

# The Scriptures

(The following is a more detailed version of our [video reviews](#) and is part of our [Bible Review series](#).)

**The Scriptures by the Institute for Scripture Research (ISR) is a popular Hebrew Roots version of the Bible.** It has many attractive features and the intent behind its publication is commendable. At the same time, The Scriptures has several serious problems which the average reader with little knowledge of Hebrew won't pick up on. Similarly, the ISR promotes extreme Sacred Name teachings on their website which most of the sincere believers who read The Scriptures would find alarming. **In this review we'll list both the pros and the cons,** starting with the good things about this version and then discussing the problems that ultimately cause us to not recommend it. **We'll also examine the teachings behind the book "Come Out Of Her My People" by C. J. Koster,** which play a prominent role in the backstory to this translation.

**Please don't stop reading.** If you read The Scriptures you obviously desire to be a good Berean and search the Scriptures daily. We hope that, **even if you plan to continue using The Scriptures as your primary Bible,** you'll allow us to alert you to some of these issues so you don't end up learning bad Hebrew and unconsciously assimilating false information. You owe it to yourself. **As part of our desire to be good Bereans, let's now search The Scriptures.**

## Pro #1: Closer to the Original

It's obvious when you're reading a translation that you're not reading the original text. In our introduction to this Bible Review series [here](#) we go over five pros and cons of translations. There we quote one Jewish thinker who said that reading a translation is like trying to kiss your bride through her veil. In both cases you're at least one layer removed, and it's frustrating! As you'll see in this review, **The Scriptures attempts to remove as much of that layer as possible.** This is an attractive proposition to anyone who wishes to understand the Bible better or who desires to return to the ancient paths and see the prophetic restoration. In the words of the Preface, *"The Scriptures, while attempting to be an accurate translation, seeks at the same time to introduce the reader to something of the Hebraic mindset and culture which are very much a part of the original...We have tried to provide the student of Scripture with a tool which in some way helps him or her to experience the Scriptures as Semitic rather than Hellenistic."* Bravo!



## Pro #2: Ideal Primary Bible

One of the reasons The Scriptures has become so popular is because **it meets the need for a personal Bible to carry around and read from on a daily basis** - it has both the Tanach and Brit Chadasha (OT and NT), it looks and feels like a real Bible, and it's a literal translation. These basic features aren't to be taken for granted, as they're not found in all Messianic or Hebrew Roots Bibles.

## Pro #3: Widely Available

**Another factor that has contributed to this version's popularity is its widespread availability in both written and digital formats.** In book form it's available for order from the ISR's website or through their distributors in Canada, New Zealand, South Africa, the US, and the UK. At the time of this writing The Scriptures can also be found digitally on Bible software and apps including e-Sword, YouVersion, MySword, and The Word and is also available in Mobi and ePub for Kindle and other e-readers.



The Scriptures is also available in a wide variety of styles. It comes in regular or pocket size editions with hard, soft, leather, or duotone cover. Colours include blue, black, silver, tan, charcoal, and purple. Standard and large print are offered, and thumb indexing and silver/gold edging are also options. In addition to standard pricing The Scriptures is also available at bulk discounts of up to 40%.

## Pro #4: Sincere Translators

It's clear from a visit to the publisher's website that **the people behind The Scriptures are deeply sincere and humble believers** whose only vision is, in their own words, *"to get the truth of the Scriptures to a world in need."*

We're informed that *"The Institute for Scripture Research (ISR) is a 'not for profit' organization"* and that furthermore the ISR *"does not pay salaries to any of the directors. All proceeds from the sales of books are used to republish, update, and further the work of the ISR"*. It's admirable to see people who have jobs and families dedicating themselves to this monumental project not for money but because they feel called.

**The anonymous Directors of the ISR also come across with a great deal of humility**, both on the website where they've included a feedback form for corrections and suggested improvements and in the Preface where they admit that *"by its very nature, the work of translating and improving the translation can never truly be said to be complete. Though we strive for perfection we do not claim that the translation is perfect. Far from it. This is why we have adopted the unique approach of asking public participation in its improvement."* For this reason we have included an open letter at the end of this review to the Directors of the ISR with suggestions for improvement.

## Pro #5: Literal Translation

Serious students of the Bible generally tend toward word-for-word translations or 'formal equivalents' as they're called by linguists. Even though a formal equivalent makes for slower reading, you can feel the contours of your bride's lips a little better. This is something that set The Scriptures in a class of its own for years - **while most of the Messianic Jewish versions out there were thought-for-thought 'dynamic equivalents', The Scriptures was literal.** (It's worth noting that this situation has changed with the advent of the New Jerusalem Version (NJV) which reads like a Messianic NASB and which we review [here](#).) This pro also leads us to the first problem.



## Problem #1: Wooden Translation

Hebrew isn't like English. Whereas English descends primarily from Greek and Latin which are very precise languages and offer a broad range of synonyms to convey the exact sense of a word, Hebrew is less word-specific and more dependent on context and other cues to give the sense. In addition to this, a word in Hebrew can have multiple meanings which can be contradictory. We see this in English also, for instance in the case of cleaving together or cleaving asunder which are actually opposite actions. **This poses a problem to translators who wish to always use the same English word to represent a Hebrew word.** A perusal of Strong's Concordance will show Hebrew words that of necessity have been rendered into a dozen or more English

words in different places, depending on their context.

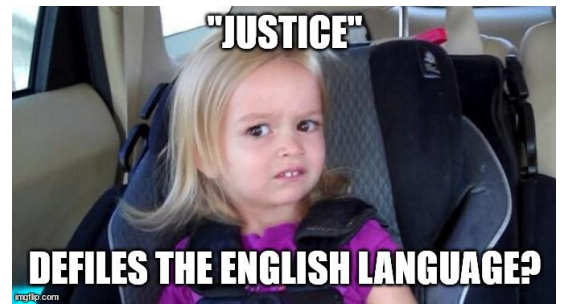
There are places where **The Scriptures leans too much towards using the same English word in every situation, giving it a stiff, awkward, or 'wooden' feel.** A prime example is the Hebrew verb *shafat*, to judge.



Crow of judgement

From this verbal root we get *Shoftim*, the title of the book of Judges. We also get *mishpat*, which connotes judgement but has a much broader meaning with many specific nuances. In the NASB *mishpat* is variously translated as justice, ordinance, custom, right, case, cause, just, procedure, manner, court, decision, way prescribed, properly, sentence, what is right, charge, claim, due, mode, practice, regulation, rule, sentenced, standard, trial, verdict, and more depending on the context. In contrast, in almost all of these cases **The Scriptures simply renders *mishpat* as "right-ruling" or occasionally simply "right" or "ruling".** This rendering is not only incredibly clunky, but in many cases it doesn't even make sense and fails to communicate the original meaning of the text. This poor

translation is justified in the Explanatory Notes under "Right-ruling" where we're told that **the English words "justice" and "justify" were avoided because "they derive from the name of a gentile deity."** It's further explained on the ISR's website that "the names of gentile deities that defile the English language have been eliminated as far as possible." Aaaand this is where the strange and even dark side of The Scriptures begins to emerge. We'll address this in greater detail further on but for now just ask yourself whether "justice" really is a dirty word that needs to be removed from the English language and whether this notion is to be found anywhere in the writings of the Apostles.



