והסוף ואני אתן  
להצמא מים חיים בהנם <sup>7</sup> מי שמנעה יהיה יורש מהכל  
ואני יהיה לו לאלהים והוא יהיה לי לבן <sup>8</sup> אבל להאינו  
מאמינים ולרצחנים ולזוננים ולמכשפים ולכזבנים אתן  
את שכרם מאש השאול השורף באש וגפרית וזאת היא  
המיתה השניה <sup>9</sup> ובא לי אחר מהשבעה מלאכים שהיה  
בידם הקערות מלאים בשבעה נגעים אחרונים ואמר לי  
בא וראה האשה הכלה מהשה

more. <sup>2</sup> And I Yochanan saw the set-apart city, the new Yerushalayim,<sup>1</sup> descending from *the* heavens to the earth, and it was adorned<sup>2</sup> like a wife who is adorned before her husband.

<sup>3</sup> And I heard a great voice from the throne which said, "Look! The tabernacle of YHWH is with man, and he will be Elohim to them, and they will be a people to him!"<sup>3</sup> <sup>4</sup> And YHWH Elohim will wipe off *the* tears from all faces,<sup>4</sup> and the death will no longer reign, neither any suffering<sup>5</sup> or outcries or affliction, for the former has passed by!"

<sup>5</sup> And he<sup>6</sup> who sat on the throne said, "Look! I made everything new!" Then he said to me, "Write, for these words are truth!" <sup>6</sup> Then he said to me, "It is all over, I am the first and the last, *the* beginning and the end, and I will give the thirsty living waters, for free! <sup>7</sup> Whosoever overcomes will be possessor of all, and I will be Elohim to him, and he will be a son to me. <sup>8</sup> However, to those who do not believe, and to murderers and to fornicators and to sorcerers and to liars, I will give their reward from the fire of Ha-She'ol which burns with fire and sulfur, and this is the second death."

<sup>9</sup> Then there came to me one of the seven messengers, who had in their hand the bowls full of the seven last plagues, and he said to me, "Come and see the wife, the bride of the Lamb!"

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<sup>1</sup> Hebrew name for 'Jerusalem.'

<sup>2</sup> Or "decorated."

<sup>3</sup> Compare Eze. 37:26-27.

<sup>4</sup> Quoted from Is. 25:8.

<sup>5</sup> Or "pain."

<sup>6</sup> Lit. "this *one*," but means 'he' or 'him.'



10 ונהג אותי על הר אחד שהיה גדול וגבוה והראה לי  
 העיר הגדולה העיר הקדושה ירושלים ירד משמים לארץ  
 11 ותפארת יהוה עליה ומאורה היה כאור של האבן  
 טובה הנקרא ישפה 12 ולה היה חומה גדולים ושניים  
 עשר שערים ועל השערים שניים עשר מלאכים ושניים  
 עשר שמות משניים עשר שבטים של ישראל 13 ממזרח  
 שלשה שערים וממערב שלשה ומצפון שלשה ומדרום  
 שלשה 14 ולחומת העיר היה שניים עשר יסודות ובהם  
 היה כתוב השמות משניים עשר שלוחים של השם 15 וזה  
 שדבר עימי היה בידו קנה אחד של זהב כדי למדות בו  
 העיר והחומה והשערים 16 והעיר מונח ברובעת<sup>1</sup> וארכה  
 כרחבה ומדד העיר עם הקנה שניים עשר אלף קברות  
 השדה וארכה ורחבה וגבוה מהעיר המה שוים

<sup>1</sup> Altered to "מרבעת" in different script than main text. Margin reads  
 "מרובע" – in different script than main text.

10 So he led me onto a mountain which was great and high, and showed me the great city, the set-apart city Yerushalayim, descending from the heavens to the earth. 11 And the glory of YHWH was upon<sup>1</sup> it, and its light-source was like the goodly<sup>2</sup> stone which is called jasper.<sup>3</sup>

12 And it had a great wall and twelve gates; and at the gates were twelve messengers, and *the* twelve names<sup>4</sup> of the twelve tribes of Yisrael. 13 At the east were three gates, and at the west three, and at the north three, and at the south three. 14 And the wall of the city had twelve foundations,<sup>5</sup> and on them were written the names of the twelve sent ones of the Lamb.

15 And he<sup>6</sup> who spoke with me had a reed<sup>6</sup> of gold in his hand, to measure with it the city and the wall and the gates. 16 And the city lay as a square,<sup>7</sup> and its length was the same as its width, and he measured the city with the reed, twelve thousand [stretches]<sup>8</sup> of field, and its length and its width and the height of the city<sup>9</sup> are the same.

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<sup>1</sup> Or "over."

<sup>2</sup> Or "precious."

<sup>3</sup> Or possibly 'jade.' The exact identification of many precious stones is debated.

<sup>4</sup> Prepositional phrase understood from preceding part of the verse. (Called gapping, commonly found in the Hebrew Tanach). Implied meaning: 'and *upon / above the gates, were the twelve names...*'

<sup>5</sup> Or "foundation walls."

<sup>6</sup> Lit. "this *one*," but means 'he' or 'him.'

<sup>7</sup> Or "lay square" or "lay squared."

<sup>8</sup> Or "distances of land."

<sup>9</sup> Or "the length and width and height of the city."

17 וחומותיה היו מאה וארבע וארבעים אמות כמדת אדם  
שהיה למלאך 18 [\(106v\)](#) והחומה היה מישפה והעיר מזהב  
טהור 19 והיסוד מהחומה ומהעיר היו מקשט באבנים  
טובים היסוד הראשון היה ישפה אחת השני ספיר  
והשלישי קאלקידניר בלעז והרביעי נפך 20 והחמישי אדם  
והשישי שהם והשביעי אהלמה ומשמיני תרשיש  
והתשיעי פטדה והעשירי שבו והאחד עשר לשם והשניים  
עשר נקרא בלעז אמטיסט 21 והשניים עשר שערים היו מן  
מרגליות וכל שער אחד היה ממרגליות אחד ורחובות  
העיר היו מזהב טהור

17 And its walls were a hundred and forty-four cubits, according to the measure of man<sup>1</sup> which the messenger had.

18 (106v) And the wall was of jasper,<sup>2</sup> and the city of pure gold.

19 And the foundations of the wall – even of the city – were decorated with goodly<sup>3</sup> stones: the first foundation was a jasper,<sup>4</sup> the second sapphire,<sup>5</sup> and the third [chalcedony],<sup>6</sup> the fourth turquoise,<sup>7</sup> 20 and the fifth ruby,<sup>8</sup> and the sixth carnelian,<sup>9</sup> and the seventh crystal,<sup>10</sup> and the eighth topaz,<sup>11</sup> and the ninth chrysolite,<sup>12</sup> and the tenth agate, and the eleventh jacinth, and the twelfth [amethyst].<sup>13</sup>

21 And the twelve gates were of pearls,<sup>14</sup> and every gate was of one pearl.<sup>15</sup> And the plains<sup>16</sup> of the city were of pure gold, like

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<sup>1</sup> Or “human measure.”

<sup>2</sup> Or possibly ‘jade.’ The exact identification of many precious stones is debated.

<sup>3</sup> Or “precious.”

<sup>4</sup> Or possibly ‘jade.’ The exact identification of many precious stones is debated.

<sup>5</sup> Or, a special kind of sapphire called ‘lapus lazuli.’

<sup>6</sup> Or possibly ‘agate’ – Ms. reads ‘qalqidonir in a foreign language.’

<sup>7</sup> Or possibly ‘malachite’ or ‘garnet.’

<sup>8</sup> Or possibly ‘sardius.’

<sup>9</sup> Or possibly ‘onyx.’

<sup>10</sup> Hebrew: “אחלמה” (*achlamah*) – see chapter 22:1, which indicates that “אחלמה” is not a red or brown Jasper as is commonly believed.

<sup>11</sup> Or possibly ‘beryl’ or ‘chrysolite.’

<sup>12</sup> Or possibly ‘topaz.’ The exact identification of many precious stones is debated.

<sup>13</sup> Ms. reads ‘is called ametist in a foreign language.’

<sup>14</sup> Or “jewels.”

<sup>15</sup> Or “jewel.”

<sup>16</sup> Or “open places,” or possibly “streets.”

כצלוּח זך <sup>22</sup> ולא ראיתי בה בית התפילה כי יהוה צבאות  
היה בית המקדש שלהם והשה <sup>23</sup> ולא צריך העיר אור  
משמש או מהירה כי תפארת יהוה מאור להם ואורה יש  
השה <sup>24</sup> והעמים הקדושים הולכים באור הזה ומלכי ארץ  
יבאו את חילם בה <sup>25</sup> ופתחו שעריך תמיד יומם ולילה לא  
יסגרו כי לא יהיה לילה <sup>26</sup> והמה יבאו בה תפארת וכבוד  
מהעמים <sup>27</sup> וזר לא יקרב אליו רק אילו שכתוב שמם בספר  
החיים

## פרק כ"ב

<sup>1</sup> והראה לי נחל אחד שהיה מלא ממים חיים וזך כאחלמה  
יעא מכסא יהוה והשה <sup>2</sup> באמצע הרחובות

pure glass. <sup>22</sup> And I did not see the house of prayer in it, for YHWH Tseva'ot was the house of their sanctuary,<sup>1</sup> and the Lamb.

<sup>23</sup> And the city does not need the light from *the* sun or the moon,<sup>2</sup> for the glory of YHWH is a light-source for them, and its<sup>3</sup> light is the Lamb. <sup>24</sup> And the set-apart peoples<sup>4</sup> will walk in this light, and the kings of the earth will bring their wealth into it.<sup>5</sup> <sup>25</sup> And your gates will be open continually, day and night they will not be shut,<sup>6</sup> for there will not be night.<sup>7</sup> <sup>26</sup> And they will bring into it, glory and honor from the nations. <sup>27</sup> But no stranger will come near<sup>8</sup> to him,<sup>9</sup> only those whose name is written in the scroll of life.

**22:** <sup>1</sup> Then he showed me a stream which was full of living waters, and it was pure like crystal,<sup>10</sup> coming out of the throne of YHWH and the Lamb. <sup>2</sup> And in the midst<sup>11</sup> of the plains,<sup>12</sup>

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<sup>1</sup> The presence of YHWH will sanctify the whole city and the whole city will be YHWH's tabernacle / temple with man (see verses 1-3).

<sup>2</sup> See Is. 60:19-20.

<sup>3</sup> Lit. "her," referring to the city, which is feminine in Hebrew.

<sup>4</sup> Or "nations."

<sup>5</sup> Compare Is. 60:5 & 60:11.

<sup>6</sup> Mostly quoted from Is. 60:11.

<sup>7</sup> Meaning, there will be no 'darkness' in the city, even at night time.

<sup>8</sup> Or "approach."

<sup>9</sup> Probably refers to YHWH, could also possibly refer to the city. ('City' is occasionally referred to as masculine in Hebrew).

<sup>10</sup> Hebrew: "אחלמה" (*achlamah*) – see chapter 22:1, which indicates that "אחלמה" is not a red or brown Jasper as is commonly believed.

<sup>11</sup> Or possibly 'among.'

<sup>12</sup> Or "open places," or possibly "streets."

ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל ועץ החיים ועליו היה שניים עשר מיני פירות והיה פרוי למאכל ועלהו לתרופה <sup>3</sup> וחרם לא יהיה עוד וכסא יהוה והשה ישכון בה ועבדיו ישרתוהו <sup>4</sup> ויראו את פניו ושמו יהיה כתוב במצחיהם <sup>5</sup> ולא יהיה עוד בה השמש לאור יומם ולנגה והירח לא יאיר לך

even<sup>1</sup> beside the stream, there grew up on its bank – on this side and on that side – every tree of food, even the tree of life.<sup>2</sup> And on it were twelve kinds<sup>3</sup> of fruit, and its fruit was for food, and its foliage for healing.<sup>4</sup>

<sup>3</sup> And there will be no more destruction, but the throne of YHWH and the Lamb will dwell in it,<sup>5</sup> and his servants will serve him. <sup>4</sup> And they will see his face, and his name will be written on their foreheads. <sup>5</sup> And in it<sup>6</sup> the sun will no more be for light by day, neither for brightness will the moon shine for you,<sup>7</sup> but

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<sup>1</sup> Or possibly 'and.'

<sup>2</sup> This verse is mostly quoted from Eze. 47:12. Hebrew often uses singular for plural (collective), so there is no indication that there will be only one tree of life. (See also Eze. 47:7).

<sup>3</sup> This does not indicate that one tree bears twelve kinds of fruit, but that the "tree of life" collectively refers to "every tree of food." Among the many different kinds of trees, fresh fruit will be produced every month. Trees bear fruit after their kind! One tree does not bear more than one kind of fruit (Gen. 1:11-12).

<sup>4</sup> For easier understanding in English, the Hebrew collective use can be translated as plural (Most English translations do that with Eze. 47:12). "And among the plains, even besides the stream, there grew up all kinds of fruit trees – on both sides of its banks – namely, the trees of life. And on them were twelve kinds of fruit, and their fruit was for food, and their foliage for healing."

<sup>5</sup> Lit. "her" – referring to the city. YHWH's throne in the city will cause it to be the 'Temple' (YHWH's tabernacle with men). See chapter 21:3, which indicates that the New Jerusalem and the Tabernacle of YHWH are synonyms. See also Eze. 43:7 – the river of life flows from underneath the Temple.

<sup>6</sup> Lit. "her" – referring to the city, which is feminine in Hebrew.

<sup>7</sup> Could also be translated: "And in it the sun will no more be for light by day, and for brightness; neither will the moon shine for you..."



והיה לך יהוה לאור עולם ואלהיך לתפארתך <sup>6</sup> ואמר לי אלה הדברים הן אמת ויהוה עבאות שלח את מלאכיו להראות לעבדיו מה שיהיה בקרוב <sup>7</sup> ראה אני יבא במהרה וקדוש הוא מי שמאמין בדברי הנביאות מה שכתוב בספר הזה <sup>8</sup> ואני יוחנן שמעתי וראיתי כל אלה וכיון ששמעתי וראיתי זאת נפלתי לארץ והתפללתי להמלאך שהראה לי זאת <sup>9</sup> והוא אמר לי ראה אל תעשה זאת כי גם אני מחברותך ומאחים הנביאים ומאילו המקיימים הדברים מספר הזה עשי תפלתך ליהוה <sup>10</sup> ואמר לי אל תסתם החזון מספר הזה כי העת קרוב <sup>11</sup> מי שיש רע תהיה<sup>1</sup> כל את כך מי שיש טמא יהיה ג"כ<sup>2</sup> כך אבל מי שיש חסיד יהיה כל עת כך ומי שיש קדוש ג"כ<sup>3</sup> כמו זה

<sup>1</sup> For the use of "ת" instead of "י", see note on chapter 1:7.

<sup>2</sup> Abbreviation for "גם כן".

<sup>3</sup> Abbreviation for "גם כן".

YHWH will be an eternal light for you, and your Elohim will be your<sup>1</sup> glory.<sup>2</sup>

6 Then he said to me, "These words are truth, and YHWH Tseva'ot sent his messengers to show his servants what will happen soon."<sup>3</sup>

7 "Look! I will come with haste!" – So, blessed is he who believes the words of the prophecy which is written in this scroll. 8 And I Yochanan heard and saw all these *things*, and when I had heard and seen this I fell to the earth and prayed to the messenger who showed me this. 9 But he said to me, "Look! Do not do this! – For I am also of your company and *your*<sup>4</sup> brothers the prophets, and of those who establish the words of this scroll. Do your prayer to YHWH."

10 Then he said to me, "Do not seal up the vision of this scroll, for the time is near."<sup>5</sup> 11 Whosoever is evil, he will be so all the time; whosoever is unclean will also be so; but whosoever is faithful will be so all the time; and whosoever is set-apart, also just like this."

