

Chapter 1 : Teaching Our Children to Love the Scriptures - ensign

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The traditional order since Jerome is a roughly chronological arrangement, and there is much to be said for this approach. Naturally then, different ones in different places had only parts of the Second Writings until all those parts which we now have had been collected, and bound together. Are the Second Writings then really necessary? Since there is no correct order of the books, we have decided to stay with the traditional Western order that we have followed in previous editions of The Scriptures until further consideration more strongly motivates our change to a different order of books. Thus there is a total of 27 books in all, or if reckoned Hebraically e. After all it was the Almighty Himself who originally placed His name in the Scriptures at least 6 times! We have chosen not to enter the pronunciation debate, but rather give the Name exactly as it appears in the unpointed Hebrew text, i. While there has been some debate over what is the most accurate and precise pronunciation, three things are clear however: Firstly, the word Jehovah is definitely an erroneous pronunciation. This is so because it derives from a combination of the letters JHVH and Hebrew vowel points belonging to an altogether different word. Incidentally, the J was originally pronounced as a capital I or Y , and thus the term Jehovah would have been read by early readers of the King James Version as Iehovah or Yehovah. Secondly, any one of the various attempts to pronounce the Name is infinitely superior to the actual removal of the Name, and its substitution by an altogether different term! Further, some of the terms traditionally substituted for the Name are actually the names of pagan deities! This is true, not only in English, but also in the other languages of the world! Many, and varied are the reasons which have been given, amongst both Christian and Jewish communities, for this serious error. At best it would display ignorance, but at worst would show disrespect, or blatant disregard for the plain Word of the Almighty Himself! This is a matter that the ISR has taken seriously from the very beginning. Our position has NOT changed. But surely He has many Names, one may ask? Nothing could be further from the truth! Should this not then be the case in this generation also? And the same holds true in Scripture. Giuseppe in Italian corresponds to Joseph in English; however, Giuseppe Verdi cannot be translated as Joseph Green in English, even if that is what it means in English! The proper name of any individual is not translated; it is always transliterated or transcribed in order to approximate its original pronunciation. For all of these reasons, we have returned these Most Set Apart Names to their rightful place in our translation of the Scriptures, and have done so by using the Hebrew characters rather than any English rendering. Such a rendering has solid historical precedent in the earliest copies of the Septuagint LXX , and has the merit of being true to the text, neither adding nor subtracting by means of substitutions however well-intended. This is based on the ben Asher text of Leningrad, B 19a. Generally speaking, there are few problems with the Masoretic text, because the Masoretes copied the Scriptures in great fear of making mistakes and altering the text. However, they did make a few changes in the text itself which have been recorded for us, but unfortunately not all in one manuscript. These have been collected by Dr. A list of these places is provided in the Explanatory Notes for your convenience. In other words, in what language were the words of the Second Writings originally inspired? Unfortunately, we do not have the original text. Only very old copies are currently available, until the archaeologists give us something more. Were these ultimately copies of Greek or Semitic i. Positions vary on the matter of Primacy, most scholars opting for the more traditional view of Western Christianity, that they were originally written in Greek. However, there are various scholars who dispute this intensely, maintaining that at least part, if not all of the Second Writings are of Semitic origin. The Peshitta in its current form does not go back beyond the fourth century, but its advocates strongly maintain that it rests firmly upon Aramaic originals. We are not going to go argue the case here, beyond stating that we believe that there is a very strong case to be made for the view that the originals were inspired in a Semitic language and not in Greek, as is commonly supposed. This means of course, for the ISR, that we have to attempt to put before the reader an English text that truthfully and accurately reflects the inspired Semitic originals, when in fact the oldest and vast majority of