## Problem #2: False allegations against "God"

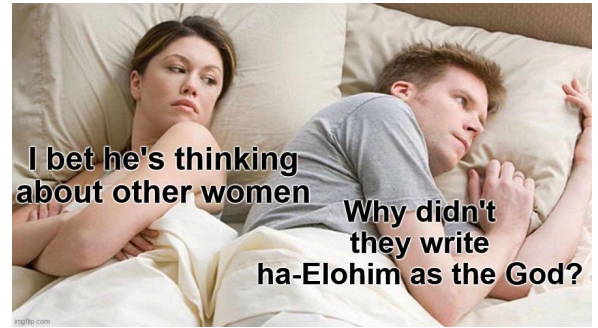
Whereas The Scriptures is so consistent with some terms as to be wooden, **it translates the Hebrew word for God in an inconsistent and even misleading way.**

אלהים

Just so we're on the same page, **the Hebrew word for God is *elohim*, pronounced eh-low-HEEM.** Capitalization isn't a thing in Hebrew so there's no difference between *elohim*, *Elohim*, and *ELOHIM*. *Elohim* is actually the plural form of *el*, which means power or a powerful person. The plural usually means *all-powerful* or *almighty* which is why it's usually used as a

title for God. Sometimes *ha* which means "the" is attached to the front as *ha-elohim* meaning "the God" or "the Almighty". Interestingly, even the most literal translations leave out the "the" and simply read "God" or in the case of The Scriptures "Elohim". Having said this, it's important to note that ***elohim* is not always used in reference to an all-powerful being or to the one true God.** *Elohim* is used twice in reference to the judges or

courts as having temporal power. It's also the standard term for false gods and is used over 50 times in reference to other *elohim*, for instance *elohim* of silver and gold and the *elohim* of Egypt, Aram, Ammon, Sepharvaim, Seir, and the Amorites and Philistines. Five of these false *elohim* are even mentioned by name - Chemosh the *elohim* of Moab, Milcom the *elohim* of Ammon, Baal-zebul the *elohim* of Ekron, and the notorious Ashtoreth the *elohim* of the Sidonians.

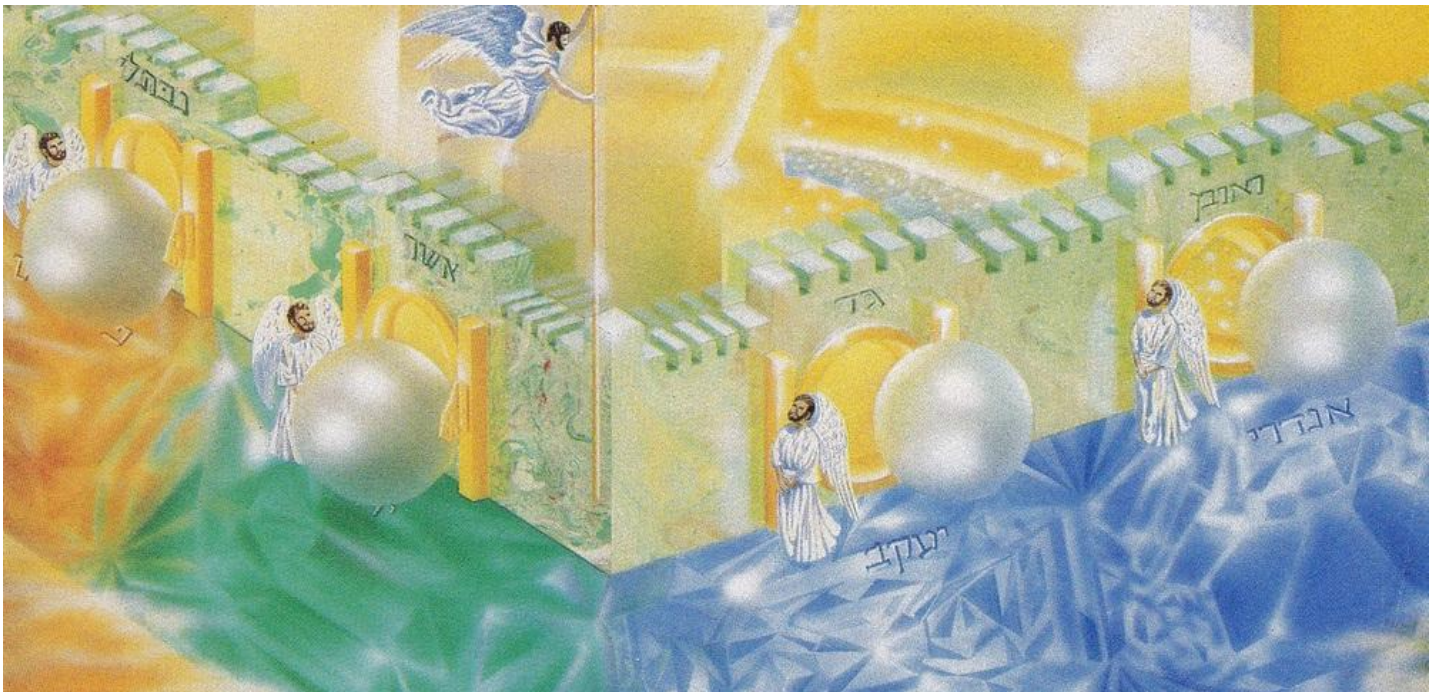


**In The Scriptures when *elohim* refers to the one true God it's transliterated as Elohim.** For the reader who desires to experience more of the original text or who loves the Hebrew names of God this is a definite plus. This is intentional on the part of the translators who explain that *"by transliterating these expressions instead of translating them as "Mighty One" something of the richness of the Hebrew is communicated, and we therefore retained them.* The problem is that **The Scriptures isn't consistent with this rendering - when *elohim* refers to the one true God it's transliterated as Elohim, but when *elohim* refers to other gods it's translated as "mighty ones".** So for instance Laban asks Rachel "why did you steal my mighty ones?" The Israelites are told not to make "mighty ones of gold" or "moulded mighty ones" for themselves and not to go after "other mighty ones" but instead they demand that Aaron "make us mighty ones who go before us" and go "whoring after other mighty ones." In a fit of rage Jezebel swears "so let the mighty ones do to me, and more also!" And Jeremiah poses the question, "Would a man make mighty ones for himself which are not mighty ones?"

There are two serious problems with this rendering. **Firstly, it's misleading. Translating *elohim* one way when referring to the one true God and another way when referring to the many not-true gods creates a false dichotomy in the mind of the reader** that isn't there in the original language. It's a slippery slope from there to the mistaken assumption that there's something holy about the term "Elohim" and that we should all be saying "Elohim" instead of "God". To their credit, **the translators do acknowledge in the Explanatory Notes that *elohim* isn't only used for deity but is also applied to judges, rulers, messengers, persons, angels, and idols.** What isn't helpful is the entry in those same Explanatory Notes for "Gad". The entry for "God" redirects to "Gad", suggesting that the modern English word "God" is somehow the equivalent of the ancient Middle Eastern word "Gad" and that originally their pronunciations were similar. The entry begins by acknowledging that **Gad was the name of one of the sons of Jacob, which should immediately tell us that Gad/God isn't a dirty word to be avoided.** If there was anything wrong with Gad/God, would one of the tribes of Israel be called that? Revelation 21:10-12 tells us that Gad/God will be written on one of the gates of the new Jerusalem, the city which is holy, coming down out of heaven from God and having his glory. This fact should be the end of the discussion. **If there was anything wrong with Gad/God, clearly it wouldn't be part of the New Jerusalem.** But no, the entry alleges that in addition to the son of Jacob there is "another Gad" who is mentioned as the deity of fortune in Isaiah 65:11. This is another misleading dichotomy because Leah had this exact meaning in mind when she named her son Gad in Genesis 30:11 where she exclaims "Fortune comes!" and the footnote explicitly points out that Gad means fortune.