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<sup>1</sup> Lit. "as your glory" or "for your glory."

<sup>2</sup> Verse 5 is mostly quoted from Is. 60:19.

<sup>3</sup> Lit. "at near" – the Biblical meaning of 'soon' or 'near' is not always what we expect. See e.g. Is. 13:22, stating that Babylon's destruction is near, yet Babylon was only destroyed generations later, and the ultimate fulfillment is still future! (Rev. 17-19).

<sup>4</sup> Understood from preceding part of the verse. (Called gapping, commonly found in the Hebrew Tanach).

<sup>5</sup> Lit. "the time is at near" – see note on verse 6.

12 וראה אני יבא במהרה לשלם לכל איש כמעשהו 13 אני  
 הראשון והאחרון תחילת והסוף 14 קדושים הם שעושים  
 מצותיו כדי שיהיה להם חלק בעץ החיים ויזכה לילך  
 מהעיר<sup>1</sup> 15 כי מבחוץ עומדים הכלבים והמכשפים והזונות  
 והרצחנים והכזבנים 16 אני ישוע שלחתי מלאכי להראות  
 לעדה ואני שרש ממשפחות דוד 17 והרוח והכלה אמרו בא  
 ומי שישמע יאמר בא ומי שעמא לכו למים חיים ושתו  
 בלוא כסף ובלוא מחיר 18 אבל אני מעיד לכל השומעים  
 הנביאות מהספר הזה ובא<sup>2</sup> שאחד יוסיף לו איזה דברים  
 יוסיף עליו יהוה הנגעים שכתובים בספר הזה 19 ובאם  
 שאחד יגרע איזה דברים מזה הספר ימחה יהוה את שמו  
 מספר החיים 20 וכה אמר המעיד זאת כן אני אבא במהרה  
 אמן כן בא אדון ישוע 21 החסד מאדונינו ישוע המשיח  
 יהיה עם כולכם אמן

<sup>1</sup> The preposition “מן” can mean “in,” “into,” “toward,” etc. See e.g. Lev. 4:17, Lev. 14:16, Pro. 5:18, Lam. 1:20, Gen. 13:11.

<sup>2</sup> Truncated form of “ובאם”, compare verse 19.

12 "And look! I will come with haste, to reward<sup>1</sup> every man according to his work! 13 I am the first and the last, *the* beginning and the end! 14 Blessed are they who do his commandments, that they may have part<sup>2</sup> in the tree of life, and be pure to walk in the city. 15 For the dogs and the sorcerers and the harlots and the murderers and the liars stay outside. 16 I Yeshua sent my messengers<sup>3</sup> to show *this* to the assembly. Even I am *the* root of the families of Dawid!

17 Both the Ruach and the bride – say 'Come'!<sup>4</sup> And whosoever hears, let him say, 'Come!' And whosoever thirsts, 'Come to the living waters! And drink without money<sup>5</sup> and without price!'<sup>6</sup>

18 But I testify to all who hear the prophecy of this scroll, that [if] one will add any<sup>7</sup> words to it, YHWH will add to him the plagues which are written in this scroll, 19 and if anyone will diminish any<sup>8</sup> words from this scroll, YHWH will blot out his name from the scroll of life." 20 And thus says he who testifies this, "Yes, I will come with haste!" Amein! Yes, come Adon Yeshua!

21 The steadfast love of our Adon Yeshua Ha-Mashiach be with you all, amein!

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<sup>1</sup> Or "repay."

<sup>2</sup> Or "a share."

<sup>3</sup> Compare verse 6.

<sup>4</sup> Or "And the Ruach and the Bride say, 'Come!'"

<sup>5</sup> Lit. "silver," in Biblical times money was mostly made of silver.

<sup>6</sup> Compare Is. 55:1.

<sup>7</sup> Or "some."

<sup>8</sup> Or "some."

# **Ya'aqov**

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## **The Hebrew Epistle of James**

**A transcript + translation of an  
amazing Hebrew manuscript of the  
Epistle of James**

**Based on Ms. Oo.1.32 from the Cambridge  
University Library**

**Version 1.1 © February 2022**

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# Introduction

The Epistle of James (Ya'aqov) was specifically addressed to the twelve dispersed tribes of Israel – not to the Gentiles!

James 1:1: “Ya'aqov<sup>1</sup> a servant of YHWH and Adon<sup>2</sup> Yeshua<sup>3</sup> Ha-Mashiach,<sup>4</sup> to *the twelve tribes* which are scattered into all the places: firstly, joy!”<sup>5,6</sup>

Did these dispersed Israelites only read Greek, or did they also read Hebrew?

The Hebrew Bible was kept in use throughout the world wherever the Jews were dispersed.<sup>7</sup> Even if some people did not understand Hebrew, at Synagogue they would still read from the Hebrew Bible first. After a verse of Hebrew scripture, a translation of the applicable verse was also read to help

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<sup>1</sup> The Hebrew name for ‘James’.

<sup>2</sup> The Hebrew word for ‘lord’ or ‘master’.

<sup>3</sup> The Hebrew name for ‘Jesus.’

<sup>4</sup> Or ‘the Messiah.’

<sup>5</sup> Jas. 1:1, translated from CUL Oo.1.32.

<sup>6</sup> All emphasis throughout introductory sections were added for clarity. However, in the transcript / translation section, emphasis in English translation reflects emphasis in Hebrew text.

<sup>7</sup> See e.g. J. F. Elwolde, “Hebrew, Biblical and Jewish,” in *Encyclopedia of Language and Linguistics*, ed. K. Brown, Netherlands: Elsevier Ltd, 2006, p.483-4: “...until its 20th-century revitalization... Hebrew survived as a language spoken and written... in most diaspora communities in synagogue worship and religious texts.”

those who were not familiar with the Hebrew Language.<sup>1</sup> The official Bible in the Jewish Synagogues remained the Hebrew Bible.

Could it be that the Epistle of James was also originally written in Hebrew? If James spoke Hebrew,<sup>2</sup> and Hebrew was used as the official language in synagogues throughout the diaspora, why would he have written the original copy in Greek? Would it not make more sense to expect that the Epistle of James would originally have been written in Hebrew?

Are there any Hebrew manuscripts of the Epistle of James? If so, could such a Hebrew manuscript shed more light on the original meaning of this epistle? The amazing answer is 'Yes!'

We are excited to share with you a translation of a Hebrew manuscript of Ya'aqov which has proven to be authentic. In other words, from a linguistic perspective, this Hebrew copy of Ya'aqov is not a translation from the Greek, Aramaic, or Latin versions. Thus it has to derive from the original Hebrew copy which Ya'aqov wrote.

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<sup>1</sup> Mishnah Megillah chapter 4:4-10 gives detailed instructions regarding the reading and translating of the Tanach in Synagogue.

<sup>2</sup> See e.g. M.H. Segal, *A Grammar of Mishnaic Hebrew*, 1980, p. 13: "...what was the language of ordinary life of educated native Jews in Jerusalem and Judea in the period from 400 B.C.E. to 150 C.E.? The evidence presented by MH [Mishnaic Hebrew] and its literature leaves no doubt that that language was MH [Mishnaic Hebrew]. Of course, those educated Judeans also understood Aramaic, and used it even in writing, but only occasionally, and not habitually..."



The Greek version of Ya'akov is merely a translation of the original epistle, and Greek-Based English translations are thus third-hand translations at best. As a direct translation from Hebrew to English we hope that this translation will be a blessing to all who read it.

## **Evidence of Authenticity and Interesting Readings**

Below we will discuss a few of the many intriguing differences between the Hebrew and Greek versions of James. These unique differences will also show that the Hebrew version is authentic, and not merely a translation from Greek, Aramaic or Latin.

### **Quotes from the Book of Job**

The Hebrew version of James contains three direct quotes from the Book of Job in instances where the Greek version does not quote from the Old Testament at all!

This is significant, as all standard Bible translations clearly mention Job in James 5:11:

“...You have heard of the endurance of Job...”<sup>1</sup>

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<sup>1</sup> James 5:11, NASB.

In the Greek-based versions, this is nothing more than a once-off reference to Job and his troubles. But not so in the Hebrew version. The Hebrew version of James quotes from the Book of Job in chapter 1:11, 1:12 and again in 5:5! Below are the applicable verses:

James 1:11 (quoted from Job 14:2): “And ‘like a flower he comes out, then withers – and he runs away like a shadow and does not remain standing.’”<sup>1</sup>

James 1:12 (quoted from Job 5:17): “And ‘blessed is the man whom Eloah<sup>2</sup> chastens,<sup>3</sup> so do not refuse the discipline of Shaddai<sup>4</sup>”<sup>5</sup>

James 5:5 (quoted from Job 21:12): “...’and they rejoiced at the sound of a flute”<sup>6</sup>

Job is then mentioned by name in chapter 5:11, only after the theme of Job is well established.

James 5:11 “...for you have heard of the endurance of ‘Iyov<sup>7</sup>...”<sup>8</sup>

These quotes from Job in the Hebrew Epistle of James create a theme throughout the book by linking the first chapter to

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<sup>1</sup> Jas. 1:11, translated from Oo.1.32. (Quoted from Job 14:2).

<sup>2</sup> One of the Hebrew words for ‘God.’

<sup>3</sup> Or possibly “rebukes”.

<sup>4</sup> Or “the Almighty”.

<sup>5</sup> Jas. 1:12, translated from Oo.1.32. (Quoted from Job 5:17).

<sup>6</sup> Jas. 5:3, translated from Oo.1.32. (Quoted from Job 21:12).

<sup>7</sup> The Hebrew name for ‘Job’.

<sup>8</sup> Jas. 5:11, translated from Oo.1.32.

the last chapter. This theme is totally absent from the Greek version, and also from the Latin and Aramaic translations.

If the Hebrew version is the original, it is understandable that this theme could have vanished in a paraphrased and interpreted second-hand Greek translation. But if the Greek version were the original, why would this theme exist so clearly in the Hebrew version?

This theme, supported by three direct quotes from the Book of Job, is clear evidence that this Hebrew version of James is authentic, and it also places more emphasis on the authority of the Tanach than the Greek version.

## Hebrew keyword repetition

Another theme in the Hebrew version of Ya'aqov is "joy." The Hebrew word for "joy" is "שמחה" (*Simchah*), and occurs **four times** in the first two chapters, starting with chapter one verse one!

James 1:1 "...firstly, joy!"

James 1:2 "...consider it as joy when you fall into a trial."<sup>1</sup>

James 1:25 "...the law of joy..."

James 2:12 "...you must speak and do... with joy."

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<sup>1</sup> Or "temptation".

In the Greek and Greek-based versions, the word “joy” occurs **only once** in the first two chapters. The Greek version seems to have interpreted the Hebrew word *Simchah* as having a different meaning in various passages. In James 1:1 the Greek version interprets “joy” as “greeting”. In 1:25 and 2:12 it interprets “joy” as “liberty.” Thus the theme of “joy,” which was repeated four times in the Hebrew James was lost in the Greek tradition.

It is known that the Greek translators of the Hebrew Old Testament often rendered the same re-occurring Hebrew word with different synonyms, to break what they viewed as monotony.<sup>1</sup> This technique unfortunately reduces the number and extent of such keyword-based themes, which also aided in scripture memorization.

It is very interesting that Ya’aqov refers to the “law of **joy**” rather than “the law of **liberty**.” The Greek interpretation “law of **liberty**” is often misunderstood to mean that we are **liberated** from keeping the Torah, but neither the Hebrew version nor context support this view. So what does “the law of **joy**” refer to? Compare below, some verses from the Hebrew Tanach:

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<sup>1</sup> E.g. “...the influence of Graeco-Roman rhetoric on the Septuagint... The most readily noticeable and widespread is μεταβολή, *variatio*, “elegant variation”, that is, the avoidance of repeating, within a short space, a noticeable word. This is a standard stylistic device likely to crop up in any classical or later [Graeco-Roman] writer.” – J. A. L. Lee, “Translations of the Old Testament, Greek,” in *Handbook of classical rhetoric in the Hellenistic period, 330 B.C.-A.D. 400*, ed. S. E. Porter, 2001, pp. 776-777. See *ibid.* pp. 776-778 for examples and further references.

Psalm 119:162: "I rejoice about your word like one who finds a great spoil."

Psalm 19:8-9: "The Torah of YHWH is complete... the statutes of YHWH are right, they rejoice the heart."

Psalm 112:1: "Blessed is the man who fears YHWH, who delights exceedingly in his commandments."

Psalm 119:77: "Let your mercies come upon me for your Torah is my delight."

Jeremiah 15:16: "...your word has been to me, for joy and for gladness of my heart..."

Psalm 119:111: "I have inherited your testimonies for ever, for they are the joy of my heart."

It should be clear from the above examples that the "law of joy" referred to by Ya'aqov is YHWH's Torah, his word and his statutes. Ya'aqov did not teach any liberation from the Torah, on the contrary – he taught obedience to the Torah.

This is not only an interesting difference between the Hebrew and Greek versions, but again shows that the Hebrew version preserves a keyword-based theme which was lost in the Greek translation.

## Inversed word order

Changed word order is one of the frequent differences when comparing the original Hebrew vs. second-hand Greek translation of the Old Testament. Often two or more words are placed in a different order, but at times two phrases are also found in the opposite order in Greek. Below is an example:<sup>1</sup>

Genesis 8:18:

Hebrew Masoretic Text: “וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ”

= “Then Noah went out, and his sons, and his wife...”

Septuagint Greek: “καὶ ἐξῆλθεν Νωε καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ”

= “Then Noah went out, and his wife, and his sons...”

In the Hebrew version, Noah’s sons are mentioned first, but in the Greek version his wife is mentioned first. This was probably done for stylistic reasons, as there is no grammatical reason for the difference.

There are similar differences between the Hebrew and Greek versions of the New Testament. Below we will look at two examples from James where the Greek version has phrases in a different order than the Hebrew version while there is no grammatical requirement for the difference:

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<sup>1</sup> For further examples, see pp. 43-48.

James 4:12:

Oo.1.32:

“ויש לבד אחד שנותן הדת שיוכל לענוש ולמחול...”

= “And there is only one who gives the law, who is able **to punish**<sup>1</sup> and to forgive...”

Greek Textus Receptus: “εἷς ἐστὶν ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι...”

= “There is one lawgiver, who is able to save and **to destroy**...”

James 1:13:

Oo.1.32:

כִּי ה' לֹא מְנַסֶּה אֶת הָאָדָם לְרַע וְהוּא אֵינָה מְנַסֶּה לְשׁוֹם  
אחד...”

“...for YHWH does not tempt man with evil, and he **is not tempted** by anyone.”

Greek Textus Receptus: “...ὁ γὰρ Θεὸς ἀπειραστός ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.”

= “...for God **is not tempted** with evil, and he tempts no one.”

Take note that these differences in order are **not required** by grammar and thus do not occur in the Greek-to-Hebrew

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<sup>1</sup> Or “condemn”.

translations by e.g. Franz Delitzsch and by Salkinson / Ginsburg. The Aramaic and Latin versions also follow the Greek tradition, while this Hebrew version is unique. Thus the Hebrew version of James contained in Oo.1.32 does not seem to derive from the Greek or Greek-based versions.

Rather, the fact that the Greek version uses a different order is perfectly in line with the frequent differences in word order between the Hebrew and the Greek versions of the Old Testament. This difference in word order shows that the Greek version of James could be a translation from the Hebrew version, but the Hebrew cannot be a translation from the Greek version.