texts we have available are Greek! A daunting task indeed. To the extent that we have succeeded in this, we can only give praise to the Most High. However we are well aware of our shortcomings, and the possibility, even the probability that we have fallen far short of our goal. In this respect, let it be said that we do not view our work as in any way final or definitive. Rather, we hope that it will encourage others to re-examine what they may have always taken for granted, and to research these matters for themselves. We extend an ongoing invitation to any who can give input that will improve future editions of The Scriptures, especially in regard to the matter of Semitic originals. What text then were we to use? Even here, however there are problems, in that for each of the main streams of textual types e. Alexandrinus, Sinaiticus, and Vaticanus there are those who contend that a particular type and that one alone represents the true original. Hence whatever readings we have adopted will inevitably offend those contending for any one of the main textual types as the true original. We cannot therefore claim that our text represents a translation of any particular underlying text. However, with a few names there was a problem, e. Therefore it was decided to strive for consistency and render such names according to a single spelling, in order to retain the original pronunciation as best we could. We departed from this, however, in two cases, viz. Let us do so by turning to His Torah.

Chapter 2 : Genesis 1 The Scriptures (ISR)

The Scriptures (ISR) 1 In the beginning Elohim created the heavens and the earth. 2 And the earth came to be a formless and empty, and darkness was on the face of the deep.

He presented a more detailed description: Jesus humbled himself even unto the cross It also brought - our comfort and rest and salvation Many verses of the Scriptures are written in a chiasmic literary style. One form is reverse parallelism or thought inversion. Check some examples at Chiamus: This enabled priests and others to remember the writings and to communicate them through song or verse. There are several free programs such as e-Sword that help in studying the Scriptures. I recommend starting at The Scriptures for links to download the various programs and downloads for eReaders. Other modules can be added, such as commentaries, dictionaries, and other translations. A good printed copy will be a great comfort in the short years to come. The Aibreem language is a deep language, and even fully understanding the Scriptures requires prayer, quiet time, and meditation. Many see there are four levels of interpretation, which has been called PaRDeS interpretation. These four levels meanings are called: Still, based on context and usage, the meaning could be figurative, symbolic, or allegorical. There could be multiple levels of meanings. This is letting the scriptures interpret itself, and not contradict any meanings. Sud - sood "hidden" - understanding the hidden or secret meaning of the text. An example is Rev. A good way to understand the Scriptures is to learn the Aibreem or eastern mindset, which is in contrast to the Greek or western mindset. After all, the Aibreem wrote under both inspiration and their writings reflected the eastern culture their lifestyle. WHAT is the difference and does it really matter? Both of these cultures view their surroundings, lives, and purpose in ways which would seem foreign to the other. All five of the senses are used when speaking and hearing and writing and reading the Hebrew language. An example of this can be found in Psa 1: In this passage we have concrete words expressing abstract thoughts, such as a tree one who is upright, righteous guarding Torah , streams of water favor, blessing and cleansing , fruit good character and works and a unwithered leaf blessing and prosperity. Abstract thought Greek is the expression of concepts and ideas in ways that can not be seen, touched, smelled, tasted or heard. The Greek thought is selfish and about self, whereas the Hebrew thought is selfless and NOT about self. Greek thought would be the following description of a common pen: A Hebrew description of the pen would be related to its function such as "I write words with it". Notice that the Hebrew description uses the verb "write" while the Greek description uses the adjectives "black" and "long". The [Greek culture] describes objects in relation to the object itself. The [Hebrew culture] describes objects in relation to the Hebrew himself. The Hebrew describes the pen in relation to himself by saying "I write". Because Hebrew does not describe objects in relation to itself, the Hebrew vocabulary does not have the word "is". The Hebrews are active people and their vocabulary reflects this lifestyle. The Greek culture recognizes the words such as a knee and a gift as nouns which by themselves impart no action. But in the Hebrew vocabulary the nouns come from the same root word??? BRK because they are related, not in appearance, but in action. The Hebrew word for knee is??? The Hebrew word for a gift is???? The verb from the root word is??? As you can see, both Hebrew verbs and nouns have action associated with them where the Greek nouns do not. Am i saying that you must speak Hebrew? It is a beautiful day? Brad Scott of Wildbranch. Greek Mind , hosted at messianicpublications. It is transformed from abstract words to words of a more "concrete" and action.

Chapter 3 : Scriptures - Yahuah's Truth

Welcome to the online version of The Scriptures, a relatively new translation published by the Institute for Scripture www.nxgvision.comgh this organization is not affiliated with EliYah's Home Page, I believe they publish one of the most accurate English translations of Yahweh's Word ever made.