The uncomfortable fact is that **one of the sons of Joseph, who became a tribe of Israel, whose name will one**

day be written on the New Jerusalem, is from the Hebrew word for fortune which either was or later became a deity. The Explanatory Notes however, avoiding this inconvenient reality, proceed after alleging that there is "another Gad" to drag the word Gad/God through the mud and associate it with Baal, Zeus, Jupiter, and sexual union. It's understandable how the average reader, after constantly seeing Elohim touted as a holy word and hearing these allegations that Gad/God is a dirty word, could be damaged in conscience and begin feeling guilty for using the word God. But the truth is that there isn't "another Gad". The truth is that "Even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, **yet for us there is but one God, the Father**, from whom are all things, and we exist for Him." (1 Corinthians 8:5-6) Allow this truth to set you free and keep you free, dear reader! According to the Bible itself **there is nothing wrong with the word "God" and, while Hebrew as the original language is indeed important and meaningful, "Elohim" is not a holy word and it certainly isn't obligatory for the believer to always use it.**



### Problem #3: Strange Phraseology

The second problem with The Scripture's usage of the phrase "mighty ones" is that it doesn't just sound quaint, it sounds dumb. People don't talk this way. A good translation communicates the meaning of a text from the original language into another language in an understandable way. This means using the language in the way that its native speakers use it. If the reader's attention is drawn more to the style of the translation than to the actual meaning of the text then the translation has failed. **This can be compared to a woman who uses a spray can to apply her makeup and, instead of drawing attention to her beauty, draws attention to the makeup.** This is a serious problem and isn't just a matter of

When girls overdose on makeup...



semantics. If you use The Scriptures then you represent controversial concepts that have been lost to the body of Messiah for centuries - you use some Hebrew, keep the Torah, identify with Israel, and probably sell essential oils. Ok that last one was just to make you laugh but really, you're under an intense spotlight as people watch to see how this plays out in your life. **You need to represent this prophetic message in a way that's positive and attractive, model a life that other people could see themselves living, and keep the stumbling blocks to a bare minimum.** That means keeping the weirdness to a bare minimum because let's face it, you're already weird enough! With this understanding, is this insistence on saying "mighty ones" instead of "gods" a hill worth dying on? If someone hears you reading about a mightyone here and a mightyone there, here a mighty, there a mighty, everywhere a mighty one...one of three things is going to happen. Either their brow is going to furrow because they don't get it, they're going to avert their eyes because they just got permanently turned off, or they're going to suppress their laughter. That should not be what you want.

## Pro #7: Pure Text

One of the noble aims behind The Scriptures isn't just **to get as close to the original text as possible, but to get as close as possible to the pure text.** This approach is similar to the Koren Tanakh which we review [here](#) - it lacks the bells and whistles many Bibles have, because **it's made to read.** The Preface points out the absence of *"notes, footnotes, and explanatory notes of a doctrinal nature"* and explains that only those are included *"which may be more useful to students of Scripture in equipping them for their studies, rather than in doing studies for them."* This is music to the ears of Bereans who refuse to be spoon-fed because they want to search the Scriptures daily and feed themselves!



Crow of approval

With this emphasis on the actual text and the obvious reverence that the translators have for Elohim and his written Word in the original language, we now come to one of the most disturbing problems with this version, something that surprisingly we were not able to see mentioned anywhere by anyone online.

## Problem #4: Cancels 116 Verses

**The Scriptures deletes 116 verses from one book of the Bible.** We have not searched to see if verses are deleted from other books and here will simply address the substantial content removed from the book of Psalms. You have probably noticed the line at the beginning of most Psalms listing its author, context, and musical instructions. In Jewish Bibles this is actually counted as the first verse of the Psalm. Christian Bibles disregard this numbering and bump verse 2 up to verse 1 and then put the introductory line before the Psalm or include it in verse 1. **The Scriptures, on the other hand, quietly deletes these verses with no mention or explanation to be found anywhere.**

This is a grievous attack on the written word of God. No translator or editor has the right to arbitrarily remove one verse of the Bible, never mind 116 verses that were clearly part of the original text and contain information that is critical to the reader's understanding of these Psalms. Is a Bible with parts removed still a Bible? Is this incomplete version of the Holy Writings which were once for all delivered even worthy of being called "The Scriptures"? **This underhanded textual 'cancel culture' is completely unacceptable.** At the same time, **it does serve as a glaring example of how people possessed by Sacred Name ideologies will simply ignore or even attempt to cancel truths that don't fit with their agenda.**



ULTRA CROW OF JUDGMENT

In defense of the Holy Scriptures **we dedicate the next three and a half pages of this review to listing these cancelled verses**, that our readers may see the magnitude of this problem and decide for themselves whether or not this should be a deal-breaker.

**All this SCRIPTURE has been deleted by 'The Scriptures':**

*3:1 A Psalm of David, when he fled from Absalom his son.*

*4:1 For the choir director; on stringed instruments. A Psalm of David.*

*5:1 For the choir director; for flute accompaniment. A Psalm of David.*

*6:1 For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David.*

*7:1 A Shiggaion of David, which he sang to the LORD concerning Cush, a Benjamite.*

*8:1 For the choir director; on the Gittith. A Psalm of David.*

*9:1 For the choir director; on Muth-labben. A Psalm of David.*

*11:1 For the choir director. A Psalm of David.*

*12:1 For the choir director; upon an eight-stringed lyre. A Psalm of David.*

*13:1 For the choir director. A Psalm of David.*

*14:1 For the choir director. A Psalm of David.*

*15:1 A Psalm of David.*

*16:1 A Mikhtam of David.*

*17:1 A Prayer of David.*

*18:1 For the choir director. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said,*

*19:1 For the choir director. A Psalm of David.*

*20:1 For the choir director. A Psalm of David.*

*21:1 For the choir director. A Psalm of David.*

*22:1 For the choir director; upon Aijeleth Hashshahar. A Psalm of David.*



23:1 *A Psalm of David.*

24:1 *A Psalm of David.*

25:1 *A Psalm of David.*

26:1 *A Psalm of David.*

27:1 *A Psalm of David.*

28:1 *A Psalm of David.*

29:1 *A Psalm of David.*

30:1 *A Psalm; a Song at the Dedication of the House. A Psalm of David.*

31:1 *For the choir director. A Psalm of David.*

32:1 *A Psalm of David. A Maskil.*

34:1 *A Psalm of David when he feigned madness before Abimelech, who drove him away and he departed.*

35:1 *A Psalm of David.*

36:1 *For the choir director. A Psalm of David the servant of the LORD.*

37:1 *A Psalm of David.*

38:1 *A Psalm of David, for a memorial.*

39:1 *For the choir director, for Jeduthun. A Psalm of David.*

40:1 *For the choir director. A Psalm of David.*

41:1 *For the choir director. A Psalm of David.*

42:1 *For the choir director. A Maskil of the sons of Korah.*

44:1 *For the choir director. A Maskil of the sons of Korah.*

45:1 *For the choir director; according to the Shoshannim. A Maskil of the sons of Korah. A Song of Love.*

46:1 *For the choir director. A Psalm of the sons of Korah, set to Alamoeth. A Song.*

47:1 *For the choir director. A Psalm of the sons of Korah.*

48:1 *A Song; a Psalm of the sons of Korah.*

49:1 *For the choir director. A Psalm of the sons of Korah.*

50:1 *A Psalm of Asaph.*

51:1 *For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.*

52:1 *For the choir director. A Maskil of David, when Doeg the Edomite came and told Saul and said to him, "David has come to the house of Ahimelech."*

53:1 *For the choir director; according to Mahalath. A Maskil of David.*

54:1 *For the choir director; on stringed instruments. A Maskil of David, when the Ziphites came and said to Saul, "Is not David hiding himself among us?"*

55:1 *For the choir director; on stringed instruments. A Maskil of David.*

56:1 *For the choir director; according to Jonath elem rehokim. A Mikhtam of David, when the Philistines seized him in Gath.*

57:1 *For the choir director; set to Al-tashheth. A Mikhtam of David, when he fled from Saul in the cave.*

58:1 *For the choir director; set to Al-tashheth. A Mikhtam of David.*

59:1 *For the choir director; set to Al-tashheth. A Mikhtam of David, when Saul sent men and they watched the house in order to kill him.*

60:1 *For the choir director; according to Shushan Eduth. A Mikhtam of David, to teach; when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt.*