## Verb gapping

‘Gapping’ is a typical feature found in the Hebrew Old Testament as well as in other authentic Hebrew documents. Gapped words are understood in the Hebrew text without being explicitly written out. Greek translators often inserted these gapped words into their translations. Below we will focus on examples of gapping in the Hebrew James of Oo.1.32 that cannot be obtained from the Greek, Aramaic, or Latin versions, and are thus evidence of linguistic authenticity. In these examples, Hebrew grammar and syntax do not require gapping and thus the Greek-to-Hebrew translations by Franz Delitzsch and by Salkinson etc. do not have these words gapped.



We will now focus on verb gapping which is relatively common in the Hebrew Old Testament. A sentence which contains two or more phrases may use a verb only once, whereafter it is understood in the second phrase without being repeated a second time. Here is an example from Genesis 7:2:

“Of all the clean animals, take for you by sevens,<sup>1</sup> a male and its female; and the animals which are not clean, [*take*] two, a male and its female.”<sup>2</sup>

The verb “take” is only written once in Genesis 7:2, but it is understood a second time and supplied in square brackets in the above translation – to indicate to the reader that it is not part of the original text. Some modern translations (e.g. the New Living Translation) repeat the verb “take” a second time in Genesis 7:2 but do not indicate that this verb was actually added to the text.

Likewise, in some cases the Greek translators of the original Hebrew Bible also added such gapped words in their Greek translations. Let’s consider two O.T. examples from the Septuagint Greek translation vs. Hebrew Masoretic Text:

1 Kings 5:11:

Hebrew Masoretic Text:

“וַיִּחַכְמוּ מִכָּל-הָאָדָם מֵאֵתֶן הָאֲזָרְחִי”

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<sup>1</sup> Lit. “seven, seven”.

<sup>2</sup> Gen. 7:2, translated from the Masoretic Text.

= “And he was wiser than all men, [*he was wiser*] than Eitan the Ezrachi”

The words in square brackets in the above verse are not actually written in the Hebrew Bible, they are only understood by context. The Hebrew verb “הָיָה חָכָם” (he was wiser) is gapped in the second part of this verse. For easier reading and to remove any ambiguity, the Septuagint translators inserted or supplied the gapped word in their Greek translation:

Greek Septuagint: “καὶ ἐσοφίσατο ὑπὲρ πάντας τοὺς ἀνθρώπους καὶ ἐσοφίσατο ὑπὲρ Γαιθαν τὸν Εζραΐτην...”

= “And he was wiser than all the men, and he was wiser than Ethan the Ezrahite...”

In the Septuagint Greek translation the verb for “he was wiser” is inserted where it is understood from the Hebrew text. The fact that the Hebrew version has this verb gapped while the Greek Septuagint has it written, clearly shows that the Hebrew is the original version whereas the Greek is a second-hand interpreted translation.

1 Kings 2:30:

Hebrew Masoretic Text:

“כֹּה-אָמַר הַמֶּלֶךְ צֵא נִי-אָמַר | לֹא”

= “...thus says the king, ‘Come out!’ Then he said, ‘No!’”

Based on the context of the above verse, "No" obviously means 'I will not go out.' This is also how the Septuagint translators interpreted this in their Greek translation!

Greek Septuagint: "Τάδε λέγει ὁ βασιλεύς Ἐξελθε. καὶ εἶπεν Ἰωαβ Οὐκ ἐκπορεύομαι,..."

= "Thus says the king, 'Come out!' And Joab said, 'I will not go out...'"

The Septuagint translators inserted the implied verb "go out" in Joab's reply, though it originally only occurred in the first half of the verse.

The fact that the verb "go out" is gapped in the Hebrew version, and supplied in the Greek version, clearly shows that the Hebrew is the original while the Greek is the interpreted second-hand translation.

Now, here is a similar example when comparing the Hebrew vs. Greek versions of James:

James 2:2:

Oo.1.32:

"כִּי בָאִם שְׂבָא אֶחָד... בְּמַלְבוּשִׁים נְעִים... וְגַם אֶחָד עָנִי  
בְּמַלְבוּשִׁים רְעִים"

= "For when<sup>1</sup> one enters... with lovely clothes, and also a poor one [*enters*] with worthless clothes..."

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<sup>1</sup> Or "if".

The Hebrew version of James 2:2 **does not** repeat the word for “enter” a second time. It is only **implied** in the second half of the verse and is supplied in square brackets in the above English translation.

The Greek translation of James repeats the word for “enters” a second time for simpler reading and less ambiguity:

Greek Textus Receptus: “ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ... ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,”

= “For if there **comes into** your assembly a man... in bright clothing; and there also **comes in** a poor man, in filthy clothes...”

The fact that the Hebrew version has this verb **gapped** while the Greek version has it **supplied**, is a clear indication that the Hebrew version is the original and the Greek version the interpreted second-hand translation.

Another example is found in chapter 5:18:

Oo.1.32: “וַנְתֵּן הַשָּׁמַיִם אֶת מֵימָם וְהָאָרֶץ אֶת פְּרִיָּהּ”

= “...the heavens **gave** their waters and the earth [*gave*] her fruit.”

Greek Textus Receptus: “...ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.”

= “...the heaven **gave** rain and the earth **produced** its fruit.”

The second occurrence of the verb "gave" is gapped in the Hebrew version but supplied in the Greek version together with a slight interpretation. The implied Hebrew verb for "gave" is rendered as "produced." Note that the verb for 'produced' is also supplied (added) in the Latin and Aramaic versions, as well as in the Greek-to-Hebrew translations by Franz Delitzsch and by Salkinson / Ginsberg.

This difference between the Hebrew and Greek-based versions again shows the Hebrew version to be the original, and the Greek version to be the interpreted second-hand translation.

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# איגרת יעקב פרק א'

יעקב עבד יהוה<sup>2</sup> ואדון ישוע המשיח לשנים עשר<sup>1</sup> (158a)<sup>1</sup> שבטים המפוזרים בכל המקומות שמחה מקודם<sup>2</sup> אחי אהובים תחשבו זאת לשמחה באם שאתם נופלים בנסיון<sup>3</sup> ודעו שאמונתכם<sup>3</sup> באם שהיא

<sup>1</sup> The number stated in brackets is the corresponding folio number of Oo.1.32 on which this Hebrew transcript is based.

<sup>2</sup> The Hebrew manuscript uses an abbreviation "ה" for "השם". It was common practice for many scribes to write 'Ha-Shem' or some abbreviation rather than writing the full name "יהוה". The fact that this abbreviation for 'Ha-Shem' really represents the name "יהוה" is evident when the Hebrew epistle of James quotes from the Old Testament, e.g.

Ps. 145:18:

Hebrew Masoretic Text: "קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת"  
Oo.1.32 (James 5:16) "קָרוֹב ה' לְכָל קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת"

Gen. 15:6:

Hebrew Masoretic Text: "הֲאֵמֵן בִּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה"  
Oo.1.32 (James 2:22[23]) "הֲאֵמֵן ב'ה' וַיַּחְשְׁבֶהָ לוֹ צְדָקָה"

From the above examples it is very clear that this abbreviation "ה" used in the Hebrew James actually represents the Name "יהוה".

<sup>3</sup> Note that the "י" in "אמונתכם" is merely a vowel letter and does not indicate the plural form. This phenomenon of an inserted vowel letter "י" (indicating an alternative pronunciation with 'e-class' vowel between noun and suffix) is commonly found in the Hebrew James.

# Ya'aqov

**1:1 (158a)** Ya'aqov<sup>1</sup> a servant of YHWH<sup>2</sup> and Adon<sup>3</sup> Yeshua<sup>4</sup> Ha-Mashiach,<sup>5</sup> to *the* twelve tribes which are scattered into<sup>6</sup> all the places: firstly, **joy!**<sup>7</sup> <sup>2</sup> My beloved brothers, consider it<sup>8</sup> as joy when you fall into a trial.<sup>9</sup> <sup>3</sup> And know that your faith,<sup>10</sup> when it

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<sup>1</sup> The Hebrew name for 'James.'

<sup>2</sup> The manuscript uses Hebrew abbreviation "יה" for 'Ha-Shem,' which literally means "The Name." Today still, many Jews will read "Ha-Shem" when they see the Hebrew יהוה. We have replaced 'Ha-Shem' with transliterated consonants of 'the Name' itself: "YHWH." As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations / contractions can be formed, is "Yah-weh" – with emphasis on the second syllable. For more information see [www.HebrewGospels.com/yhwh](http://www.HebrewGospels.com/yhwh).

<sup>3</sup> The Hebrew word for 'lord' or 'master.'

<sup>4</sup> The Hebrew name for 'Jesus.'

<sup>5</sup> Or "The Messiah." The Hebrew word 'Mashiach' was translated into Greek as 'Kristos' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: "anointed one," usually referring to someone anointed as king of Israel, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Israel, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people – and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18-19.

<sup>6</sup> Or "in."

<sup>7</sup> Could mean 'rejoice' or 'joy to you.'

<sup>8</sup> Lit. "this."

<sup>9</sup> Or "temptation."

<sup>10</sup> Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).



שלימה גורם היא סבלות<sup>4</sup> אבל הסבלות צריך להיות עד  
הסוף כדי שתהיו במלואה ולא תחסר<sup>1</sup> שום דבר ממכם<sup>5</sup>  
אבל באם שיש אחד בכם שחסר לו חכמה זה צריך  
לתפלל<sup>2</sup> מיהוה שנותן לכל אדם וגם הוא יתן לו<sup>6</sup> אבל  
הוא צריך לתפלל<sup>3</sup> באמונה ולא בספק כי מי שמסופק זה  
הוא דומה למאזנים על הים<sup>7</sup> וזה האדם אינה<sup>4</sup> צריך  
לחשב שיקבל איזה דבר מהאדון<sup>8</sup> ובעל מסופק הוא בלי  
ידיעת בכל דרכיו<sup>9</sup>, אבל אח אחד ששפל יוכל להתפאר  
את גבהו<sup>10</sup> והעושר צריך לתפאר<sup>5</sup> את שפלתו כי כציץ  
השדה יבש<sup>11</sup> וכציץ יצא וימל ויברח כצל ולא יעמוד<sup>12</sup>  
ואשרי

<sup>1</sup> The “ת” preformative is used several times instead of “י” with third person masculine imperfect verbs and the “ת” does not affect the person of the verb, it only seems to place extra emphasis on the subject. Compare chapter 1:13, 4:7, 5:14.

<sup>2</sup> Alternative spelling for “להתפלל”. A preformative ‘ה’ is occasionally dropped in the infinitive construct even in the Tanach – see e.g. Pro. 24:17 (“ובכשלו” for “ובכהשלו”), Lam. 2:11 (“בעטף” for “בהעטף”). See also Ex. 10:3, Ex. 34:24, Deu. 31:11, Is. 1:12, Job 33:30, etc.

<sup>3</sup> Alternative spelling for “להתפלל” - see note on 1:5.

<sup>4</sup> In the Hebrew James, “אינו” or “אינה” is generally used instead of “אין”. The “ו” or “ה” at the end does not always represent a third person singular pronominal suffix.

<sup>5</sup> Alternative spelling for “להתפאר” - see note on 1:5.

is complete, makes<sup>1</sup> longsuffering.<sup>2</sup> 4 But the longsuffering must be unto the end, so that you may be with fullness<sup>3</sup> and nothing be lacking from you.

5 But if there is one among you who lacks wisdom, he<sup>4</sup> must pray *for it* of YHWH, who gives to every man, and he himself will also give it to him.<sup>5</sup> 6 But he must pray in faith,<sup>6</sup> and not in doubting; for whosoever is doubtful, he<sup>7</sup> is like a pair of balances<sup>8</sup> on the sea. 7 And this man must not think that he will receive anything from Ha-Adon. 8 And<sup>9</sup> he who is doubtful<sup>10</sup> is without knowledge<sup>11</sup> in all his ways.

9 But a brother who is low,<sup>12</sup> is able to boast with his exaltation,<sup>13</sup> 10 while the rich one must boast with his lowness, for like the flower of the field he will dry up:<sup>14</sup> 11 And "like a flower he comes out, then withers – and he runs away like a shadow and does not remain standing."<sup>15</sup> 12 And "blessed is

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<sup>1</sup> Or "causes."

<sup>2</sup> Or "patience" or "endurance."

<sup>3</sup> Or "with abundance" or "be complete."

<sup>4</sup> Lit. "this *one*," but often means 'he' or 'him.'

<sup>5</sup> Or possibly 'and it will also be given to him.'

<sup>6</sup> Lit. "faithfulness."

<sup>7</sup> Lit. "this *one*," but often means 'he' or 'him.'

<sup>8</sup> Or "scales."

<sup>9</sup> Or "For."

<sup>10</sup> Lit. "an owner of doubting."

<sup>11</sup> Or "understanding."

<sup>12</sup> Or "humble."

<sup>13</sup> Lit. "height."

<sup>14</sup> Or "wither."

<sup>15</sup> Quoted from Job 14:2.

האנוש יוכיחנו אלוה ומוסר שדי אל תמאס כי אחר  
 היסורים תקבל הכתר החיים שמבטיח יהוה לאלה  
 שאהוב אותו<sup>13</sup> ואל תאמר<sup>1</sup> אחד באם שניסיון בא עליו  
 זה בא מיהוה כי יהוה לא מנסה את האדם לרע והוא  
 אינה<sup>2</sup> מנסה לשום אחד<sup>14</sup> רק כל אחד ינסה באם  
 שתאותו מנצה אותו<sup>15</sup> ואח"כ<sup>3</sup> באם שקבל התאוה גורם  
 היא החטא אבל החטא באם שכלא גורם היא המות<sup>16</sup>  
 אל תתעו אחים אהובים<sup>17</sup> כל מתנה טובה בא מלמעלה  
 מאור האב ואצלו לא יש חילוף ושינוי מאור ומהחשך<sup>18</sup>  
 והוא הראה לנו כפי רצונו ע"י<sup>4</sup> דיבור האמת שאנו  
 בכורים מבריאיתו<sup>19</sup> בשביל זה אחים אהובים כל בני  
 אדם צריך להיות מהיר לשמוע אבל לא לדבר ולא לאף

<sup>1</sup> The "ת" preformative is used several times instead of "י" with third person masculine imperfect verbs and the "ת" does not affect the person of the verb, it only seems to place extra emphasis on the subject. Compare chapter 1:4, 4:7, 5:14.

<sup>2</sup> In the Hebrew James, "אינו" or "אינה" is generally used instead of "אין". The "ו" or "ה" at the end does not always represent a third person singular pronominal suffix.

<sup>3</sup> Abbreviation for "ואחר כך".

<sup>4</sup> Abbreviation for "על יד".

the man whom Eloah<sup>1</sup> chastens,<sup>2</sup> so do not refuse the discipline of Shaddai,<sup>3, 4</sup> for after the chastisements<sup>5</sup> you<sup>6</sup> will receive the crown of life, which YHWH promised to those who love him.<sup>7</sup>

13 But let no one say – when a temptation comes on him – “This comes from YHWH,” for YHWH does not tempt man with evil, and he is not tempted by anyone. 14 Only, everyone is tempted when his desire<sup>8</sup> overcomes him. 15 And afterwards, if he accepts the desire, it causes the sin; but the sin – when it is completed – causes the death. 16 Do not go astray<sup>9</sup> beloved brothers. 17 Every good gift comes from above, from the light of the Father; and with him there is no change, nor alteration of light and darkness. 18 And he was shown to us according to his will, by the word of truth, so that we can be first fruits of his creation.

19 Because of this, beloved brothers, all the sons of man<sup>10</sup> must be quick to listen; but not to speak and not to anger. 20 [\(158b\)](#)

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<sup>1</sup> Singular of ‘Elohim,’ and usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “*gad*” and sometimes as “*god*” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’

<sup>2</sup> Or possibly “rebukes.”

<sup>3</sup> Or “*the* Almighty.”

<sup>4</sup> Quoted from Job 5:17.

<sup>5</sup> Or “disciplines.”