E-mail Through the guidance of loving parents and dedicated teachers, small children can become familiar with the scriptures and the spirit that accompanies them. While teaching the Nephite people, the Savior affirmed the words of the prophet Isaiah who prophesied of Israel in the latter days: The Savior then revealed one of the ways in which His covenant of peace would be preserved for the righteous in the last days: These words of the Savior are the theme for Primary and are fulfilled in the stated purpose of Primary: As we witness the unfolding events of the last days, we cannot doubt that in this scripture the Lord is speaking directly to us. We are Israel of the latter days. We are they who must teach our children of Him. Peace that endures is not dependent upon outside forces that are beyond our control. They speak to us at a time when peace in the hearts of children can seem but an elusive dream. But the Savior has assured us that it can be a reality if we teach our children. Primary supports parents in this important responsibility. While on a leadership training assignment to Brazil, I had the opportunity to visit a Primary nursery class. Approximately eight children were seated around a table with their teacher. I watched in awe as these little ones, two and three years old, sat for a few brief moments focused in rapt attention on a picture the teacher was holding of the Savior with the children. I heard her tell them how He loves children and how He loves each one of them. She taught them that Heavenly Father loves them too. I watched them listen, and I felt that they were understanding much more than I might have thought possible. They were hearing her words and feeling her love. That experience will be repeated for them in their nursery class Sunday after Sunday. These are significant teaching moments in the lives of young children at a time when they are ready to learn. I quote from a recent study: Is it surprising that our Father in Heaven fashioned the minds of very young children to be so capable of learning at a time when they need to be taught who they are and what they must do? The years from birth to age 10 are the peak years for acquiring the language that will become the foundation for understanding future knowledge and truth. That foundation is formed by the words they hear and the impressions that come to them from the world around them. It is an ideal time for parents to read to their children from the scriptures. They will begin to learn the language of the scriptures. You may have noticed children on their way to Primary with their scriptures in hand. Primary children this year are being taught from the scriptures, and they are learning to use them. The Primary presidency and the teachers were helping them find stories of the prophets in their scriptures. I was asked to share a favorite scripture with the children. One Primary leader shared how grateful she was for this focus in Primary. She said that she and her husband read the scriptures to their childrenâ€”ages 2, 3, and 4â€”every night before they go to bed. I asked her to tell me more. I must admit I questioned that children so young could understand the language of the scriptures. She said that she and her husband had the same doubts when they first began reading with their children. But she said after the first week the language was not an issue. The exciting possibility is that while children are learning new words daily, they can learn the language of the scriptures. In time, through the guidance of parents and teachers, they will grow in their understanding that Heavenly Father is speaking to them through the scriptures, that the scriptures can help them find answers to their problems. A friend shared an experience she had with her son, Alex, when their family moved to another location. The move was not easy for Alex. It was difficult for him to go to a new school. One day his mother read to him the scripture found in 2 Timothy 1: How can we engage our children in learning from the scriptures so that the testimonies of the prophets will make a difference in their lives? We have been counseled to read the scriptures together as families. When scripture reading and sharing is a tradition in our families, then our children are more likely to make it a habit in their personal lives. When our children were young, we felt it was important to establish this tradition in our family. We decided to read the Book of Mormon with the goal to complete the book by the end of the school year. Each morning we read a chapter before breakfast, and we reached our goal. While I would not wish to take anything away from the good things that came from that