61:1 *For the choir director; on a stringed instrument. A Psalm of David.*

62:1 *For the choir director; according to Jeduthun. A Psalm of David.*

63:1 *A Psalm of David, when he was in the wilderness of Judah.*

64:1 *For the choir director. A Psalm of David.*

65:1 *For the choir director. A Psalm of David. A Song.*

66:1 *For the choir director. A Song. A Psalm.*

67:1 *For the choir director; with stringed instruments. A Psalm. A Song.*

68:1 *For the choir director. A Psalm of David. A Song.*

69:1 *For the choir director; according to Shoshannim. A Psalm of David.*

70:1 *For the choir director. A Psalm of David; for a memorial.*

72:1 *A Psalm of Solomon.*

73:1 *A Psalm of Asaph.*

74:1 *A Maskil of Asaph.*

75:1 *For the choir director; set to Al-tashheth. A Psalm of Asaph, a Song.*

76:1 *For the choir director; on stringed instruments. A Psalm of Asaph, a Song.*

77:1 *For the choir director; according to Jeduthun. A Psalm of Asaph.*

78:1 *A Maskil of Asaph.*

79:1 *A Psalm of Asaph.*

80:1 *For the choir director; set to El Shoshannim; Eduth. A Psalm of Asaph.*

81:1 *For the choir director; on the Gittith. A Psalm of Asaph.*

82:1 *A Psalm of Asaph.*

83:1 *A Song, a Psalm of Asaph.*

84:1 *For the choir director; on the Gittith. A Psalm of the sons of Korah.*

85:1 *For the choir director. A Psalm of the sons of Korah.*

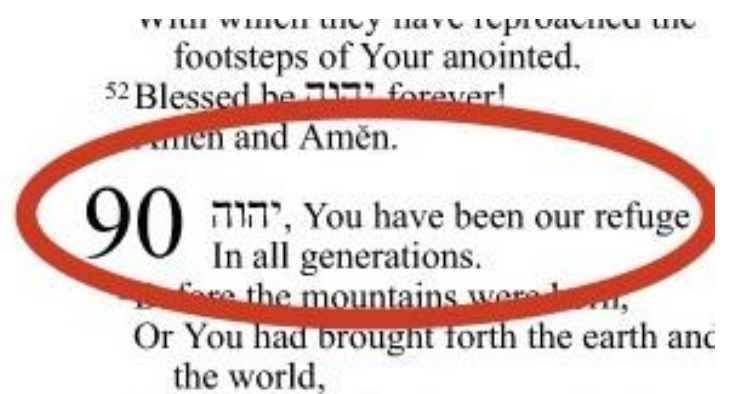
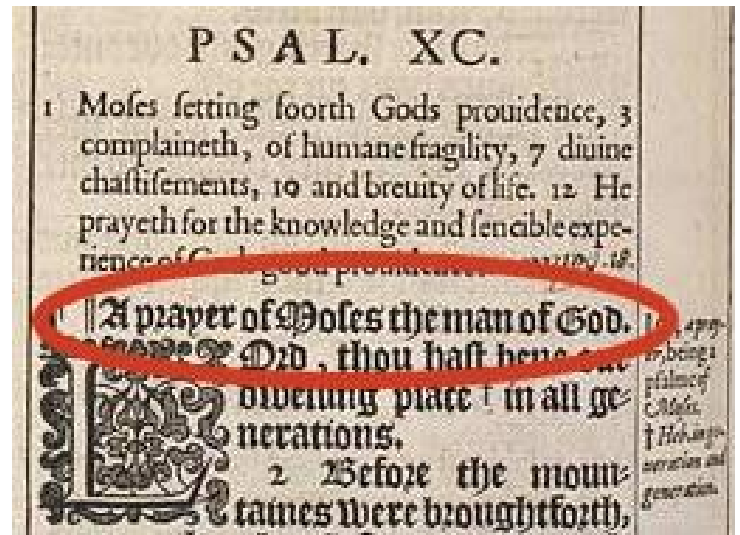
86:1 *A Prayer of David.*

87:1 *A Psalm of the sons of Korah. A Song.*

88:1 *A Song. A Psalm of the sons of Korah. For the choir director; according to Mahalath Leannoth. A Maskil of Heman the Ezrahite.*

89:1 *A Maskil of Ethan the Ezrahite.*

- 90:1 *A Prayer of Moses, the man of God.*
- 92:1 *A Psalm, a Song for the Sabbath day.*
- 98:1 *A Psalm.*
- 100:1 *A Psalm for Thanksgiving.*
- 101:1 *A Psalm of David.*
- 102:1 *A Prayer of the Afflicted when he is faint and pours out his complaint before the LORD.*
- 103:1 *A Psalm of David.*
- 108:1 *A Song, a Psalm of David.*
- 109:1 *For the choir director. A Psalm of David.*
- 110:1 *A Psalm of David.*
- 120:1 *A Song of Ascents.*
- 121:1 *A Song of Ascents.*
- 122:1 *A Song of Ascents, of David.*
- 123:1 *A Song of Ascents.*
- 124:1 *A Song of Ascents, of David.*
- 125:1 *A Song of Ascents.*
- 126:1 *A Song of Ascents.*
- 127:1 *A Song of Ascents, of Solomon.*
- 128:1 *A Song of Ascents.*
- 129:1 *A Song of Ascents.*
- 130:1 *A Song of Ascents.*
- 131:1 *A Song of Ascents, of David.*
- 132:1 *A Song of Ascents.*
- 133:1 *A Song of Ascents, of David.*
- 134:1 *A Song of Ascents.*
- 138:1 *A Psalm of David.*
- 139:1 *For the choir director. A Psalm of David.*
- 140:1 *For the choir director. A Psalm of David.*
- 141:1 *A Psalm of David.*
- 142:1 *Maskil of David, when he was in the cave. A Prayer.*
- 143:1 *A Psalm of David.*
- 144:1 *A Psalm of David.*
- 145:1 *A Psalm of Praise, of David.*



## Pro #8: Not Anti-Torah

The Hebrew word *torah* doesn't mean law. *Chok* means law, whereas ***torah* means teaching or instruction and comes from the verb *arah* which means to point someone in the right direction, concretely pictured by shooting an arrow or slinging a stone at a target.** This is also why the opposite of *torah* is *chatat*, to miss the mark you were aiming for. Peter warned that Paul's writings were hard to understand and that even in their time people were already misinterpreting his words, especially those who were *untaught*. We're told in Acts 21 that Paul's words about Torah specifically were so misunderstood that some people thought he was teaching the Jewish believers in the Diaspora to stop keeping the Torah. In response to this the apostle paid the expenses of four people who were completing a Nazirite vow and participated with them in the ritual purification and animal sacrifices involved with this ceremonial law. **The stated intent behind this public act was to dispel the rumour and declare to all that Paul himself continued to keep the Torah.**

Unfortunately today **the majority of Christians have never read Acts 21 and continue to spread this pernicious rumour, misinterpreting Paul's writings as if he wasn't Torah-observant and therefore pro-Torah.** The majority of Bible translations also reflect this bias, making Paul sound anti-*law* when in fact he was anti-*legalism*. The Scriptures attempts to remove this bias in at least four ways.

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Firstly, **instead of mistranslating *torah* as "law" it transliterates it as "Torah"** - in the words of the translators, "retaining the force and flavour of the original". It also renders its Greek equivalent *nomos* as "Torah" in the New Testament. Secondly, it correctly translates the Hebrew word *chok* as "law" instead of the more common "statute" or "ordinance". Thirdly, an intelligent two-age discussion in the Explanatory Notes discusses the nuances of this word and points out how **the Greek equivalent *nomos* sometimes refers to the Torah and sometimes not**, thus requiring careful translation. And fourthly, the Notes also discuss the phrase "works of Torah", explaining how **when Paul used this term he was talking about obedience to Torah as a *means* to being declared righteous through *works*** in contrast with obeying Torah as a *result* of being declared righteous by *faith*.