<sup>6</sup> Singular in Hebrew, thus speaking to each person individually.

<sup>7</sup> Or possibly “are loved by him.”

<sup>8</sup> Or “covetousness” or “lust.”

<sup>9</sup> Or “err.”

<sup>10</sup> Or “every one of the sons of man.”

20 <sup>(158b)</sup> כי האף מבני אדם אינו עושה מה שטוב לפני  
 יהוה <sup>[22]</sup> 21 אבל תהיו מאילו שעושים הדיבור ולא  
 מהשומעים לבד שבעצמו מרמאים אתכם <sup>[23]</sup> 22 כי באם  
 שאחד יש השומע הדיבור ואינו עושה זה הוא דומה  
 לאיש שרואה את עצמו במראות הצובאות <sup>[24]</sup> 23 כיון  
 שאחר שראה את עצמו הולך הוא ממנו ושוכח את מה  
 שראה <sup>[25]</sup> 24 אבל מי שרואה במלואה בדת השמחה  
 ומקיים אותו ואינו שוכח מה ששמע רק עושה זה יהיה  
 קדוש בכל מעשיו <sup>[26]</sup> 25 אבל באם שאחד בכם מחשב לו  
 שהוא עובד יהוה ואינו משמר את לשונו ברסן רק הסית  
 לבבו זה השאירות<sup>1</sup> יהוה אינו טוב <sup>[27]</sup> 26 והשאירות  
 הטהור מבלי חסרון לפני יהוה האב זה הוא ההולך  
 לבקר היתומים והאלמנות בצערותיהם

<sup>1</sup> Alternative spelling for "השאירות". The lexical form is normally spelled "שרות" or "שירות".

For the anger of the sons of man does not do that which is good before YHWH. 21 [22]<sup>1</sup> But you must be of those who do the word and not of those who hear only – by which<sup>2</sup> *they* deceive you. 22 [23] For if one is he who hears the word, but does not do *it*; he<sup>3</sup> is like a man who sees himself in the mirrors of the serving *women*.<sup>4, 5</sup> 23 [24] For after he saw himself, he goes away from it, and forgets what he saw. 24 [25] But whosoever sees with fullness<sup>6</sup> into the law of joy, and establishes<sup>7</sup> *it*, and does not forget what he heard, but does<sup>8</sup> *it*, this one will be blessed in all his deeds.

25 [26] However, if one among you thinks by himself that he serves YHWH, but does not keep his tongue with a bridle, but deceives<sup>9</sup> his heart,<sup>10</sup> this service of<sup>11</sup> YHWH is not good. 26 [27] But the pure service, without lack before YHWH the Father, is this: he who goes to visit the fatherless ones and the widows in their distresses.<sup>12</sup>

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<sup>1</sup> Greek inserts extra verse; verse numbers in brackets correspond to standard numbering in English versions translated from Greek.

<sup>2</sup> Lit. “which by itself, *they* deceive you” – could possibly mean “by which you are deceived.”

<sup>3</sup> Lit. “this *one*,” but means ‘he’ or ‘him.’

<sup>4</sup> Lit. “serving ones” (feminine plural).

<sup>5</sup> Hebrew: “במראה הצובאות” – phrase quoted from Ex. 38:8.

<sup>6</sup> Or “completeness.”

<sup>7</sup> Or “performs.”

<sup>8</sup> Or “performs.”

<sup>9</sup> Or possibly “he only deceives himself.”

<sup>10</sup> Meaning “himself.”

<sup>11</sup> Or “to.”

<sup>12</sup> Or “sufferings.”

## פרק ב'

1 אחים אהובים אל תחשבו שהאמונה בישוע המשיח  
 אדונינו שנושא פנים<sup>2</sup> כי באם שבא אחד אצל הבית דין  
 בטבעת זהב ובמלבושים נעים וגם אחד עני במלבושים  
 רעים<sup>3</sup> ואתם רואים על זה שנושה המלבושים נעים  
 ואומרים לו שב לנו על הטוב ואומרים לעני עמוד שם או  
 שב לרגלינו<sup>4</sup> ואינם משגיחים בטוב על זה רק אתם  
 שופטים ותעשו חילוק רע<sup>5</sup> שומעים לי אחים אהובים  
 הלא יהוה בחר בעניים בעולם הזה העושרים באמונה  
 ויורשים מהבטחה שהבטיח לאילה שאהוב אותו<sup>6</sup> אבל  
 אתם תעשו ביוש לעני והעשירים הלא המה שעושים  
 הכל בחוזק עמכם ומוציאם אתכם למשפט<sup>7</sup> והלא המה  
 מחרפים ומגדפים השם הטוב מזה שאתם תקראו

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<sup>1</sup> Note that a participle is sometimes used with the same / similar meaning as an imperative. Compare e.g. Revelation 2:13 [14], 2:14 [15], 6:16.

2:1 Beloved brothers, do not think that the faith in Yeshua Ha-Mashiach our Adon respects persons.<sup>1</sup> 2 For when<sup>2</sup> one arrives at the house of judgment, with a golden ring and with lovely clothes, and also a poor one with worthless<sup>3</sup> clothes; 3 and you show respect<sup>4</sup> to him<sup>5</sup> who wears the lovely clothes, and say to him, "Sit by us<sup>6</sup> on this good *seat*;"<sup>7</sup> and say to the poor, "Stand there" or "Sit at our feet." 4 – Then they will not look justly<sup>8</sup> on this *poor* one, but you will be judges who<sup>9</sup> make a bad division.<sup>10</sup>

5 Listen to me beloved brothers, did not YHWH choose the poor ones in this world, who are rich in faith, and possessors of the promise which he promised to those who love him?<sup>11</sup> 6 But you, you put the poor to shame.<sup>12</sup> As for the rich ones, is it not they who do everything to you with force, and bring you out to the judgment? 7 And do they not reproach and blaspheme the good name of he whom you yourselves call upon?

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<sup>1</sup> Or "shows partiality."

<sup>2</sup> Or "if."

<sup>3</sup> Lit. "bad."

<sup>4</sup> Lit. "look upon."

<sup>5</sup> Lit. "this *one*," but often means 'he' or 'him.'

<sup>6</sup> Or "for us."

<sup>7</sup> Or 'in this good *place*.'

<sup>8</sup> Or "well" or "favorably."

<sup>9</sup> Or "you will make a bad decision / division when you judge."

<sup>10</sup> Or "decision."

<sup>11</sup> Or possibly "are loved by him."

<sup>12</sup> Lit. "made shame for the poor one."



8 באם שאתם תעשו הדת כפי שכתוב בתורה ואהבת  
 לרעיך כמוך תעשו טוב 9 אבל באם שאתם רואים על  
 האדם תעשו חטא ותענוש<sup>1</sup> מדת כמו העוברים<sup>10</sup> כי באם  
 שאחד מקיים כל התורה כולה וחוטא באחד הוא חייב  
 בכל<sup>11</sup> כי זה שאמר לא תנאף גם הוא אמר לא תרצה  
 ובאם שאתה אינו<sup>2</sup> מנאף אבל תעשה רציחה אתה עובר  
 על הדת<sup>12</sup> בשביל זה תדברו ותעשו כמו אלו שנשפטו  
 ע"י<sup>3</sup> הדת בשמחה<sup>13</sup> אבל יבא משפט רע על זה שלא  
 עשה רחמים והרחמים מתפאר כנגד המשפט<sup>14</sup> ומה  
 תועלת יש אחים אהובים באם שאחד אמר שיש לו  
 האמונה ולא יש לו המעשים ולהאמונה לא יש יכולת  
 לקדש אותו<sup>15</sup> ובאם שיש אחד אח או אחות שחסר להם  
 לפרנס כל יום ויום

<sup>1</sup> Note that singular passive verbs are sometimes used with plural subjects. Compare e.g. Gen. 10:25, Gen. 18:4, Ex. 7:25, Ex. 27:7, Josh. 11:22, Is. 30:20, Jer. 48:41, Eze. 25:10, Eze. 26:2, 1 Chr. 26:6, etc. See also Revelation 6:11, 8:2, 12:18 [14], 14:18, 15:4.

<sup>2</sup> In the Hebrew James, "אינו" or "אינה" is generally used instead of "אין". The "ו" or "ה" at the end does not always represent a third person singular pronominal suffix.

<sup>3</sup> Abbreviation for "על יד".

8 If you perform the law as it is written in the Torah,<sup>1</sup> “but you must love your fellow as yourself,” you do good. 9 But if you have respect to man, you do sin and [are convicted]<sup>2</sup> by the law as transgressors.<sup>3</sup> 10 For if one establishes<sup>4</sup> the whole Torah – all of it – but sins against one *command*, he is guilty of the whole.<sup>5</sup> 11 For he<sup>6</sup> who said, “You must not commit adultery,” he also said, “You must not murder.” So, if you do not commit adultery, but you do commit murder, you transgress<sup>7</sup> the law. 12 Because of this, you must speak and do as those who will be judged by the law – with joy.<sup>8</sup> 13 But severe judgment will come on him who did not perform mercy;<sup>9</sup> for<sup>10</sup> the mercy boasts against the judgment.

14 And what profit is there, beloved brothers, if one says that he has the faith, but he does not have the works? – For this faith does not have the ability to sanctify him! 15 For if there is a brother or sister who lacks to sustain themselves every day,<sup>11</sup>

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<sup>1</sup> The Hebrew word ‘*Torah*’ means instruction. The Creator gave his perfect and everlasting Torah (instructions) to Mosheh. When Torah is used as a name, it refers to the first five books of the Bible (The Pentateuch), or by extension, the entire Old Testament.

<sup>2</sup> Or “punished” or “condemned.”

<sup>3</sup> Or possibly “just like the *other* transgressors.”

<sup>4</sup> Or “performs.”

<sup>5</sup> Meaning ‘guilty of breaking the Torah as a whole’ – does not mean ‘guilty of breaking every command in the whole Torah.’

<sup>6</sup> Lit. “this *one*,” but often means ‘he’ or ‘him.’

<sup>7</sup> Lit. “pass over the law.”

<sup>8</sup> Meaning ‘you must joyfully speak and do as those...’ – could also possibly mean ‘law of joy.’

<sup>9</sup> Or “compassion.”

<sup>10</sup> Or “but.”

<sup>11</sup> Or “day by day.” Lit. “every day and day.”

[16] ואחד מכם תאמר להם דברי נחמה יהוה יתן לכם  
 לשובע והוא לא יתן להם שום דבר לתועלת הגוף מה  
 תועלת יש להם בזה הדברים [17] 16 כך האמונה באם שלא  
 יש לו המעשים מת הוא בעצמו [18] 17 אבל יוכל אחד  
 לאמר לך יש האמונה ולי מהעשים העיד לי אמותך עם  
 מעשיך גם אני מעיד לך אמונתי ומעשים שלי [19] 18 אתה  
 תאמין שיהוה אחד אתה עושה טוב השטנים ג"כ<sup>1</sup>  
 מאמינים ורעדים [20] 19 אבל רוצה אתה לידע שהאמונה  
 בלי מעשים מת הוא [21] 20 הלא אבותינו אברהם נצטדק  
 ע"י<sup>2</sup> מעשיו שהביא את בנו לקרבן על המזבח [22] 21 ובזה  
 תוכל אתה לראות שהאמונה פעל במעשיו וע"י<sup>3</sup>  
 המעשים נעשה האמונה במלואה [23] 22 ובזה מקויים<sup>4</sup>  
 התורה

<sup>1</sup> Abbreviation for "גם כן".

<sup>2</sup> Abbreviation for "על יד".

<sup>3</sup> Abbreviation for "ועל יד".

<sup>4</sup> Crossed out and replaced with: "ממלא" - in same / similar script as original scribe.

[16] and one of you speak words of comfort to them: "May YHWH give you to gratification,"<sup>1</sup> – but he does not give them anything to profit the body, what profit will they have by these words? 16 [17] So the faith, if it does not have the works, is dead by<sup>2</sup> itself.

17 [18] Truly, one is able to say, "You have the faith; but I have the works. Bear me witness of your faith with<sup>3</sup> your works; I am also bearing witness to you of my faith, for I have works."<sup>4</sup> 18 [19] You,<sup>5</sup> you believe that YHWH is one – you do well; the satans<sup>6</sup> also believe so, and they tremble. 19 [20] But do you want to know that the faith without works is dead? 20 [21] Was not our [father] Avraham<sup>7</sup> justified<sup>8</sup> by his works, when he brought his son as an offering on the altar? 21 [22] And by this, you yourself are able to see that the faith worked with his works – and by the works, the faith was made complete. 22 [23] And by this the Torah was fulfilled<sup>9</sup> – which is said, "And

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<sup>1</sup> Probably refers to both food and clothing etc.

<sup>2</sup> Or "in."

<sup>3</sup> Or "by."

<sup>4</sup> Or "also I, even by my works, bear witness to you of my faith."

<sup>5</sup> "You" is singular throughout this paragraph, speaking to each person individually.

<sup>6</sup> The Hebrew word '*satan*' literally means "adversary." If '*satan*' has the article it is normally used as a title (and is transliterated as '*Ha-Satan*'); however *satan* (without the article) is used for 'enemy' or as a synonym of 'demon.'

<sup>7</sup> Hebrew name for 'Abraham.'

<sup>8</sup> Or "did not Avraham justify himself."

<sup>9</sup> Lit. "established."

שנאמר ואברהם האמין ביהוה ויתשבה לו צדקה [24] 23  
 [ ]<sup>1</sup> ועכשיו יכולים אתם לראות שהאדם נצטרך ע"י<sup>2</sup>  
 המעשים ולא לבד ע"י<sup>3</sup> האמונה [25] 24 [\(159a\)](#) וכדומה לזה  
 רחב הזונה הלא היא נצטרך ע"י<sup>4</sup> המעשים כיון  
 שלקחתה<sup>5</sup> המרגלים ותטמנם [26] 25 כי כמו שהגוף בלי רוח  
 הוא מת כך האמונה בלי מעשים הוא מת

## פרק ג'

1 אחים אהובים אל תהיו כל אחד בעל מלמד ודעו  
 שהעונש יהיה יותר גדול<sup>2</sup> כי אנו חוטאים בהרבה  
 דברים ומי שלא הטא בשום דבר הוא איש קדוש ויוכל  
 לרסת<sup>6</sup> את כל הגוף<sup>3</sup> וראה שאנו מנהגים את הסוסים  
 ברסן כדי להנהיג אותם כרצונינו<sup>4</sup> וגם הספינות אע"פ<sup>7</sup>  
 שהמה גדולים והולכים בחוזק הרוח אעפ"כ<sup>8</sup>

<sup>1</sup> Crossed-out letters.

<sup>2</sup> Abbreviation for "על יד".

<sup>3</sup> Abbreviation for "על יד".

<sup>4</sup> Abbreviation for "על יד".

<sup>5</sup> This is a Qal infinitive construct from the root "לקח", with prefixed relative particle and third feminine singular pronominal subject suffix.

<sup>6</sup> This is a Qal infinitive construct from the root "רסן" with "ל" preposition.

<sup>7</sup> Abbreviation for "אף על פי".

<sup>8</sup> Abbreviation for "אף על פי כן" or possibly "אף על פי כך".

Avraham believed in YHWH, and it was reckoned to him as righteousness.”

23 [24] And now you<sup>1</sup> are able to see that man is justified<sup>2</sup> by the<sup>3</sup> works, and not only by the faith. 24 [25] (159a) And like this – Rachav<sup>4</sup> the harlot – was she not justified<sup>5</sup> by the works when she received the spies and hid them? 25 [26] For as the body without ruach<sup>6</sup> is dead, so the faith without works is dead.