experience for all of us, we reflected in the end that perhaps our focus was more on our goal than on what we were learning in the process. The Savior has given us a pattern to follow as we study the scriptures. We hear the word, we ponder upon its meaning, we ask our Heavenly Father to help us understand, and then our minds and hearts are prepared to receive the promised blessings. Pondering is more than reading words; it is searching for meanings that will help us as we relate to one another and as we make choices in our lives. It is allowing the word to move from our minds to our hearts. The Spirit bears witness to our hearts as we prayerfully seek to know the things of our Heavenly Father. When we have that witness and knowledge, we think and live and relate to each other in more Christlike ways. As parents, our children look to us and our example to guide them. When we consistently live what the scriptures teach, we provide them with an anchor that will guide them in discerning truth in a world of conflicting values. With the scriptures as a reference point, we can help them process their experiences and the consequences of their choices. By so doing, we help them keep the eternal perspective always in focus so they never forget who they are and where they are going. The Prophet Joseph was prepared for the work he was to do through devoted, wise parents who loved the Lord. They read from the scriptures and taught their children from them. And so when young Joseph was confused and needed direction, it was natural for him to go to the scriptures. Jesse [], 4â€”5; spelling modernized. President Hinckley has counseled parents: Read the story of the Son of God. Read to them from the New Testament. Read to them from the Book of Mormon. It will take time, and you are very busy, but it will prove to be a great blessing in your lives as well as in their lives. And there will grow in their hearts a great love for the Savior of the world, the only perfect man who walked the earth. Brothers and sisters, that glorious promise from our prophet can be ours if we read to our children from the scriptures. There can be no greater joy than to know that our children love the Lord, no greater peace than that which comes when we feel of His love and understand the meaning of His atoning sacrifice. That spirit which comes when we share sacred things of the heart will bond us together as families. John expressed it well: It is my testimony that this will be our blessing as we follow the counsel of our prophet. In the name of Jesus Christ, amen.

Chapter 4 : Revelation 1 ISR - The Scriptures

When quotations from The Scriptures® are used in media, such as bulletins, orders of service, posters, transparencies or similar media, the abbreviation The Scriptures (ISR) may be used at the end of the quotation. The following conditions apply when quoting from The Scriptures®: No change whatsoever is made to the text.

This module is encrypted and requires custom font support so MySword v. Because the standard fonts packaged in Android do not fully support some of the Unicode characters in this module, it is required for you to download at least one font package. But please note that the fonts are only supported by Android 2. Also, because the module is encrypted, it is advisable to create an FTS full-text search index for Search this is also available for non-Premium in case the module is encrypted so that search will be fast. About The Scriptures Translation Introduction In the past few centuries the Spirit of Elohim has moved scholars, calling and equipping them, to search and to do research in the Scriptures: Hebrew, Greek and related subjects. This great move of the Spirit among these scholars has greatly blessed millions of sincere believers. All this treasured knowledge was given through these scholars to all of us, and we are greatly indebted to all of them. This present work of translating the Scriptures had its origin in the year when a few of us began to search and to do research, after having been called - explicitly called. The Purpose of this Translation While there have been many fine translations which have been a source of blessing to so many, we have felt the need for a translation of the Scriptures which: Restores the meaning to so many words which have become popular to use, but do not accurately reflect the meaning of the original - for example, church, glory, holy, sacrifice, soul, etc. All the names of deities which in the past have been ascribed to the Father, the Son, and even used when engaged in worship, have been avoided. Because of this and a similar and continued suppression and substitution of the Name by the Church, much harm was done to the True Worship. When anyone enquires about this he is told: Guiseppe in Italian corresponds to Joseph in English; however, Guiseppe Verdi cannot be translated as Joseph Green in English, even if that is what it means in English! The proper name of any individual is not translated; it is always transliterated or transcribed in order to approximate its original pronunciation. On the other hand, John H. Skilton, *The Law and the Prophets*, pp. However, there is no definite proof that the Massorettes originally did it for this reason. Such a rendering has solid historical precedent in the earliest copies of the Septuagint LXX , and has the merit of being true to the text, neither adding nor subtracting by means of substitutions however well-intended. However, while some believe that this spelling should be pronounced in the traditional way, i.

Chapter 5 : the scriptures + - e-Sword Questions & Answers - Bible Support

The Scriptures (ISR) 1 These are the words of the covenant which xTMx"x"x" commanded Mosheh to make with the children of Yisra'Ä in the land of Mo'aá, †, besides the covenant which He made with them in á, †orÄ•á, †.