In the words of the Publishers: *"With this new edition of The Scriptures, we continue to reach out a hand of love toward all Scripture-believers of all backgrounds, pleading that we join hands and turn back to YHWH who will then turn back to us...Let us do so by turning to his Torah. This will lead to belief in Yeshua and his Words...and for those who come into the (re-)new(-d) covenant, this will result in reconciliation to his Father. (Please note that due to technical problems with non-English characters we have used the most common transliterations of Hebrew words in this and following quotations in place of the Hebrew characters and other symbols used in the original quotes.)"*

# Pro #9: Jewish Canon

The Jewish and Christian canons have the same books but they're organized differently. **The Jewish canon consists of the Law, Prophets, and Writings**, which in Hebrew is the Torah, Nevi'im, and Ketuvim. The acronym for this is TNK which is why Jewish people call their Bible the Tanach. **The Christian canon has the Law, History, Wisdom, and Prophets**, and then of course on top of that the New Testament consisting of the Gospels, Letters, and Revelation. Christians don't have an acronym for this because then they would have to call their Bible the Lahawapanat or, even better, the Lahawapagalar.

In The Scriptures a refreshing attempt is made to get back to the original. **The books of the Hebrew Bible are arranged according to the Jewish canon with the exception of Daniel:** *"Please note that we have restored the book of Daniel to its rightful place among the Prophets, as also did Josephus. We have placed it between Ezekiel (the third of the Latter Prophets), and The Twelve (the fourth of the Latter Prophets), instead of including it among The Writings, as is usually done."* The order of the New Testament books follows the traditional Western order but **it is noted that Eastern Christianity places the general epistles of James, Peter, John, and Jude before the Pauline epistles and that in fact this was the original order.** If the reader has never read through the NT in this order we do encourage it, as the general epistles provide a foundation and framework for the writings of Paul.

Another aim of The Scriptures is *"the further restoration of the Semitic form of the names of the books of Scripture."* Accordingly **the names of the books of the Hebrew Bible are transliterated so you can hear what they were originally called and are also given in their traditional English forms:** *"For your convenience the traditional English names of the books may be found facing the Hebraic form at the top of each page. They are also together with the transliterated forms in the Table of Contents."*

## BOOKS OF THE SCRIPTURES

### TABLE OF CONTENTS THE PRE-MESSIANIC SCRIPTURES

#### Torah – Teaching (commonly called *Law*)

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If you know your church history then you know that **originally the Bible wasn't broken up into "Old Testament" and "New Testament"**. Those terms aren't actually Scriptural and came later as Christians under the influence of heretical teachers like Marcion tried to cut themselves off from their Jewish roots and make the Torah go away. It's also notable that the New Covenant is not a book written with ink on paper by human

hands. Rather, **the New Covenant is a relationship with the Father, written in the blood of the Son of Man, on humans hearts, by the Spirit.** This is addressed head-on in the Explanatory Notes under "Covenant" where one of the greatest Bible scholars of the 1800s, E. W. Bullinger, is quoted: *"The word 'Testament' as a translation of the Greek word diatheke (which means 'covenant') has been nothing less than a great calamity; for, by its use, truth has been effectively veiled all through the centuries...errors of tradition have usurped the place of important truth. The word 'Testament' as a name for a collection of books is unknown to Scripture. It comes to us through the Latin Vulgate."* These troubling realities leave us with the question of what to call the writings of Yeshua's disciples. This highly nuanced tension is intelligently discussed in the Preface to the Scriptures where they're alternately referred to as the Second Writings or the Messianic Scriptures and the Hebrew Bible is called the Tanak or the Pre-Messianic Scriptures.

## THE MESSIANIC SCRIPTURES

### Kethuḅim Bēt – Writings

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## Pro #10: Jewish References

A dealbreaker in these Bible Reviews is whether the version in question displays an attitude of respect towards historical Judaism and whether the people behind the version have a positive relationship with the Jewish community. This is important because **the Roman Catholic church was founded on replacement theology, the belief that she had replaced Israel.** This created a split mentality in which the Jewish people were either ignored as irrelevant or treated with triumphalistic animosity - similar to a dysfunctional relationship in which one partner is alternately neglectful and abusive, either not relating at all or relating negatively. **The Protestant church left the Catholic church but retained the replacement theology and kept her distance from all things Jewish.** Now the Hebrew Roots movement is in danger of doing the same thing, trying to keep the Torah and simultaneously keep away from those Jews and their Judaism. This is unsustainable. **The only way out of this dysfunctional cycle is for individual believers to repent of their replacement theology and begin taking practical steps towards a real relationship with the Jewish community and a positive attitude towards**

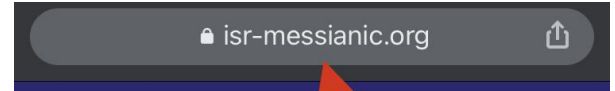
**Judaism.** Whilst, of course, still practicing healthy boundaries and maintaining space to think freely and be your own person, just as you would in any authentic relationship. We see eleven instances of The Scriptures taking positive steps in this direction:

1. **The Family Record page is framed with tzitzit fringes**, done the traditional Jewish way with 4 strings doubled over and tied with 5 knots with wraps numbering 7, 8, 11, and 13 between them, all of which contains deep numerical significance.
2. The opening pages also contain **a list of the traditional weekly synagogue readings** from the Law and the Prophets - the *Torah* and *Haftarah*.
3. Instead of using the overtly Christian "B.C." to refer to dates "before Christ", **the religiously neutral "B.C.E." or "Before the Common Era" is used**. This may be a nod to Jewish sensitivities, or it may be an attempt to avoid saying "Christ" which the translators can't even.
4. The first five books of the Bible, commonly called the Pentateuch in Christian circles, is **called by the traditional Jewish word Chumash**.
5. In the Explanatory Notes under "Afflict your beings" - a reference to something Israel was told to do on the Day of Atonement - **it's acknowledged that "one way of afflicting your being is to fast"**. **Acts 27:9 is also mentioned as "probably referring to Yom Kippur"**. This should have been phrased in stronger and clearer terms as the reference in Acts 27:9 to "the Fast" is undoubtedly talking about Yom Kippur but still, points for mentioning it.
6. In the Explanatory Notes under "Choose" **it's acknowledged that "As a nation Israel was, and still is, the chosen nation."**
7. In the Explanatory Notes under "T'fillen" a page is dedicated to intelligently discussing how the commandment to 'bind them as a sign on your arm and frontlets between your eyes' is carried out in Judaism. **It's acknowledged that this custom was practiced in the time of Yeshua roughly the same way it is today** and is also pointed out that in his translation of the NT Professor Franz Delitzsch (whose story we tell in our Messianic History series [here](#)) chose to use the traditional Jewish term *tefillin* instead of the more strictly biblical terms *ot* or *totafot*.
8. **When there's a choice between a word with strong Christian overtones and a more religiously neutral word, the neutral word is used**. This could be taken as an attempt to emphasize the original Jewish context of the Bible. See "Hebrew words" below for examples such as *immerse* for baptize and *assembly* for church.
9. **The Master is referred to multiple times as "Yeshua Rabbeinu" or "Yeshua our Rabbi"**. This has its parallel with the popular expression for Moses in Jewish circles, "Moshe Rabbeinu". Furthermore,
10. **The Jewishness of the names of people and places, our worship, and our King are acknowledged:** *"We restored...the names of all the Hebrew individuals, in accordance with the Hebrew, especially as found in the Tanach/Old Testament. We also restored the names of the places in Yisra'el, for after all, we are dealing with a Jewish worship; we are dealing with the Elohim of Yisra'el; we are dealing with יהושע haMashiach (the Messiah), Rabbeinu (our Rabbi - Mt.23:8), the Sovereign of the Yehudim - as He*



is called in no less than 23 places in the Second Writings (Messianic Writings, New Testament).