3:1 Beloved brothers, not every one of you must be an expert teacher,<sup>7</sup> and know that the punishment will be greater.<sup>8</sup> 2 For we sin in many words.<sup>9</sup> But he who does not sin in any word,<sup>10</sup> he is a set-apart man, and able to [bridle] the whole body. 3 And look,<sup>11</sup> we lead the horses with a bridle, to lead them according to our will. 4 And also the ships, although they are great, and go by the force of the wind<sup>12</sup> – yet<sup>13</sup> they are

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<sup>1</sup> Plural.

<sup>2</sup> Or “justifies himself.”

<sup>3</sup> Or “his.”

<sup>4</sup> Hebrew name for ‘Rahab.’

<sup>5</sup> Or “did she not justify herself.”

<sup>6</sup> The Hebrew word for “spirit,” “breath” or “wind.”

<sup>7</sup> Hebrew “בעל מלמד” – lit. ‘a master of teaching.’

<sup>8</sup> Or “exceedingly great.”

<sup>9</sup> Or “in many things” – probably used here with a double meaning.

<sup>10</sup> Or “any thing” – probably used here with a double meaning.

<sup>11</sup> Or “behold.”

<sup>12</sup> Or “a strong wind.”

<sup>13</sup> Lit. “although it is so.”

מנהגים ע"י<sup>1</sup> הגא קטנה שהיא ביד המלאך<sup>5</sup> כך הלשון  
 היא איבר קטנה ופועלת דברים גדולים ראה אש קטן  
 מבער יער גדול<sup>6</sup> וגם הלשון היא כמו אש עולם מלואה  
 בעוולות כך הלשון באיברותינו ומחטיא את כל הגוף  
 ומבהיר<sup>2</sup> אותנו בהליכתנו באם שהיא נבהר מגיהנם<sup>3</sup>  
 כי הטבע מכל הבהמות והעופות והנחשים שהמה  
 ביבשה או בים היא כמו הטבע של האדם<sup>8</sup> אבל הלשון  
 לא יוכל שום אדם לרסת כי היא רע ומלואה בסם המות  
 ע"י<sup>4</sup> הלשון משבחים אנו ליהוה האב ועי"ז<sup>5</sup> מקללים אנו  
 להאדם

<sup>1</sup> Abbreviation for "על יד".

<sup>2</sup> The root "בהר" is used twice as a synonym for "בער" in this verse.

<sup>3</sup> Alternative spelling for "גיא הנם". The full title found in the Tanach is "גיא בן הנם".

<sup>4</sup> Abbreviation for "על יד".

<sup>5</sup> Abbreviation for "ועל יד זה".

guided<sup>1</sup> by a small rudder which *is* in the hand of the messenger.<sup>2</sup>

5 So the tongue is a small member, and makes great words. Look,<sup>3</sup> a small fire kindles a great forest! 6 So also the tongue is like an eternal fire, full of iniquity, so is the tongue among our members, and *it* causes the whole body to sin, and [kindles] us in our walk, if it is [kindled] from Gei-Hinnom.<sup>4</sup>

7 For the nature of all the animals, and the birds, and the serpents, which are on the dry land or in the sea, is like the nature of man.<sup>5</sup> 8 But the tongue, no man is able to [bridle], for it is evil and is full of the poison of death. 9 With the tongue we praise YHWH the Father, and with it we curse the man who

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<sup>1</sup> Or "directed."

<sup>2</sup> Or possibly 'which is under control of the captain.'

<sup>3</sup> Or "behold."

<sup>4</sup> Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as '*Gehenna*,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Matthew 25:41-46 in the [www.HebrewGospels.com](http://www.HebrewGospels.com) version: "And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of '*Gei-Hinnom*,' see Jer. 7:30-33, Is. 30:33, 66:24, etc.

<sup>5</sup> Possibly means that the nature of all (i.e. the greatest majority of) animals allows them to be taught and trained just like humans can be taught and trained. The Greek version paraphrases and states that all animals have been tamed by man.



שהוא בצלם אלהים <sup>10</sup> מפי אחד יצא שבה וקללות ואל  
 תהיה כך אחים אהובים <sup>11</sup> וכי יש מעיין שיש בה מים  
 מלוחים ומתוקים <sup>12</sup> או יוכל עץ של תמרים<sup>1</sup> ליתן<sup>2</sup> שמן או  
 גפן תאנים כך המעיין לא יוכל ליתן מים מלוחים  
 ומתוקים <sup>13</sup> מי שהוא חכם ונבון בכם מראה לי הליכתו  
 הטוב בחכמה <sup>14</sup> אבל באם שיש בלבבכם קנאה ושנאה  
 אל תתפארו ואל תשקרו כנגד האמת <sup>15</sup> כי זה אינו  
 חכמה שבא מלמעלה רק מהאדמה מהאדם ומהשטנים <sup>16</sup>  
 כי במי שיש קנאה ושנאה בזה יש הרבה דברים רעים <sup>17</sup>  
 אבל החכמה מלמעלה היא לכתחילה נקי ואח"כ<sup>3</sup> שלום  
 ובנחת ויוכל לפייסה ומהיר לשמוע מלא רחמים ואחרית  
 לטובה ולא

<sup>1</sup> Crossed out and replaced with "תאנים" - in same / similar script as original scribe.

<sup>2</sup> This is an alternative form of the infinitive construct with "ל" preposition (root: "נתן"). Normally spelled "לתת" in the Tanach.

<sup>3</sup> Abbreviation for "ואחר כך".

is<sup>1</sup> in the image of Elohim.<sup>2</sup> <sup>10</sup> From one mouth there comes out praise and curses; but it must not be so, beloved brothers. <sup>11</sup> For is there indeed a fountain which has in it salt and sweet waters? <sup>12</sup> Or is a tree of dates<sup>3</sup> able to give oil, or a vine – figs? So the fountain is not able to give salt and sweet waters.

<sup>13</sup> Whosoever is wise and understanding among you, let him show me his good walk with wisdom. <sup>14</sup> But if there be jealousy and hatred in your hearts, do not boast and do not lie against the truth. <sup>15</sup> For this is not wisdom that comes from above; but from the earth, from the man, and from the satans. <sup>16</sup> For in whosoever there is jealousy and hatred, in him<sup>4</sup> there are many evil things.<sup>5</sup>

<sup>17</sup> But the wisdom from above is firstly<sup>6</sup> pure, and afterwards shalom,<sup>7</sup> and with rest, and is able to reconcile, and quick to listen, full of mercy, and lastly *it is* to goodness<sup>8</sup> and not<sup>9</sup> to

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<sup>1</sup> Or possibly “who was *made* in the image of Elohim.”

<sup>2</sup> Usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “*gad*” and sometimes as “*god*” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’

<sup>3</sup> The word for “dates” is crossed out and replaced with “figs” (in the same / similar script as original scribe).

<sup>4</sup> Lit. “this *one*,” but often means ‘he’ or ‘him.’

<sup>5</sup> Or “words.”

<sup>6</sup> Lit. “at the first.”

<sup>7</sup> Shalom means “wholeness,” “completeness” or “well-being,” can also mean ‘peace.’ ‘Shalom’ was also used as a greeting.

<sup>8</sup> Or “that which is good.”

<sup>9</sup> Or possibly “without partiality and flattery.”

משאוי פנים וחניפות <sup>18</sup> אבל הפירות מהצידקות נזרעת בשלום לאילה המקיימים השלום

## פרק ד'

<sup>1</sup> ובשביל מה בא מלחמה בתוכיכם הלא בשביל חמדתיכם הלוחמים באיברתיכם <sup>2</sup> ואתם מתאויים ואינו' מקבלים ונוקם ונוטר ואינו מרוויח בזה והכל בשביל מה מפני שאתם אינו מתפללים <sup>3</sup> ואתם עושים תפילה ולא נענה בשביל שאתם מתפללים ברעה <sup>4</sup> הנואף והנואפת הלא אתם יודעים שמי שאוהב עולם הזה הוא שונא מיתה ומי שרוצה להיות אוהב לעולם הזה הוא יהיה שונה ליהוה <sup>5</sup> או אתם מחשבתם <sup>2</sup> שהתורה אמר בחנם הרוח שדר בתוכיכם הוא מתאוה כנגד הציוות יהוה <sup>6</sup> ונותן הרבה חסד כיון שהתורה אמר שיהוה מגביה את השפלים ומשפיל את הרמים

<sup>1</sup> In the Hebrew James, "אינו" or "אינה" is generally used instead of "אין". The "ו" or "ה" at the end does not always represent a third person singular pronominal suffix.

<sup>2</sup> This is either a participle with a 'perfect' ending (such mixed forms do occasionally occur in the Tanach, e.g. "משתחוייתם" in Ezekiel 8:16), or else this is a contraction of "מה השבתם". Compare also Jude v. 21.

partiality or flattery.<sup>1</sup> <sup>18</sup> But the righteous fruits are sown in shalom by those who establish<sup>2</sup> the shalom.

4:1 And why<sup>3</sup> is<sup>4</sup> there war among you? Is it not because of your desires<sup>5</sup> which fight in your members? <sup>2</sup> So you desire,<sup>6</sup> but do not receive; and *he*<sup>7</sup> who takes revenge and stays angry<sup>8</sup> does not profit by it. And why all *this*? – Because you<sup>9</sup> do not pray, <sup>3</sup> *and* when you do a prayer, it is not answered because you pray wrongly.<sup>10</sup>

<sup>4</sup> O adulterer and adulteress, do you not know that whosoever loves this world, he hates YHWH? So, whosoever wants to be a lover of this world, he himself will be a hater of YHWH. <sup>5</sup> Or do you think that the Torah says in vain *that* the spirit which dwells inside you, it covets against the commandments of YHWH?

<sup>6</sup> Yet he gives much steadfast love, for the Torah says that YHWH exalts the humble ones, and humiliates the proud<sup>11</sup>

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<sup>1</sup> Or “hypocrisy.”

<sup>2</sup> Or “perform.”

<sup>3</sup> Lit. “because of what.”

<sup>4</sup> Lit. “comes.”

<sup>5</sup> Or “lusts.”

<sup>6</sup> Or “covet.”

<sup>7</sup> Verbs are singular in the second half of verse 2.

<sup>8</sup> Or “bears a grudge.”

<sup>9</sup> Plural.

<sup>10</sup> Lit. “in evil.”

<sup>11</sup> Lit. “high” or “exalted” – but from a different root than the word “exalts” in first half of verse.

7 ועכשיו תהיו מוכנעים ליהוה ותלחמו כנגד השטנים  
 תברחו<sup>1</sup> ממכם<sup>8</sup> ומקרבים אתכם ליהוה (159b) יקרב הוא  
 לכם ותטהרו את ידיכם החוטאים ותעשו [לבבכם] נקי<sup>9</sup>  
 ותנשאו סבלות ובכו ותצחקים תתהפך לבכיה  
 ושמחתים ליגון<sup>10</sup> מכניעים אתכם לפני יהוה ישמע הוא  
 לכם<sup>11</sup> אחים אהובים אל תלכו רכיל בניכם כי מי  
 שהולך רכיל באחיו הוא רכיל בדת ואם אתה תעשה כן  
 אין אתה מקיים את הדת<sup>12</sup> ויש לבד אחד שנותן הדת  
 שיוכל לענוש ולמחול אבל מי אתה לשפוט את האחרים  
 13 ועכשיו האם שאתם אומרים היום או מחר רוצים אנו  
 לילך<sup>2</sup> למקום או לעיר הזאת ורוצים אנו לעמוד שם אחד  
 שנה ולעשות משא ומתן ולהרויח<sup>14</sup> ואתם לא יודעים מה  
 שיוכל להיות למחר כי מה יש היייתים הלא רוח הוא  
 לזמן מועט ואחר כך הוא הולך<sup>15</sup> ואתם צריכם<sup>3</sup> לומר  
 באם שירצה יהוה ואנו חיים רוצים אנו לעשות זאת<sup>16</sup>  
 אבל עכשיו אתם מתפארים בגאותים

<sup>1</sup> For the use of "ת" instead of "י", see note on chapter 1:4.

<sup>2</sup> This is an alternative form of the infinitive construct with "ל" preposition (root: "הלך"). Spelled "ללכת" in the Tanach.

<sup>3</sup> Alternative spelling for "צריכים". Such 'defective' spellings of masculine plural nouns / participles are commonly found in the Tanach. See e.g. Gen. 1:21 (תנינם), Gen. 25:24 (תומם), Ex. 8:10 (חמרם), Lev. 10:16 (הגותרם). Compare also Jude v. 13.

ones.<sup>1</sup> <sup>7</sup> Therefore you must be humble<sup>2</sup> before YHWH, and fight against the satans – **they** will flee away from you. <sup>8</sup> If you bring yourselves<sup>3</sup> near to YHWH, [\(159b\)](#) he himself will draw near to you. So, cleanse your hands, o sinners, and make your hearts pure! <sup>9</sup> And bear *your* burdens<sup>4</sup> and weep! And let your laughter be turned to weeping, and your joy to grief. <sup>10</sup> Humble yourselves before YHWH, he himself will hear you.

<sup>11</sup> Beloved brothers, do not go about slandering<sup>5</sup> among yourselves, for whosoever goes about as a slanderer against his brother, is a slanderer against the law; and if you do so, you do not establish<sup>6</sup> the law. <sup>12</sup> And there is only one who gives the law, who is able to punish<sup>7</sup> and to forgive; but who are you to judge the others?

<sup>13</sup> And now, do you say, "Today or tomorrow we want to go to that place or to this city, and we want to stay there one year and do business, and make profit" – <sup>14</sup> while you do not *even* know what is able to happen tomorrow? For what are your lives? Is it not a wind<sup>8</sup> for a little time, and afterwards it goes away? <sup>15</sup> But you should say: "If YHWH wants, and we are alive, we want to do this." <sup>16</sup> But now you boast in your pride, and

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<sup>1</sup> See Eze. 17:24 and 2Sam. 22:28.

<sup>2</sup> Lit. "be humbled" – or possibly 'you must humble yourselves.'

<sup>3</sup> Or "draw near."

<sup>4</sup> Or possibly "longsuffering."

<sup>5</sup> Lit. "as a slanderer."

<sup>6</sup> Or "perform."

<sup>7</sup> Or "condemn."

<sup>8</sup> Hebrew "רוח" (Ruach) – could mean "spirit," "breath" or "wind" – here used with double meaning.

וזאת היא לרעה <sup>17</sup> כי מי שיודע לעשות טוב ואינה עושה  
לזה נחשב לחטא

## פרק ה'

<sup>1</sup> ועכשיו העשירים צעקו ובכו על הרעה שיבא עליכם <sup>2</sup>  
עשירתיכם רקב ושמלתיכם היתה למאכל כעש <sup>3</sup>  
[ <sup>1</sup> וכספיכם וזהביכם יחלוד וזה יהיה  
לכם לעדות ויאכל את בשרכם כמו אש ואתם תקבצו  
עשירות באחרית הימים <sup>4</sup> ראה פעולת שכיר שתלין  
אצליך צועק לפני וצעקותיהם בא לפני אזנים מהאדון  
[עבאות] <sup>5</sup> והיה לכם תאוות עולם הזה ושמחו לקול עוגב  
<sup>6</sup> ואתם מחייבים להצדק ותמיתו אותו והוא לא מיחה  
לכם <sup>7</sup> ועכשיו אחים אהובים תהיה לכם תקוה על העתיד  
מהאדון ראה בעל השדה

<sup>1</sup> Crossed-out phrase. (Scribe seems to have written from memory and made a mistake.)

this leads to evil. <sup>17</sup> For whosoever knows to do good, and does not do *it*, for him<sup>1</sup> it will be reckoned as sin.