This leather edition is the nicest I have ever seen on any Sacred Name translation of the Scriptures. I am reviewing the reprint which is genuine leather, the only genuine leather Sacred Name translation out there. This leather edition also has TWO as opposed to just one like in the previous edition long ribbon markers dipped in glue to help avoid fraying AND thumb index tabs. No other Sacred Name translation has ever had this kind of quality, so all these features combined make this the best leather edition of a Sacred Name translation available! Updates to the second edition include the book names in the top margin being listed as their transliterated Hebrew name. This means that Genesis will be no longer be 1 Mosheh in the top margin but rather say Bereshit. The original names help add a Hebraic atmosphere to the book, and by having them in the margin it helps you to learn them quicker. This adds a richness to the text and is more accurate since the word Torah means so much more than simply "law". The books of the Tanak remain in their original order: Torah, Prophets, and then Writings. The paper quality is overall not as good. The paper is a bit thicker, which gets rid of any bleed through in comparison to the previous edition, but there is a reinforced binding that makes the pages not turn as smoothly. The thinner pages and binding on the first edition offered a lot more flexibility when turning the pages, especially big chunks of pages. As mentioned though, the main person behind the work was Dr. Chris Koster who spent much of the latter years of his life researching and translating the Scriptures. The process, style of, and need for this translation is explained in the introduction and I feel that the intentions and efforts are very well described. The tone is very sincere and the purpose for this translation is indeed one that is needed. The translation style of The Scriptures is extremely literal! The downside to this is that the reading can be rough. Those who complain about literal translations because they are "hard to understand" fail miserably at diligently studying the Scriptures like they should be. We need to be paying attention and should be working hard to break down parts of the text that are controversial so we ensure that we have the correct meaning. This can lead to false doctrines which have led many astray in these latter times. The Scriptures is also very careful at avoiding any names or titles that are of pagan origin. They are much more careful than ANY other version I have seen. One thing that is very Hebraic about this translation is also the transliterations of all proper names. Only David Sterns translation has attempted to do this, but The Scriptures is now a literal translation which also properly transliterates all the Hebrew names, even in the Renewed Covenant! While they have translated the Renewed Covenant from Greek, they recognize that there is an underlying Semitic original out there somewhere and I personally feel that it is the Eastern Aramaic Peshitta. So with that in mind they try their best to make a Hebraic restoration of the Renewed Covenant, and part of that includes restoring the Hebraic names to the text. Well, there are some issues with the translation. The literal style is sometimes too literal, and though I can deal with it fine, it does make it difficult for some readers. For example, impale is put where you would usually see crucify. Messiah however was not impaled! Rather, he was nailed to a stake and so a better choice would have been "execute". The other issue I have is the source texts for the Renewed Covenant. Though they recognize a Semitic original, they do take it from the Greek. While there are a lot of great readings in it, there were some things that were added. This is good in cases like 1 John 5: No changes or references to the Aramaic are included in the Renewed Covenant. The Aramaic manuscripts do in fact tell us where it should be, but no one seems to be following this and instead they insert it wherever they think it should go. This means in most cases, they get it correct! There was places where it was changed to "Adonai", and some additional places where it was changed to "Elohim". These changes are noted in the Massorah. Some additional things that the Massorah tells us is that there were spots where the scribes "corrected" the text. This is good in most cases except Habakkuk 1: So in this case, the correction that the scribes made was indeed correct. One really cool feature of The Scriptures is the unfulfilled prophecy lines. The translators have gone through and made note of prophecies that have yet to be fulfilled and put a line in the margin where the prophecy is in the text. This, however, can be difficult to