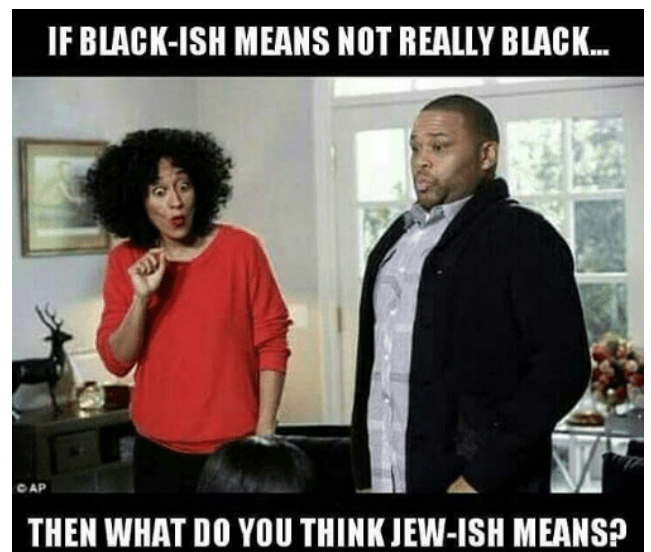
11. The term "Messianic" is used, for instance in the Institute for Scripture Research's website url "isr-messianic.com" and in one of the stated aims of The Scriptures, to be *"A translation of the Scriptures which is recognisably Messianic in that it affirms the Hebraic roots of the Messianic belief..."* The usage of the term "Messianic" could simply be a reference to being of the Messiah, or it could also be an attempt to identify with the Messianic Jewish movement. We'll continue this highly nuanced question in the next section.



## Problem #5: Not "Messianic"

As discussed above, **every step towards relationship with the Jewish community and respect towards the Jewish religion is positive and should be encouraged.** If a person or organization wishes to align themselves with Messianic Judaism this is also a wonderful thing, especially considering the long history of Christian antisemitism. The ISR presenting itself as "Messianic" is obviously well-intentioned. At the same time it's also misleading because **the Institute for Scripture Research is *not* Messianic, at least not in the way that this word is commonly used.**

Before we talk about what this word means today here's a quick overview of its history. Jewish believers began identifying as "Messianic" in the second half of the 1800s; **saying you were Messianic was shorthand for saying that you were a Messianic Jew.** This term became more popular in the 1970s as 'Hebrew Christian' organizations began redefining themselves as 'Messianic Jewish' and the first Messianic Jewish congregations emerged. As the Messianic Jewish congregational movement got off the ground an unexpected thing happened - Christians flocked to it! These believers struggled with what to call themselves. They had become involved with Messianic Jewish congregations and some were even born into it, but they weren't Jewish and couldn't convert. At the same time they weren't really Christians, at least not in the usual sense of the word. **The answer for most of them was to simply identify as Messianic. They weren't Jewish, but they were Jew...ish.** The term stuck, and a new breed was born.



This is the historical background to the term Messianic and is still how it's used. If you say you're Messianic it means either you're a Messianic Jew or you're involved with the Messianic Jewish community and are



practicing Judaism to some degree. And this is where the problem with the ISR presenting itself as "Messianic" comes in. There are many things in The Scriptures and the teachings behind it that are very *not* Messianic.

1. This paranoid, or should we say *paganoid crusade to scour the etymological roots of every word in the English and censor the ones that are suspect* is absolutely foreign to Judaism and is not Messianic.
2. **The outrageous allegation that "God" is a dirty word** is not Messianic. Jewish people have such great reverence for this title that some don't even write it out fully and instead write "G-d". More on this soon.
3. **Quietly deleting 116 verses from the Massoretic text of the Bible** is an affront to the Jewish people and is not Messianic.
4. **Making up your own version of Hebrew** is only possible if you never interface with Jewish people who actually know and use the language. More on this soon.
5. **Spelling the Hebrew name of the Messiah differently than how it's spelled in all five of the Hebrew New Testaments** that we have is not Messianic. This is yet further evidence of a total disconnect from the Messianic Jewish world. More on this soon.
6. **Trying to figure out the "true" pronunciation of the name of God and get people to say it** is unhelpful in the Jewish world and is an extreme turn-off. More on this soon.

We could go on but this should suffice. In short, the Messianic Jewish and Sacred Name movements are two completely different worlds and have nothing in common. The ISR and The Scriptures may use the word Messianic, but it's a misappropriation. **They belong to the Sacred Name movement and the things they teach are unfriendly to the Messianic Jewish community.**

You may wonder why this is such a big deal. After all, isn't 'Messianic' just the Hebrew parallel of 'Christian', just like 'Messiah' is the Hebrew equivalent of 'Christ'? Why should the Messianic Jewish movement get to claim exclusive ownership of this word, did they copyright it or something? To understand why this is important you may need to **step outside your world and imagine being in the Jewish world for a second.** Messianic Jews are doing their best to represent Yeshua to the broader Jewish community. In doing so they're trying to undo almost two thousand years of Christians horrifically misrepresenting the King of the Jews to his own Jewish people. Now imagine being a regular Jewish person. You come in contact with a Sacred Name believer who's toting a Sacred Name Bible and touting all the bizarre notions we're addressing in this review. It's obvious to you as a Jewish person who actually knows Hebrew that this person is totally off-base. Now imagine that this person is also claiming to be Messianic. Can you see what happens next? **It makes real Messianic Jews look bad and invalidates everything they're trying to do. And worst of all, it misrepresents Yeshua to his own Jewish people,** just like Christianity has been doing all along. That's why this is important. (For a fuller treatment of this subject please see [PROBLEM 9: Sacred Name Bibles claim to be Messianic when they're not.](#))



## Pro #11: Hebrew Words

There are so many cliched words in the Bible that we use but never stop to ask what they really mean. One of the stated aims of The Scriptures is to be "A translation...**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." We see this aspiration to recover these original meanings expressed in several ways in The Scriptures.

Sometimes **an alternative will be used for the cliched word**. This has the effect of popping you out of mental autopilot and into thinking mode. For instance, **instead of "hope" this translation uses the stronger word "expectation"**. Paul talks about his *expectation* of the resurrection of the dead in Acts 23:6 and tells the Thessalonians that he doesn't wish them "to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation." In Romans 8:28 he says that "in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it?" And he concludes his discourse on love by saying that "now belief, expectation, and love remain - these three. But the greatest of these is love." It may not sound as smooth to the ears, but it does make you think! You may have noticed in that last quote that **"faith" is also framed more strongly as "belief"**. Other novel renderings include *distress* for tribulation, *sovereign* for king, *reign of the heavens* for kingdom of heaven, *renewed covenant* for new covenant, *taught ones* for disciples, *set apart* for holy, *being* for soul, *esteem* for glory, *impale* for crucify, *scholar* for scribe, *desire* for will, *emissary* for apostle, *timber* or *stake* for cross, *Good News* for gospel, *immerse* for baptize, and *assembly* for church. It's unclear in some of these cases whether the underlying motivation is a positive desire for fuller understanding or a negative aversion to icky pagan words, but in any case it does startle the reader into a higher state of awareness whilst reading.

Friend: Wait, so you can read hebrew?

Me:



In other places **the original meaning is communicated by simply transliterating the original word**. Examples include *tzitzit* for fringes, *Mitsrayim* for Egypt and *Mitsrites* for Egyptians, and *Torah* for, well, the Torah. The translators say in the Preface that they earnestly encourage every genuine student of the Scriptures to get to grips with the original languages of the Scriptures. They also point out "*The rendering of words such as Hades (a Greek term, loaded with pagan connotations, variously rendered by different translators as "pit", "grave", and "hell") by their Hebrew or Aramaic equivalent instead, such as She'ol.*"

## Pro #12: Hebrew Names

**Another way that a Bible can have a more original sense to it is by using the original pronunciation of names**. This is especially true in the New Testament where by the time good Jewish names have been dragged over into the Greek and then dragged over yet again into the English, they've become so transmogrified they're not longer even recognizable as being Jewish and have lost the meanings they had in the original

Hebrew. This is even true of the name of our Savior himself, where for instance in Matthew 1:21 his mother is told to "name him Jesus, because he will save his people" **which doesn't make any sense in English or Greek but does in Hebrew as "name him *Yeshua*, because he will *yasha* his people from their sins"** with both these words coming from the same three-letter verbal root.