**5:1** And now,<sup>2</sup> o rich ones, cry out and weep about the evil<sup>3</sup> that will come upon you. <sup>2</sup> Your riches are rotten, and your clothes became food as *for* the moth. <sup>3</sup> And your silver and your gold will rust, and this will be a witness against you; and it will eat your flesh as fire *does*, for you will take riches in the last days.<sup>4</sup> <sup>4</sup> Look,<sup>5</sup> the payment of *the* laborers<sup>6</sup> that remains with you overnight,<sup>7</sup> cries out before me; and their outcries have come before the ears of Ha-Adon Tsevaot.<sup>8</sup> <sup>5</sup> And you have had the desires<sup>9</sup> of this world, "and they rejoiced at the sound of a flute".<sup>10</sup> <sup>6</sup> And you declared the righteous guilty, and killed him; and he did not protest against you.

<sup>7</sup> Therefore beloved brothers, you must have hope because of the future *coming* of Ha-Adon. See,<sup>11</sup> the owner of the field<sup>12</sup>

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<sup>1</sup> Lit. "this *one*," but often means 'he' or 'him.'

<sup>2</sup> Or "Therefore."

<sup>3</sup> Or "disaster."

<sup>4</sup> Lit. "the end of the days."

<sup>5</sup> Or "behold."

<sup>6</sup> Lit. "hired laborer."

<sup>7</sup> Compare Lev. 19:13: "...the payment of the hired laborer must not remain with you overnight unto the morning."

<sup>8</sup> "Tseva'ot" means "armies" and is used in various titles to stress the power of YHWH.

<sup>9</sup> Or "lusts."

<sup>10</sup> Quoted from Job 21:12. The Hebrew word for "flute" which is used here as well as in Job 21 is from the root "עגב" (Agav) which means to "lust after."

<sup>11</sup> Or "behold."

<sup>12</sup> Or "farmer."



מצפה על הפירות הארץ ותקותו היא על היורה ומלקוש  
8 ואף אתם חזקו לבבכם כי העתיד מהאדון קרובה 9 אל  
תאנחו כנגדיכם אחים אהובים כדי שלא תבואו לידי  
תקלה כי השופט עומד לפני הפתח 10 אחים אהובים קחו  
לכם למשל הצערות והסיבלות מהנביאים שדברו לכם  
בשם האדון 11 ראו אנחנו משבחים לאילו שסבלו  
והסיבלות מאיוב שמעתם והסוף מהאדון ראיתם כי  
האדון הוא אל רחמים ורב חסד 12 אבל מקודם כל אחים  
אהובים אל תשבעו לא בשמים או בארץ או בשום  
שבועה אבל

waits<sup>1</sup> for the fruits of the earth; and his hope is on the early rain and the latter rain. <sup>8</sup> And also you, make your hearts strong! – For the future *coming* of Ha-Adon is near. <sup>9</sup> Do not sigh against one another,<sup>2</sup> beloved brothers, that you do not come under control of a snare,<sup>3</sup> for the judge is standing before the door.

<sup>10</sup> Beloved brothers, take as a parable for yourselves, the sufferings and the endurance<sup>4</sup> of the prophets who spoke to you in the name of Ha-Adon. <sup>11</sup> Look,<sup>5</sup> we commend those who endure: for you have heard of the endurance of 'Iyov,<sup>6</sup> and you have seen the end goal of Ha-Adon. For Ha-Adon is an El<sup>7</sup> of mercies,<sup>8</sup> and great of steadfast-love.

<sup>12</sup> But first of all,<sup>9</sup> beloved brothers, you must not swear<sup>10</sup> – not by the heavens or by the earth or by any oath; but let your

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<sup>1</sup> Or. “looks with expectation.”

<sup>2</sup> Lit. “yourselves.”

<sup>3</sup> Lit. “stumbling block.”

<sup>4</sup> Or “patience” or “longsuffering.”

<sup>5</sup> Or “behold.”

<sup>6</sup> The Hebrew name for ‘Job.’

<sup>7</sup> ‘El’ (similar to ‘Elohim’) is usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “*gad*” and sometimes as “*god*” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’

<sup>8</sup> Or “compassion.”

<sup>9</sup> Or possibly “before all of *this*.”

<sup>10</sup> The Torah commands: “YHWH your Elohim you must fear, and him you must serve and **by his name you must swear**” (Deu. 6:13). Whenever “swear” is condemned or used negatively in the Tanach it always refers to swearing **falsely**. See e.g. Zec. 5:3, Ecc. 9:2.

דיבורתיכם תהיה הן הן ולא<sup>1</sup> לאו כדי שלו תכשלו<sup>13</sup>  
 ואם אחד בכם סובל איזה דבר הוא צריך לתפלל<sup>2</sup> ואם  
 אחד בכם בטוב לב זה צריך לומר תהילים<sup>14</sup> ואם אחד  
 חולה צריך לקרא לו הזקנים מהעדה והם תעשו<sup>3</sup> תפילה  
 בשבילו [ ]<sup>4</sup> ומושחים אותו בשמן בשם הארון<sup>15</sup>  
 והתפילה מהאמונה יעזור להתולה והארון יקום אותו  
 ואם שחטא ימחול לו החטאים<sup>16</sup> והתודו את חטאתם  
 אחד לאחד וכל אחד יעשה תפילה בשביל חברו כי  
 קרוב יהוה לכל קראיו לכל אשר יקראהו באמת<sup>17</sup> וגם  
 אליהו הנביא היה אדם כמונו ועשה תפילה שלא יבא  
 גשם ולא בא גשם על הארץ שלשה [ ]<sup>5</sup> שנים וחצי<sup>18</sup>  
 ואח"כ<sup>6</sup> עשה

<sup>1</sup> Same meaning as "ולא".

<sup>2</sup> Alternative spelling for "להתפלל" - see note on 1:5.

<sup>3</sup> The "ת" preformative is used several times instead of "י" with third person masculine imperfect verbs and the "ת" does not affect the person of the verb, it only seems to place extra emphasis on the subject. Compare chapter 1:13, 4:7, 5:14.

<sup>4</sup> Crossed-out letters.

<sup>5</sup> Crossed-out repeated word.

<sup>6</sup> Abbreviation for "ואחר כך".

words be: "Yes, yes," and "No, no"<sup>1</sup> – in order that you do not stumble.

13 And if one among you endures<sup>2</sup> something, he must pray; and if one among you is with goodness of heart,<sup>3</sup> that one must sing psalms. 14 And if one is sick, he must call the elders of the assembly to him. And they must do a prayer for him and anoint him with oil in the name of Ha-Adon. 15 And the prayer of the faith will support the sick one, and Ha-Adon will [raise] him up; and if he had sinned, he will forgive him the sins. 16 And let them confess their sins one to another, and let everyone do a prayer for his fellow,<sup>4</sup> for "YHWH is close to all who call upon him, to all who call upon him in truth."<sup>5</sup>

17 And also Eliyahu<sup>6</sup> the prophet was a man just like us, and he did a prayer<sup>7</sup> that rain should not come, and rain did not come on the land,<sup>8</sup> three and a half years. 18 And afterwards he did a

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<sup>1</sup> Meaning "let 'yes' be 'yes' and 'no' be 'no'" – i.e. do not even lie in common speech.

<sup>2</sup> Or "suffers."

<sup>3</sup> Meaning "is glad."

<sup>4</sup> Meaning "let them pray one for another."

<sup>5</sup> Quoted from Ps. 145:18.

<sup>6</sup> Hebrew name for 'Elijah.'

<sup>7</sup> This does not mean that we may claim anything we want, and that we will receive it if we just believe 'hard' enough. Compare 1 Kings 17-18. YHWH first told Elijah that there would be no rain, then Elijah prayed that it would happen and it did. Then YHWH told him that there would be rain, he prayed that it would happen and it did. He did not make this up himself. If YHWH tells us that something will happen we can pray for its fulfillment with faith and confidence in him, and not in ourselves.

<sup>8</sup> Or possibly 'earth.'

תפילה שיבא גשם ונתן השמים את מימם והארץ את  
פריה <sup>19</sup> אחים באם שאחד בכם ילך מדרך הטוב לרע  
ואחד מונע אותו <sup>20</sup> דעו מי שמהפך אותו מרשעתו  
[\(160a\)](#) זה מציל נשמה אחד מהמות ומכפר להרבה עוונות

prayer that rain should come, so the heavens gave their waters and the earth her fruit.

19 Brothers, if one among you goes from the good way to the evil, and someone restrains him – 20 know *that* whosoever turns him back from his wickedness, [\(160a\)](#) he<sup>1</sup> will deliver a life<sup>2</sup> from the death and make atonement for many sins.

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<sup>1</sup> Lit. “this *one*,” but often means ‘he’ or ‘him.’

<sup>2</sup> Or “soul.”

# **Yehudah**

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## **The Hebrew Epistle of Jude**

**A transcript + translation of an  
amazing Hebrew manuscript of the  
Epistle of Jude**

**Based on Ms. Oo.1.32 from the Cambridge  
University Library**

**Version 1.1 © February 2022**

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# Introduction

In merely one chapter, Jude (Yehudah) mentions at least ten<sup>1</sup> events from the Old Testament time period, and lists the names of nine<sup>2</sup> persons and four<sup>3</sup> places from the Old Testament! It should be obvious to any reader that Yehudah used the Old Testament scriptures as the basis of his epistle.

Consistent with the theme of Old Testament examples, the Hebrew version of Jude v. 4 discusses unbelievers in **Old Testament** times while the Greek version seems to refer to unbelievers in **New Testament** times!

Jude v. 4:

Translated from Greek: "For certain people **have crept in unnoticed** who long ago were designated for this condemnation, ungodly people, who pervert the grace

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<sup>1</sup> 1. Faith given to the saints. 2. People brought out of Egypt. 3. Unbelievers destroyed. 4. Angels that sinned were judged. 5. Sodom and Gomorrah destroyed. 6. Moses' burial. 7. Cain and Abel. 8. Balaam tempted by profit. 9. Rebellion of Korah. 10. Enoch who prophesied.

<sup>2</sup> 1. YHWH. 2. Michael. 3. Ha-Satan. 4. Moses. 5. Cain. 6. Balaam. 7. Korah. 8. Enoch. 9. Adam.

<sup>3</sup> 1. Egypt. 2. Sodom. 3. Gomorrah. 4. Gei-Hinnom.

of our God into sensuality and deny our only Master and Lord, Jesus Christ."<sup>1,2</sup>

Translated from Oo.1.32: "For some sons of man **came in among them** – of those who were already written up<sup>3</sup> for this condemnation – and they were wicked ones, and invalidated the steadfast-love of YHWH in arrogance,<sup>4</sup> and they **did not believe in YHWH and in his Mashiach.**"

In the context of the numerous Old Testament examples used by Yehudah, it is very clear that "among them" in verse four refers to the people who lived in the Old Testament time period.

Thus the Hebrew version shows that, in Old Testament times, people were required to believe in YHWH and his Messiah! The Greek version omits the phrase "among them," and it is no longer evident in the Greek version that people in the Old Testament had to believe in the Messiah!

Furthermore, the Hebrew version of Yehudah quotes a whole verse from the Hebrew Old Testament where the Greek version does not quote from the Old Testament at all!

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<sup>1</sup> Jude v. 4, ESV.

<sup>2</sup> All emphasis throughout introductory sections were added for clarity. However, in the transcript / translation section, emphasis in English translation reflects emphasis in Hebrew text.

<sup>3</sup> Or "recorded."

<sup>4</sup> Or "presumptuously hindered the steadfast-love of YHWH."

Jude v. 16:

Translated from Oo.1.32 (quoted from Ps. 5:10): "For there is no firmness in his<sup>1</sup> mouth, their inside is destruction, their throat is an open grave, they flatter with their tongue."<sup>2</sup>

Translated from Greek: "These are grumblers, discontented, going with their own lusts; and their mouth speaks proud things, admiring people for the sake of gain."

Having seen these differences between the Hebrew and Greek versions of Jude, we need to ask the next question: Is the Hebrew or Greek version of Jude the original? We will discuss this below in "Evidence of authenticity and Interesting Readings."

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<sup>1</sup> Could mean "their" (collective use).

<sup>2</sup> Jude v. 16 translated from Oo.1.32. Quoted from Psalm 5:10.

# Evidence of Authenticity and Interesting Readings

Below we will examine a few amazing differences between the Hebrew and Greek versions of Jude that show the Hebrew version to be authentic.

## Hebrew keyword repetition

Although short, the Epistle of Jude (Yehudah) contains several sections and topics of discussion. These sections are sometimes linked together by the repetition of some key word which is repeated in both sections. Below is an example:

Jude v. 19: (warning) "These are in the flesh, and not in the Ruach."<sup>1,2</sup>

Jude v. 20: (exhortation) "But you, beloved brothers, strengthen yourselves in your faith by the Ruach Ha-Qodesh."<sup>3,4</sup>

The keyword 'Ruach' (Spirit) beautifully links these two verses and two sections together. Though the above theme is also visible in the Greek version of Jude, below we will study an

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<sup>1</sup> Or "Spirit."

<sup>2</sup> Jude v. 19, translated from Oo.1.32.

<sup>3</sup> Or "the Holy Spirit."

<sup>4</sup> Jude v. 20, translated from Oo.1.32.

example where the keyword theme was lost in the Greek version and only preserved in the Hebrew version:

Jude v. 23: (exhortation) "...but keep a distance<sup>1</sup> from the sinners."<sup>2</sup>

Jude v. 24-25: (conclusion / doxology) "But he who is able to keep you without doubting and to set you before Ha-Adon without any sin, to him be honor and glory..."<sup>3</sup>

Here the Hebrew version has a clear theme and link between these two sections in the Epistle of Jude, but in the Greek version the link is rather vague:

Jude v. 23: (Exhortation) "hating even the garment stained by the flesh."<sup>4</sup>

Jude v. 24: (Conclusion / doxology) "Now to him who is able to keep you from stumbling and to present you blameless..."

This theme is not nearly as clear nor impressive in Greek as in Hebrew. The Hebrew version uses the same root word in both these verses, while the Greek version does not.

Greek translators often rendered the same repeated Hebrew word with different synonyms, in order to create a translation

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<sup>1</sup> Or "stay away."

<sup>2</sup> Jude v. 23, translated from Oo.1.32.

<sup>3</sup> Jude v. 24 - 25, translated from Oo.1.32.

<sup>4</sup> Jude v. 23, ESV.

which sounds elegant and avoids monotony.<sup>1</sup> Although the Hebrew language exhibits an abundance of synonyms (that even Greek translators struggled to convey in translation)<sup>2</sup> the repetition of a Hebrew keyword was often used to gain one's attention, place emphasis on a specific topic and to drive the point home. Below is an example from the Hebrew Masoretic Text vs. Septuagint Greek translation:

Psalm 9:10:

Hebrew Masoretic Text:

"יְהוָה יְהוָה מְשֹׁנֵב לְהָךְ מְשֹׁנֵב לְעֵתוֹת בְּצָרָה:"

= "And YHWH will be a refuge to the poor, a refuge in times of trouble."<sup>3</sup>

Greek Septuagint:

“καὶ ἐγένετο κύριος καταφυγὴ τῷ πένητι βοηθὸς ἐν εὐκαιρίαις ἐν θλίψει”

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<sup>1</sup> Apart from the example given below, see also Ps. 17:14, 25:3, 45:4-5, 56:8, etc.

<sup>2</sup> E.g. the Hebrew Masoretic Text uses seven synonyms for “anger” in the Book of Psalms (קָצַף, כָּעַס, זָעַם, עִבְרָה, חָרוֹן, חֲמָה, חָרָה), but the Greek Septuagint translator(s) used only two synonyms (θυμοσ, οργη) to translate these seven Hebrew words. Ps. 78:49 is a good example which illustrates that the Greek translator(s) could not match the number of synonyms used in the original Hebrew.

<sup>3</sup> Lit. “at times in the trouble.”