exactly determine since some prophecies have more than one fulfillment. Take for example the virgin in Yeshayahu 7: The word "almah" can mean both maiden and virgin, and in the lesser prophetic fulfillment it does mean maiden, but in the greater prophetic fulfillment with Messiah, it means virgin I should note that The Scriptures translates it as "maiden" in both Yeshayahu 7: But here we see two fulfillment of the same prophecy occurring at different times in history. In that example, both prophecies have been fulfilled, but in other examples such as things in Matthew, Daniel or Revelation some things indeed have been fulfilled once and may be fulfilled again. As far as footnotes, there are footnotes throughout the text which promote Messianic Sacred Name doctrine. These in many cases can be helpful, especially in the Tanak. In the Tanak there are instances where they point out that "The Word and the Spirit work together in unity" see Yeshayahu We see the same thing in Yochanan 1: As far as the changes go, this is true in places such as 1 Timothy 3: However, there are other places, such as Ephesians 3: Therefore, the accusations against The Scriptures for changing things that point to the trinity need to be re-examined. At the back, there is a section of explanatory notes 13 pages long that are references in their foot notes throughout the text. These are short and can be useful in your studies as a reference to compare to other materials. The section on pagan deities and the bibliography that were present in the first edition have been removed. Overall, this is one of the best Sacred Name translations available. CONS -It can be fairly expensive. However, it still opens fine and feels nice. This gets the use of the name grade down a bit. So is it perfect? But do I recommend it? Just make sure you use it with other translations and study materials to maximize your study of the Scriptures. May YHWH bless you and keep you! Pictures Click on an image for a bigger picture The cover. The simple gold lettering is very nice. Notice the length of the ribbon markers and the genuine leather if it was bonded it would be a lot more shiny and not appear as soft. The beautiful gold gilded edges and rounded corners. Notice the thumb index tabs and leather yapp. A simple yet elegant spine. This is due to the inside of the cover. The stitched binding lets all the rest of the pages stay flat. Here it is flat. Notice the footnotes and prophecy lines in the margin. You can also see how the first row of index tabs actually face the other direction. Interesting way of doing it. Again, beautiful gilding and the two ribbon markers are great to have! Here you can see the blessed name of our Father in Heaven in the Hebrew script! This is such an awesome feature to have. Notice also how there is a line in the margin for the unfulfilled prophecies. Notice the incorrect spelling. The flexibility is great. With the sewn binding there are no complaints from me! Notice the length of the ribbon markers. As mentioned, the leather does not melt in the hands and lacks flexibility because of the inside of the cover. But, nonetheless, it opens flat fine, feels great in the hand, and is a perfect size for holding and reading. Notice how flush the pages are and how the gilding looks. Slightly shorter than the latter and a tiny bit longer than the former. A nice average thickness. The book came with a ISR bookmark that has all the books of Scripture and their corresponding page numbers on it.

Chapter 6 : Genesis 1 ISR - The Scriptures

The TANAK Ê¸ (Pre-Messianic Scriptures, commonly called The Old Testament) The Tanak Ê¸ in this translation is based on the Massoretic Heb rew and Aramaic text of the Scriptures, printed in the edition of Rudolph Kittel's Biblia Hebraica.

In the beginning Elohim created the heavens and the earth. And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so. And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good. And there came to be evening and there came to be morning, the third day. And Elohim made two great lights: And Elohim set them in the expanse of the heavens to give light on the earth, And there came to be evening and there came to be morning, the fourth day. And Elohim created great sea creatures and every living creature that moves, with which the waters teemed, according to their kind, and every winged bird according to its kind. And there came to be evening and there came to be morning, the fifth day. And Elohim made the beast of the earth according to its kind, livestock according to its kind, and all that creep on the earth according to its kind. And Elohim created the man in His image, in the image of Elohim He created him â€” male and female He created them. And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day. Institute for Scripture Research, P. Box , Northriding Republic of South Africa visit.

Chapter 7 : The Scriptures uploaded today (1 Aug)

The Scriptures Old Testament. Genesis Exodus Leviticus Numbers Deuteronomy Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra.

Chapter 8 : The Scriptures: Deluxe Leather Edition

The Scriptures '98 Version (TS98) is a literal translation in English of the Bible. This translation differs significantly from most common English translations in that it has restored the original book order of the Hebrew Scriptures and restored the Name of the Most High, YHWH / xTMx"x•x".

Chapter 9 : Yohî£anan (John) 1, The Scriptures (TS) | The Bible App

The Institute for Scripture Research (ISR) is a 'not for profit' organization registered in South Africa with the purpose of spreading the truth of the Scriptures (the Word of xTMx"x•x") to the world through the ISR's various publications.