Another example of a good Jewish name being misfigured to the point of unrecognizability is ***Ya'akov* or *Jacob*, which by the time it was dragged through both Greek and Latin to English was miraculously changed to the good Christian name *James***. But Jacob and James are not the same name. There is no "James the son of Isaac" whose name was changed to Israel. There were no "twelves sons of James" who became the twelve tribes of Israel. **God never said he was the "God of Abraham, Isaac, and James"**. Lol.

In The Scriptures an attempt is made to use the original versions of the names of people and places and transliterate them instead of using their severely Anglicized forms. This is a commendable effort, but unfortunately they're spelled in ways that no Hebrew speaker would actually say them. Which brings us to our next problem.

## Problem #6: Bad Hebrew

The Scriptures teaches unsuspecting people who don't know Hebrew how to pronounce it wrong. **Hebrew is the language of the Jewish people** and has been for thousands of years. It's also the official language of a country in the Middle East called Israel where it's spoken as a living language by millions of native Israelis. Hebrew has never been the language of any other people-group and has never been spoken by any other nation. **Scripture even recognizes how Hebrew is the special language of the Jewish people by calling it *Yehudit* or "Jewish"**, that is to say the language of the *Yehudim* or "Jews".

That's why **it's important to learn to read and speak Hebrew the way the it's used by the Jewish people**. Unfortunately, this doesn't happen with many of the Hebrew names in The Scriptures. For instance, the "v" sound represented by the Hebrew letter "vav" is replaced with a "w" sound, probably based on the theory that this may have been how it was pronounced thousands of years ago. So **while the Jewish people worldwide read *David*, *Chavah*, *Esav*, and *Levi*, The Scriptures teaches its readers to say *Dawid*, *Chawwah*, *Esaw*, and *Lewi*. Same goes for the book of Leviticus**

**or "*Vayikra*" which in The Scriptures is "*Wayikra*". And the same goes for the sound made by the letter "Tav" which today is pronounced "t" unless you're in the Ashkenazi minority which pronounces it "s". In The Scriptures "Tav" is**

<b>Wayyiqra</b>	And he called	Way. 1:1-6:7
Tzaw	Command	Way. 6:8-8:36
Shemini	Eighth	Way. 9:1-11:47
Tazria	She is with seed	Way. 12:1-13:59
Metzora	The one with tzara'at	Way. 14:1-15:33
Aharei Moth	After the death	Way. 16:1-18:30

pronounced "th", so instead of the first two books of the Bible being called "Breisheet" and "Shemot" which is what everybody knows them as, they're "Breishith" and "Shemoth". Likewise Natan is Nathan, Mattityahu is Mattityahu, and Beit-Lechem is Beyth-Lechem. **This may not sound too different if you're used to the**

# BERĚSHITH

## GENESIS

Elohim created the earth.  
to be <sup>a</sup> formless and as on the face of the

came to be morning  
<sup>14</sup>And Elohim said be in the expanse create the day from th

Christian versions of these names but to a Hebrew speaker it thounds very lithpy. This may not seem like a big deal, but it actually is. Not only doth it thound funny, it'th arrogant and inthulting to tell the Jewish people they've got their own language wrong. You actually don't know Hebrew better than the Jewish people, and neither do the translators of The Scriptures. **It also makes this translation useless if you're trying to learn Hebrew** because the moment you try to use the Hebrew you learned from The Scriptures around Jewish people or Israelis they're either going to helpfully correct you (as they should) or

look at you like you just came from another planet. We discuss this problem in greater depth in several of the talks in our "Problems with Sacred Name Teachings" series. See especially [PROBLEM 4: Sacred Name teachings are based on a misunderstanding of language](#) where we talk about the important of using a language the way it's normally used and [PROBLEM 8: Sacred Name teachings are a new form of Replacement Theology](#) where we explain how when you make up your own version of Hebrew you're acting like you've replaced the Jewish people.

We should note one other issue with Hebrew names in The Scriptures. This version uses a technical system of transliteration, similar to the system used in the ground-breaking Koren Tanakh which we review [here](#). By technical we mean that **it uses characters that aren't on your English keyboard and that you don't use in everyday communication**. See the Pronunciation Table below and note the lines and dots above and below some of the letters.

### PRONUNCIATION TABLE

English letter	Hebrew	Name of Hebrew letter	Pronounced like
B and b	ב	Bet(h)	<i>bh</i> , as <i>-v</i> in <i>view</i>
D and d	ד	Dalet(h)	<i>dh</i> , as <i>-th</i> in <i>this</i> and <i>that</i>
G̃ and g̃	ג	Gimel	<i>gh</i> , a soft <i>g</i>
Ḥ and ḥ	ח	Ḥet(h)	<i>ḥ</i> as <i>-ch</i> in the Scottish <i>loch</i>
Ḳ and ḳ	כ	Kaf	<i>kh</i> , as <i>-ch</i> in the Scottish <i>loch</i> or <i>-g</i> in Afrikaans <i>gee</i>
Q and q	ק	Qof	<i>k</i> in <i>kitten</i>
Ĕ and ě	ע	the vowel <i>tsĕrĕ</i>	<i>ey</i> as in <i>they</i>
I and i	י	the vowel <i>ḥireq</i>	<i>i</i> as <i>-ee</i> in <i>tree</i>

Compare this more complex technical system with a simpler and more useful system of transliteration which only uses regularly used English letters, for instance writing "ch" for the sound made by the Hebrew letters "chet" and "khaf" instead of using the letters "h" and "k" with dots or lines under them. While we don't think this is the best system to use in a Bible meant for Hebrew beginners, it's not a big deal. **The bigger problem is the bad Hebrew you're in danger of picking up from this particular system**. Firstly, note how they say "G" representing "Gimel" makes a soft "gh" sound. Actually, no it doesn't. No one speaks Hebrew this way, and likewise the only English speakers who make this sound are cooing babies. Secondly, why do they say "D" with a line under it makes a soft "dh" sound as in "this" or "that"? It doesn't. **No one says "Davith" for David, never**

**mind "Dawith"**. Thirdly, notice how they use the English letter "B" with a line under it to represent the "v" sound, as in "view". This is highly unfortunate because "b" doesn't mean "v" - in English we actually have a different letter for the "v" sound, the letter "v". The reality is that most people don't scrutinize the Pronunciation Table before reading their Bibles, which means that most people get this wrong. **The effect is a new generation of Hebrew Roots believers who sound like they're severely congested**, saying Ya'akov for Ya'akov, Yokebed for Yocheved, Elisheba for Elisheva, Abraham for Avraham, Reuben for Reuven, and Abigayil for Avigayil. Of course the irony is that this is how these names are already pronounced in English, thanks to translators who 500 years ago didn't think English speakers were capable of pronouncing the "v" sound. So if you're unfamiliar with Hebrew this might not really sound any different, but **if somebody who actually knows Hebrew hears you it'll sound like you're pinching your nose closed while you're talking**. You should try it sometime!



**Tellingly, this system isn't applied evenly.** For instance, the name for the Festival of Weeks is written as "Shabuoth" (and please, please don't ever say "Shavuot" like that because it's a monstrosity) but **Unleavened Bread are "Matzot" instead of Matzoth and the Festival of Booths is "Sukkot" instead of Sukkoth**. Were the translators aware that nobody says "Matzoth" and "Sukkoth", so they wrote these words right instead of trying to get their readers to say them wrong? And if so, why didn't they apply this reasoning to the rest of The Scriptures? The answer to these questions isn't apparent, but what is clear is that **if you don't know Hebrew you should not learn it from The Scriptures or you will need to unlearn and relearn it later**.