= "And the Lord was<sup>1</sup> a refuge for the poor, a helper in times of affliction."<sup>2</sup>

In the above example, the original Hebrew text repeats the keyword 'refuge,' while the Greek translation elegantly but inaccurately changes the second occurrence of 'refuge' to 'helper.'

A similar example can be seen in Jude v. 8-10, where the Hebrew version repeats the same word for "despise" twice in the section about cursing / blasphemy, while the Greek version eliminates the repetition by using two different Greek words:

#### Jude v. 8-10

Translated from Oo.1.32: "And likewise<sup>3</sup> those who despise the authority, and curse... these *people* curse while they know nothing, and also what they do know, they despise."

Translated from Greek: "Likewise also these... despise authority, and blaspheme... these *people* blaspheme whatever they do not know, and what they do know.... In those things they corrupt themselves."

The fact that the Hebrew preserves such repeated keywords which were lost in the Greek version, is an important indication

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<sup>1</sup> Or "is."

<sup>2</sup> Lit. "in times in trouble."

<sup>3</sup> Lit. "like this."

that the Hebrew version is the original, while the Greek version is the interpreted translation.

## Explicit subject gapping

Another good proof for the authenticity of this Hebrew version of Jude is ‘gapping.’ Although there are many<sup>1</sup> kinds of gapping in the Hebrew language, we only want to discuss one particular type here, called ‘explicit subject gapping.’

Explicit subject gapping is very common in the Hebrew Old Testament. For example, a sentence (or paragraph) speaking of two or more persons, will only name each person once (or perhaps twice), and afterwards simply refer to “he,” “she,” or “they,” etc. without re-specifying the name(s). We even do this in English to some extent, but not as much as they liked to do this in ancient / biblical Hebrew. In the Hebrew Old Testament this is done to the extent where one often needs to pay great attention to the context to determine exactly who the “he... he... he... he...” is referring to – the subject often changes without any warning. We say that the explicit subject is ‘**gapped**,’ or ‘understood by context.’

In cases where confusion is very likely to occur, translators often inserted the implied explicit subject to help their readers understand the text without any difficulty. When we compare two texts of the Bible in different languages, and find that a subject is gapped in the one but supplied in the other, we

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<sup>1</sup> E.g. gapping of explicit subject, gapping of explicit object, verb gapping, preposition gapping, etc.



know that the less interpretive version is closer to the original. (This argument is especially strong in a context where confusion is likely to occur if the subject is not stated explicitly.) Let's first look at an example from the Hebrew Old Testament vs. the Greek Septuagint translation of the Old Testament, and then move on to an example in Jude.

Genesis 12:7:

Hebrew Masoretic Text:

"וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר לְזֶרְעֲךָ אֶתְּנֶן אֶת-הָאָרֶץ  
הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ..."

= "Then YHWH appeared to Avram<sup>1</sup> and said, to your seed will I give this land. And there he built an altar..."

The explicit subject of the Hebrew verb "וַיִּבֶן" (he built) is **not** written in the Hebrew Bible, it is only understood by context. The explicit subject "Avram" is gapped in the second part of this verse. Because the subject is not explicitly stated in the second part of this verse, one might think that the pronoun "he" refers to YHWH, as YHWH is the last named subject<sup>2</sup> in the narrative. But from the context it is clear that it was Avram who built the altar and not YHWH.

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<sup>1</sup> Hebrew name for 'Abram.'

<sup>2</sup> Although the name Abram occurs in this verse, he is only mentioned as an indirect object (the one to whom YHWH appeared).

For easier reading and to remove any ambiguity, the Septuagint translators inserted or **supplied** the explicit subject “Avram” in their Greek translation:

Greek Septuagint: “καὶ ὤφθη κύριος τῷ Ἀβραμ καὶ εἶπεν αὐτῷ Ἐγὼ σπέρματί σου δώσω τὴν γῆν ταύτην. καὶ ᾠκοδόμησεν ἐκεῖ Ἀβραμ θυσιαστήριον...”

= “And the Lord appeared to Abram and said to him, to your seed I will give this land. And there **Abram** built an altar...”

In the Septuagint Greek translation the explicit subject “Avram” or “Abram” is repeated where it is understood from the larger context in the Hebrew Bible. The fact that the Hebrew version has the explicit subject gapped while the Greek Septuagint has it written clearly shows that the Hebrew is the original version and the Greek is the second-hand interpreted translation.

Now, here is a similar example from the Hebrew vs. Greek versions of Jude:

Jude v. 5:

Oo.1.32:

"אבל אני רוצה להודיע לכם זאת שזה שמוציא את עמו  
ממצרים..."

= "But I want to make known to you, that he<sup>1</sup> who brought his people out of Mitsrayim<sup>2</sup>..."

The Hebrew version of Jude v. 5 does not state the explicit subject but only refers to "he"<sup>3</sup> who brought them out of Egypt. One could then read the context and hypothesize whether the "he" specifically refers to YHWH, or whether it specifically refers to his Messiah, as both are mentioned in the context:

Jude v. 4: "...they did not believe in YHWH and in his Mashiach."

Jude v. 5: But I want to make known to you, that he who brought his people out of Mitsrayim..."

Who is the explicit subject of verse 5, is it "YHWH" or "his Mashiach"? The answer is not<sup>4</sup> stated explicitly in the Hebrew version of Jude, and this is typical of original Hebrew documents.

In this verse, various Greek translators / copyists of Jude inserted an explicit subject in an attempt to lessen the

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<sup>1</sup> Lit. "this *one*," but often means 'he' or 'him'.

<sup>2</sup> Hebrew name for 'Egypt.'

<sup>3</sup> Lit. "this *one*," but often means 'he' or 'him'.

<sup>4</sup> A good answer based on the context of verses 1 - 5 would probably be that YHWH brought them out of Egypt by his Messiah: in the Hebrew version both YHWH and his Messiah are mentioned in verse 4 in the context of the Old Testament! Still, there is no answer as to which name should be inserted in verse 5.

ambiguity. But incredibly, the Greek manuscripts do not even agree among themselves as to the explicit subject!

Many<sup>1</sup> Greek manuscripts read “Κυριος”<sup>2</sup> (Lord), but quite a few<sup>3</sup> read “Ιησους”<sup>4</sup> (Jesus), while yet others<sup>5</sup> read “θεος”<sup>6</sup> (God)! There is even one<sup>7</sup> Greek manuscript which reads “θεος Χριστος” (God Christ) and another<sup>8</sup> which reads “κυριος Ιησους” (Lord Christ).

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<sup>1</sup> E.g. Majority Text (majority of all Greek N.T. manuscripts), Textus Receptus (based on multiple manuscripts), Codex Sinaiticus, Codex Ephraemi, and mss. 018, 044, 307, 436, 642, 1611, 1175, 1448, etc.

<sup>2</sup> *Kurios* (lord) – the Greek word used to translate YHWH or Adonai.

<sup>3</sup> E.g. Codex Alexandrinus, Codex Vaticanus, and mss. 33, 81, 88, 322, 323, 424c, 665, 915, 1241, 1739, 1881, 2298, 2344, etc.

<sup>4</sup> *Iesous* – the Greek word used to translate Yeshua. (The context referred to “his Messiah” who is Yeshua).

<sup>5</sup> E.g. mss. C, 5, 442, 1243, 2492.

<sup>6</sup> *Theos* – the Greek word used to translate Elohim and sometimes YHWH.

<sup>7</sup> Ms.  $\text{p}72$ .

<sup>8</sup> Ms. 1735.

Which Greek reading is correct? Scholars argue back and forth about this issue.<sup>1</sup> Some scholars<sup>2</sup> have even hypothesized that the explicit subject was not written in the ‘original Greek’ copy, but was later filled in differently by various copyists. However, no such an ‘original Greek’ manuscript has ever been found to settle the argument.

It turns out that this textual problem in Jude is not solved by any Greek manuscript;<sup>3</sup> but rather it is solved and settled by the Hebrew version: the original Hebrew version had no explicit subject stated, and various Greek translators / copyists inserted different subjects in their Greek manuscripts as they saw fit.

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<sup>1</sup> E.g. Thomas R. Schreiner, *1, 2 Peter, Jude, The New American Commentary*, 2007, p. 444 (footnote): “Some scholars support κύριος (Bauckham, *Relatives of Jesus*, 308–9; Landon, *A Text-Critical Study of the Epistle of Jude*, 75–76), especially on internal grounds (⋈ Ψ, C\*, 630, 1505, etc.)... Supporting Ἰησοῦς are Wikgren, 148–49; Osburn, “The Text of Jude 5,” 111–15; C. Bigg, *The Epistles of St. Peter and St. Jude*, ICC (Edinburgh: T & T Clark, 1901), 328; Bauckham, *Jude, 2 Peter*, 49.” See also Bruce Manning Metzger, United Bible Societies, *A Textual Commentary on the Greek New Testament*, 2nd Ed., *a Companion Volume to the United Bible Societies’ Greek New Testament* (4th Rev. Ed., 1994), p. 657.

<sup>2</sup> E.g. “The best attested reading Ἰησοῦς can only be a blunder. It seems probable that the original text had only ὁ...” – Fenton John Anthony Hort, *Notes on Select Readings*, p. 106, in *The New Testament in the Original Greek*, [Vol. II]: *Introduction [and] Appendix*, 1882.

<sup>3</sup> The Revised Standard Version (RSV) does read “he who saved...” – however, this was only a textual emendation with no supporting manuscript evidence. The RSV footnote stated that “Ancient authorities read *Jesus* or *the Lord* or *God*. The updated New Revised Standard Version removed the emendation and reads “the Lord.”

Not one of the various Greek or Greek-based readings is the original, the Hebrew reading is the original. The Latin Vulgate and the Syriac Peshitta also have the explicit subject inserted based on various Greek readings, and only the Hebrew version preserves the original uninterpreted reading.

## Explicit object gapping

*Explicit object* gapping works just like *explicit subject* gapping, but the word / phrase in question is the object of the sentence rather than the subject.

A very good example of explicit object gapping is found in Jude v. 25:

Oo.1.32:

"לְזֶה תִּהְיֶה כְבוֹד וְתִפְאָרֶת וּמַלְכוּת מֵעוֹלָם וְעַד עוֹלָם  
אָמֵן"

= "to him<sup>1</sup> be honor and glory and kingship, from everlasting and unto everlasting,<sup>2</sup> amein!"<sup>3</sup>

Greek Textus Receptus: "μόνω σοφῶ Θεῶ σωτηρι ἡμῶν,  
δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ  
εἰς πάντα τοὺς αἰῶνας. ἀμήν."

<sup>1</sup> Lit. "this *one*," but often means 'he' or 'him'.

<sup>2</sup> A Hebrew idiom which often means "forever and ever" – see e.g. Jer. 7:7; 25:5, 1Chr. 16:36, Neh. 9:5, Ps. 41:13; 103:17; 106:48.

<sup>3</sup> 'Amein' as an adverb means "surely" or "truly."

= “to the only wise God our Saviour, be glory and majesty, dominion and power, both now and throughout all eternity. Amen.”

The Greek version supplies the explicit subject “the only wise God our Saviour” where the Hebrew has it gapped and simply reads “him.” Again, discrepancies exist between various Greek manuscripts as to the exact wording of this verse:

The Byzantine majority text reads:

“μόνω σοφῷ Θεῷ σωτηρι ἡμῶν...”

= “to the only wise God our Saviour...”

Miniscule 1175 reads:

“μονω σοφω σωτηρι ημων...”

= “to our only wise Saviour...”

Several early manuscripts read:<sup>1</sup>

“μόνω θεῷ σωτηρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν...”

= “to the only God our Saviour through Jesus Christ our Lord...”

Papyrus 72 reads:

“μονω θ̄ω ημων αυτω δοξα... δια ιη̄υ χ̄ρυ του κῡω»  
ημων αυτω δοξα...”

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<sup>1</sup> E.g. codex Sinaiticus, codex Alexandrinus, codex Vaticanus, etc. The Syriac Peshitta and Latin Vulgate also use very similar wording.

= "to our God, to him be glory... through Jesus Christ our Lord, to him be glory..."

These variants obviously represent the interpretation of various translators / editors. The Hebrew reading simply has "him," and various interpreters / translators supplied the explicit subject as they thought best. The Syriac Peshitta and the Latin vulgate also insert the explicit object, based on the Greek.

This again shows the uninterpreted Hebrew reading to be the original, and the various differing Greek and Greek-based readings to be interpreted second-hand translations.



## איגרת יהודה

1 <sup>(160a)</sup> יהודה עבד מישוע המשיח אבל אה אחד מן  
 יעקב השליח · המקודשים ביהוה<sup>2</sup> האב ונסתרים בישוע  
 המשיח<sup>2</sup> יהוה יתן לכם הרבה אהבה וחסד ושלום  
 ורחמים

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<sup>1</sup> The number stated in brackets is the corresponding folio number of Oo.1.32 on which this Hebrew transcript is based.

<sup>2</sup> The Hebrew manuscript uses an abbreviation “ה” for “השם”. It was common practice for many scribes to write ‘*Ha-Shem*’ or some abbreviation rather than writing the full name “יהוה”. For further evidence that this abbreviation for ‘*Ha-Shem*’ actually represents the Name YHWH, see footnotes on James 1:1 and Revelation 1:1.

# Yehudah

**1:1 (160a)** Yehudah<sup>1</sup> a servant of Yeshua<sup>2</sup> Ha-Mashiach<sup>3</sup> but a brother of Ya'aqov<sup>4</sup> the sent one, *to* those set-apart in YHWH<sup>5</sup> the Father and hidden<sup>6</sup> in Yeshua Ha-Mashiach. <sup>2</sup> May YHWH give you much love and steadfast-love<sup>7</sup> and shalom and mercies.

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<sup>1</sup> Hebrew name for 'Jude' or 'Judah.'

<sup>2</sup> The Hebrew name for 'Jesus.'

<sup>3</sup> Or "The Messiah." The Hebrew word '*Mashiach*' was translated into Greek as '*Kristos*' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: "anointed one," usually referring to someone anointed as king of Israel, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Israel, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people – and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18-19.

<sup>4</sup> Hebrew name for 'James' or 'Jacob.'

<sup>5</sup> The manuscript uses Hebrew abbreviation "ה" for '*Ha-Shem*,' which literally means "The Name." Today still, many Jews will read "*Ha-Shem*" when they see the Hebrew יהוה. We have replaced '*Ha-Shem*' with transliterated consonants of 'the Name' itself: "YHWH." As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations / contractions can be formed, is "*Yah-weh*" – with emphasis on the second syllable. For more information see [www.HebrewGospels.com/yhwh](http://www.HebrewGospels.com/yhwh).

<sup>6</sup> Or "concealed."

<sup>7</sup> Hebrew "חסד" (chesed) – could also be translated as "faithful-love" or "faithfulness."

3 אחים אהובים אחר שרציתי לכתוב לכם מקדושתינו  
מצאתי לצורך להוכיח לכם בכתבים שתחזקו אתכם  
באמונה שנותן לקדושים 4 כי איזה בני אדם באים  
בניהם מן אותם שנכתבים כבר לזאת העונש והמה  
רשעים ומעכבים החסד מיהוה במזיד ואינם מאמינים  
ביהוה ובמשיחו 5 אבל אני רוצה להודיע לכם זאת שזה  
שהוציא את עמו ממצרים המית שני פעמים להאינו  
מאמינים 6 וגם המלאכים שחטאו ונחדפו מלמעלה המה  
נסתרים בחושך עד היום הדין העתיד 7 וגם המקומות  
סדום

3 Beloved brothers, after I wanted to write to you about our set-apartness,<sup>1</sup> I found it needful to rebuke you by writing<sup>2</sup> that you should strengthen yourselves in the faith which was given to the set-apart ones. 4 For some sons of man came in among them – of those who were already written up<sup>3</sup> for this condemnation – and they were wicked ones, and invalidated the steadfast-love of YHWH in arrogance,<sup>4</sup> and they did not believe in YHWH and in his Mashiach.

5 But I want to make known to you, that he<sup>5</sup> who brought his people out of Mitsrayim,<sup>6</sup> killed those who did not believe, **two times**. 6 And also the messengers<sup>7</sup> who sinned, and were thrust down from above, they are being hidden in darkness until the future day of judgment. 7 And also the places Sedom<sup>8</sup>

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<sup>1</sup> Or “sanctification.”

<sup>2</sup> Could also possibly refer to the “writings” or “scriptures” – on which Jude based his epistle.

<sup>3</sup> Or “recorded.”

<sup>4</sup> Or “presumptuously hindered the steadfast-love of YHWH.”

<sup>5</sup> Lit. “this *one*,” but often means ‘he’ or ‘him.’

<sup>6</sup> Hebrew name for ‘Egypt.’

<sup>7</sup> Hebrew: ‘*mal’achim*,’ plural of ‘*mal’ach*.’ Used for both human and heavenly messengers. The English word ‘angel’ is not a translation – only a transliteration of the Greek ‘*aggelos*.’ Besides, the average person reading ‘angel’ would probably envisage some female figure with wings. Heavenly ‘*mal’achim*’ or messengers are distinct from the cherubim; they do not have wings and appear as men. (‘Angels’ and ‘men’ are used interchangeably – see e.g. Gen. 18. Compare Mat. 28:2-5 and John 20:12 vs. Mark 16:5 and Luke 24:4, also see Heb. 13:2.) Ironically, the ‘angels’ depicted in many Christian books look more like the evil spirits described in Zec. 5:9.

<sup>8</sup> Hebrew name for ‘Sodom.’

ועמורה וכדומה לזה באים למשל וסובלים לעד אש של  
גיהנם<sup>8</sup> וכדומה לזה אילו שמבזים השררות ומקללים  
למלכות<sup>9</sup> אבל המלאך מיכאל בשעה שחולק עם השטן  
בשביל הקבר של משה אפילו הכי לא קלל אותו רק  
אמר לו האדון יענוש אותך<sup>10</sup> אבל אילו מקללים ולא  
יודעים שום דבר ואף מה שיודעים המה מבזים<sup>11</sup> ואוי  
להם כי המה הולכים על הדרך של קין ונופלים בנסיון  
של בלעם בשביל

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<sup>1</sup> Alternative spelling for "גיא הנם". The full title found in the Tanach is "גיא בן הנם".

and 'Amorah,<sup>1</sup> who likewise<sup>2</sup> became a proverb, and bore<sup>3</sup> the fire of Gei-Hinnom<sup>4</sup> for ever.

8 And likewise<sup>5</sup> those who despise the authority, and curse the kingship.<sup>6</sup> 9 But the messenger Michael,<sup>7</sup> while disputing with Ha-Satan<sup>8</sup> because of the grave of Mosheh,<sup>9</sup> did not even curse him so, but said to him, "Ha-Adon<sup>10</sup> condemns<sup>11</sup> you." 10 But these *people* curse while they know nothing, and also what they do know, they despise.

11 And woe to them, for they are walking on the road of Qayin,<sup>12</sup> and falling into the temptation of Bil'am<sup>13</sup> because of

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<sup>1</sup> Hebrew name for 'Gomorrhah.'

<sup>2</sup> Lit. "like this."

<sup>3</sup> Or "suffered."

<sup>4</sup> Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as '*Gehenna*,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Matthew 25:41-46 in the [www.HebrewGospels.com](http://www.HebrewGospels.com) version: "And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of '*Gei-Hinnom*,' see Jer. 7:30-33, Is. 30:33, 66:24, etc.

<sup>5</sup> Lit. "like this."

<sup>6</sup> Could mean 'the authority of princes and the authority of the king.'

<sup>7</sup> Pronounced "Mi-cha-el" in Hebrew.

<sup>8</sup> Lit. "The Adversary." Because this word is often used as a name we have transliterated it instead of translating it, as with all other names.

<sup>9</sup> Hebrew name for 'Moses.'

<sup>10</sup> Or "The Lord" – 'Adon' is the Hebrew word for 'lord' or 'master.'

<sup>11</sup> Or "will punish."

<sup>12</sup> Hebrew name for 'Cain.'

<sup>13</sup> Hebrew name for 'Balaam.'

איזה רווחים ונהרגים בשביל המחלוקת של קרח<sup>12</sup> והמה בעלי גיאות עם מתנותיכם והמה כעננים בלי מים שהולכים ברוח ואילנות שאינם נושאים<sup>13</sup> פירות וכמו גלי הים שזורקים לחוץ רפש וטיט<sup>14</sup> וגם מזאת ניבא חנוך השבעה מאדם ואמר ראה האדון יבא עם אלפי אלפים רבבות קדושים<sup>15</sup> לעשות משפט לרשעים בשביל מעשיהם הרעים<sup>16</sup> כי אין בפיהו נכונה קרבם הוות קבר פתוח גרונם לשונם יחליקון<sup>17</sup> אבל אתם אחים אהובים תזכרו בהדיבור שנאמר מכתחילה מהשלוחים מאדונינו ישוע המשיח<sup>18</sup> שאמרו לכם כי באחרית הימים יהיו אצליכם לענים שהולכים אחרי תאותיהם<sup>19</sup> ואילו המה בבשר ולא ברוח

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<sup>1</sup> Alternative spelling for "נושאים". Such 'defective' spellings of masculine plural nouns / participles are commonly found in the Tanach. See e.g. Gen. 1:21 (תנינים), Gen. 25:24 (תומם), Ex. 8:10 (חמרם), Lev. 10:16 (הגותרם). Compare also James 4:15.

some profit, and are being killed because of the dispute<sup>1</sup> of Qorach.<sup>2</sup> <sup>12</sup> And they are prideful<sup>3</sup> with your gifts; and<sup>4</sup> they are as clouds without water which go with the wind, and trees that do not bear fruit, <sup>13</sup> and as the waves of the sea that throw out mire and mud.

<sup>14</sup> And Chanoch,<sup>5</sup> the seventh from Adam, also prophesied about this, and said, "Look,<sup>6</sup> Ha-Adon will come with thousands of thousands, ten thousands of set-apart ones, <sup>15</sup> to execute judgment on the wicked ones because of their evil deeds." <sup>16</sup> "For there is no firmness in his<sup>7</sup> mouth, their inside is destruction, their throat is an open grave, they flatter with their tongue."<sup>8</sup>

<sup>17</sup> But you, beloved brothers, you must remember the word which was said from the beginning by the sent ones of our Adon Yeshua Ha-Mashiach, <sup>18</sup> that they said to you that, "In the last days there will be scoffers besides you, who will walk after their desires."<sup>9</sup> <sup>19</sup> These are in the flesh, and not in the Ruach.<sup>10</sup>

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<sup>1</sup> Or "division" – probably used with a double meaning.

<sup>2</sup> Hebrew name for 'Korah.'

<sup>3</sup> Or "proud" – lit. "owners of pride."

<sup>4</sup> Or "but."

<sup>5</sup> Hebrew name for 'Enoch.'

<sup>6</sup> Or "behold."

<sup>7</sup> Could mean "their" (collective use).

<sup>8</sup> Quoted from Psalm 5:10.

<sup>9</sup> Or "lusts."

<sup>10</sup> The Hebrew word for "spirit," "breath" or "wind."



20 אבל אתם אחים אבובים חזקו אתכם באמונתכם ע"י<sup>1</sup>  
 הרוח הקודש<sup>21</sup> ותעמדו באהבת יהוה ותצפים<sup>2</sup> על  
 הרחמים מאדונינו ישוע לחיים [\(160b\)](#) לעד<sup>22</sup> וגם אתם  
 תהיו רחמים<sup>23</sup> אבל <sup>3</sup>[ ] איזה מכם במעשים טובים  
 ותרחקו מן החטאים<sup>24</sup> אבל זה שיוכל לשמר אתכם בלי  
 ספק ולעמוד אתכם לפני הארון בלי שום חטא<sup>25</sup> לזה  
 תהיה כבוד ותפארת ומלכות מעולם ועד עולם אמן

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<sup>1</sup> Abbreviation for "על יד".

<sup>2</sup> This is an 'imperfect' verb with a participle ending. Similar mixed forms do occasionally occur in the Tanach, e.g. "משתחיתם" in Ezekiel 8:16.

Compare also James 4:5.

<sup>3</sup> Crossed-out letters.

20 But you, beloved brothers, strengthen yourselves in your faith by the Ruach Ha-Qodesh.<sup>1</sup> 21 And stand in the love of YHWH, and wait<sup>2</sup> for the mercies of our Adon Yeshua for eternal life,<sup>3</sup> (160b) 22 and also you yourselves must be merciful. 23 Indeed, some of you are with good deeds, but keep a distance<sup>4</sup> from the sinners.

24 But he<sup>5</sup> who is able to keep you without doubting and to set you before Ha-Adon without any sin, 25 to him<sup>6</sup> be honor and glory and kingship, from everlasting and unto everlasting,<sup>7</sup> amein!<sup>8</sup>

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<sup>1</sup> Lit. “the Set-Apart Spirit.”

<sup>2</sup> Or “look with expectation” or “look with hope.”

<sup>3</sup> Lit. “for life for ever.”

<sup>4</sup> Or “stay away.”

<sup>5</sup> Lit. “this *one*,” but often means ‘he’ or ‘him.’

<sup>6</sup> Lit. “this *one*,” but often means ‘he’ or ‘him.’

<sup>7</sup> A Hebrew idiom which often means “forever and ever” – see e.g. Jer. 7:7; 25:5, 1Chr. 16:36, Neh. 9:5, Ps. 41:13; 103:17; 106:48.

<sup>8</sup> ‘Amein’ as an adverb means “surely” or “truly.”

# Glossary

- Adon** Standard Hebrew word for ‘Lord’ or ‘Master.’
- Avraham** Hebrew name for ‘Abraham.’
- Amein** Hebrew pronunciation of ‘Amen.’ When the Hebrew word ‘*amein*’ is used as an adverb, it means “surely” or “truly.” When used as a title, it means “Sure,” “Faithful” or “Truth.”
- Bavel** Hebrew name for ‘Babylon.’
- Dawid** Hebrew name for ‘David.’
- El** Usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “gad” and sometimes as “god” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’
- Eloah** Same meaning as El, see above note.
- Elohim** Plural form of Eloah, usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as ‘*gad*’ and sometimes as ‘*god*’ (medieval) – see e.g. Gen. 30:10-11, Josh. 11:17, Is. 65:11. Therefore we prefer to not use ‘God.’
- Eliyahu** Hebrew name for ‘Elijah.’
- Ha-Gei-Hinnom** Lit. “The valley of (the son of) Hinnom.” This Hebrew word is transliterated into Greek as ‘*Gehenna*,’ and is inaccurately translated as ‘Hell.’ This is a literal valley right next to Jerusalem ordained for future punishment. See Matthew chapter 25:41-46 in the [www.HebrewGospels.com](http://www.HebrewGospels.com) version: “And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is

prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.” To learn more about the Biblical definition of ‘*Gei-Hinnom*,’ see Jer. 7:30-33, Is. 30:33, 66:24, etc.

**Ha-Mashiach** The Messiah. The Hebrew word ‘*Mashiach*’ was translated into the Greek ‘*Kristos*’ but should be clearly distinguished from the Catholic symbolic ‘Christ.’ Literal meaning: “anointed one,” usually referring to one anointed as king of Israel, or as priest or prophet. However, when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Israel, the Everlasting High Priest, and the Prophet who would speak YHWH’s words to his people, and if anyone does not obey him, YHWH himself will cut off that person from among his people. See Deu. 18:18-19.

**Ha-Satan** Lit. “The Adversary.” Normally used as a name or title.

**Menorah** (Pl. ‘*menorot*.’) The Hebrew word for ‘lampstand.’

**Mitsrayim** Hebrew name for ‘Egypt.’

**Mosheh** Hebrew name for ‘Moses.’

**Nephesh** (Pl. ‘*nephashot*.’) Lit. “breath,” means ‘life,’ or ‘soul,’ etc. – take note, not the Greek understanding of ‘soul.’

**Ruach** (Pl. ‘*ruchot*.’) Hebrew word for ‘spirit’ or ‘wind,’ sometimes used with a double meaning.

**Ruach Ha-Qodesh** Lit. “the Set-Apart Spirit.”

**Satan** The Hebrew word ‘*satan*’ literally means “adversary.” If ‘*satan*’ has the article it is normally used as a title (and is transliterated as ‘*Ha-Satan*’); however *satan* (without the article) is used for ‘enemy’ or as a synonym of ‘demon.’

- Sedom** Hebrew name for ‘Sodom.’
- Shabbat** Hebrew name for ‘Sabbath.’
- Shalom** Lit. “wholeness,” “completeness” or “well-being,” can also mean ‘peace.’ *‘Shalom’* is also used as a greeting.
- She’ol** The place of the dead. To learn more about the Biblical definition of She’ol, see: Gen. 37:35, Num. 16:30-33, 1Sam. 2:6, Is. 14:9-15, Eze. 31:15-25, Jonah 2:2[3], etc.
- Shophar** (Pl. *‘shopharot.’*) The Hebrew word for “ram’s horn” or “trumpet.”
- Tanach** *‘Tanach’* is a Hebrew acronym for *‘Torah, Nevi’im, Ketuvim,’* or in English, ‘The Law, the Prophets, the Writings.’ In other words, it refers to the entire so-called ‘Old Testament.’
- Torah** The Hebrew word *‘Torah’* means “instruction.” The Creator gave his perfect and everlasting Torah (instructions) to Moses. When Torah is used as a name, it refers to the first five books of the Bible (The Pentateuch), or by extension, the entire Old Testament.
- Ya’aqov** Hebrew name for ‘James’ or ‘Jacob.’
- Yehudah** Hebrew name for ‘Jude,’ ‘Judah’ or ‘Judea.’
- Yehudim** Hebrew name for ‘Jews.’
- Yerushalayim** Hebrew name for ‘Jerusalem.’
- Yeshua** Hebrew name for ‘Jesus.’ *‘Yeshua’* is short for *‘Yehoshua,’* which means ‘YHWH is Salvation,’ see Mat. 1:21.
- YHWH** The manuscript uses Hebrew abbreviation “יהוה” for *‘Ha-Shem,’* which literally means “The Name.” Today still, many Jews will read

“Ha-Shem” when they see the Hebrew יהוה. We have replaced ‘Ha-Shem’ with transliterated consonants of ‘the Name’ itself: “YHWH.” As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations / contractions can be formed, is ‘Yah-weh’ with emphasis on the second syllable. For more information see [www.HebrewGospels.com/yhwh](http://www.HebrewGospels.com/yhwh).

**Yisrael** Hebrew name for ‘Israel.’

**Yochanan** Hebrew name for ‘John.’

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# Manuscript Photos

Color photos of the translated folios from ms. Oo.1.16 and ms. Oo.1.32, reproduced with kind permission from the Cambridge University Library.



































אעד : 22 : ונפ אים נפיו התיים : 28 : אבאדי איזק טכס בטעעים קובים  
 ונתנו טן מקמאים : 24 : אבא זכ שיזכ אשתר אסס בל קפך ולעמוד אכס  
 אפני אלה בל טוס הטא : 25 : אוק נניב כבוד ונפלה וטאכור וטעום  
 ועד עולם אמן :

קוף א טאיעות אטח יולק





**Yehudah v. 24-25:** "But he who is able to keep you without doubting and to set you before Ha-Adon without any sin, to him be honor and glory and kingship, from everlasting and unto everlasting, amein!"