## Problem #7: Paganoid

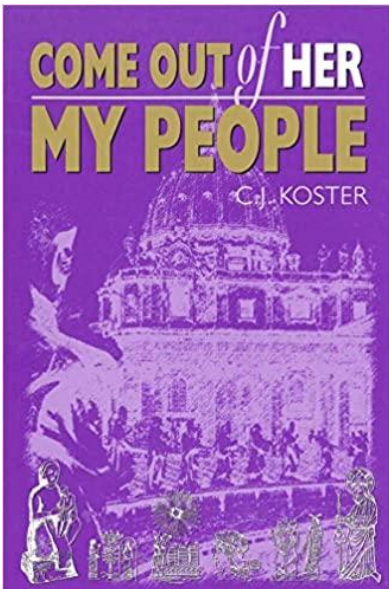
**Exodus 23:13 says "Do not mention the name of other gods, nor let them be heard from your mouth."** This command is repeated in Joshua 23:7. We see the same sentiment expressing in Psalm 16:4 where David exclaims "I shall not pour out their drink offerings of blood, nor will I take their names upon my lips!" (Unless you're reading The Scriptures, in which case you don't know it's David talking because they deleted that part.)

Taken literally, this commandment would mean we should never say the names of false gods. **The problem with this strict interpretation is that reading the Bible out loud would then be a sin** because many false gods are mentioned by name. Please note that it wasn't really necessary to mention these idols by name in Scripture, but the Almighty willed it. Please note also that **Scripture does not instruct us to shout "BLEEEEEEP!"** when we are reading and come to the names of Adrammelech, Amon, Anammelech, Asherah, Ashimah, Ashtoreth, Baal, Baal-Berith, Baal-Peor, Baal-Zebub, Bel, Chemosh, Dagon, Diana/Artemis, Gad, Jupiter/Jupiter, Chiun, Meni, Mercury/Hermes, Marduk, Milcom, Molech, Nebo, Nehushtan, Nergal, Nibhaz, Nisroch, Rimmon, Sikkuth, Succoth Benoth, Tammuz, and Tartuk.

These cold hard facts are disregarded by the people behind the Institute for Scripture Research. As has already

been seen, they take this hyper-literal misinterpretation so far as to suggest that, not only is it sinful to simply say the names of these idols, it's even sinful to use English words like "justice" because these words supposedly had connections with pagan gods in a past life. **It is right to be alarmed at this. This extreme Sacred Name teaching is the foundation of the ISR and is proclaimed loud and clear in the book "Come Out Of Her My People"** which was written by the ISR's founder C. J. Koster and is sold on their website [here](#). Strangely enough, the following disclaimer is included: *"This book is published by the ISR, but was not originally authored by the ISR. The content and opinions expressed in this work is that of the author and does not necessarily reflect the views of the ISR."* If the ISR doesn't agree with this book then they shouldn't be selling it. And likewise, if they're marketing this book as "well researched", "essential", and "of utmost importance" - and they are - then clearly they have owned the book and its message. With this understanding, we shall identify the Directors of the Institute for Scripture Research with this book and hold them responsible for it as we proceed now to summarize this book and answer its most egregious claims.

"Come Out Of Her My People" originally came out in 1986 as "The Final Reformation". **The book's main premise is that believers should dissociate from the elements of sun worship and paganism that made their way into Christianity.** The book makes some good points, showing how



how Sunday was institutionalized as the new Sabbath by Constantine as the "venerable day of the sun" and how December 25 was magically transformed overnight from being the Mithraic nativity of the sun to the birthday of Christ. It also points out that Easter isn't in the Bible and neither are the eggs, buns, and bunnies, that halos are a carryover from sun worship, that the statue of "Peter" in the Vatican was originally Jupiter before they decided one day to start calling it Peter, and that obelisks were direct imports from paganism and are really gross and not PG. It also mentions that Tyndale's pioneer translation of the Bible into English used the more neutral word "congregation" instead of "church". Regrettably, whatever good points "Come Out Of Her" makes are swept away by the misinformation and false accusations which overflow its pages. Due to space constraints we aren't able to address every erroneous claim in this book, not are we able to be as thorough in our refutations as this subject calls for, but

we'll give a sampling that should give the intelligent reader adequate grounds for throwing this book in the garbage can where it belongs.

## "Amen"

**Under "Amen" it's suggested that if you don't use the original Hebrew pronunciation of "amein" you're actually calling upon the ancient Egyptian sun god Amen-Ra:** *"By ending our prayers with "Amen" instead of "Amein," one could very well ask: Have we been misled to invoke the name of the Egyptian Sun-deity at the end of our prayers?"* The answer to that is no. Just because you say Amen the English way doesn't mean you've been tricked into praying to Amen-Ra instead of your Father in heaven. Rebuke that.

## "Man"

Apparently the "Son of Man" isn't kosher either. The Scriptures uses the term "Son of Adam" which has a rather original and authentic ring to it. But this isn't why this phraseology was used. Rather, *"We used this term, rather than "Son of Man", as a designation for our Messiah, because "Man" comes from the German Mann (Mannus), which was the great ancestor, progenitor, the ancestral deity of the Germanic race."* Ok...

## "Glory"

Same goes for "glory" which is supposedly yucky because one of the oodles of Roman goddesses had a similar sounding name. A tenuous connection is also drawn between "glory" and sun worship. We'll include here a lengthier sample quotation before refuting it: ***"We should therefore eliminate the word "glory" from our religious vocabulary for three reasons: 1) We have been commanded in Exod. 23:13 to "make no mention of the names of other mighty ones, nor let it be heard from your mouth" — especially in our worship, applying these names to the One we love, and His Son. 2) The concept of the word "glory" in religious symbolism, as we read in Funk & Wagnall's Dictionary, is that of the emanation or radiance of light, as of the sun. This is proof of the solarization of our beloved Saviour, identifying Him, as well as His Father, with the Sun-deity. 3) The Hebrew word kabod as well as Greek word doxa, do not carry the meaning of sun-radiance or sunlight at all. Therefore the word "glory" is an incorrect rendering of those words. What then should we use instead of the word "glory"? Simply what the Hebrew words and the Greek word mean: "esteem," or "high esteem" or "repute." These words carry the meaning of the Scriptural words and do not stem from the names of deities as far as we know, and should be used wherever our versions have "glory."*** It's also asserted that ***"We do not find any trace of sun-radiance or emanation of light in the most common word used in the Hebrew text, namely kabod, or in the Greek doxa."***

This is unfortunate because it either means the people behind the ISR are deliberately lying or they are so ideologically possessed that they can't see the verses right in front of them to the contrary. There are many places in Scripture where glory and light are connected which is evident even in these sample verses from The Scriptures translation itself where "esteem" is written in place of "glory": ***"Arise, shine, for your light has come! And the esteem of יהוה has risen upon you."*** (Isaiah 60:1) ***"And see, the esteem of the Elohim of Yisra'el came from the way of the east. And His voice was like the sound of many waters, and the earth shone from His esteem."*** (Ezekiel 43:2) ***"And look, a messenger of יהוה stood before them, and the esteem of יהוה shone around them, and they were greatly afraid."*** (Luke 2:9) ***"And as I could not see because of the esteem of that light, being led by the hand of those who were with me, I came into Dammeseq."*** (Acts 22:11) ***"Who being the brightness of the esteem and the exact representation of His substance..."*** (Hebrews 1:3:) ***"After this I saw another messenger coming down from the heaven, having great authority, and the earth was lightened from his esteem."*** (Revelation 18:1) ***"The city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it, and the Lamb is its lamp."*** (Revelation 21:23) Dear reader, after hearing the ISR tell you to eliminate "glory" from your vocabulary because there's no connection between light and the Hebrew/Greek words for glory and then seeing these verses, can you trust anything they have to say?

## "Grace", "Holy", "Bible"

The junk scholarship doesn't end there. **Words such as holy, grace, and Bible are also subjected to the same attack.** We're told, *"Our Messiah has begun to set apart and to cleanse His assembly with the washing of water by the Word (Eph. 5:26) — even cleansing His assembly from these names of pagan idols: Kirke (Church) Haides, Charis, Grace and Biblis or Byblis or Byble! Yahuweh said in Zech. 13:2, "I will cut off the names of the idols from the land."* Really? **Messiah came to save us from using words like "grace" and "Bible"? This is the "final Reformation"?** We will thoroughly refute this absurd claim, but brace yourself because before we do so it gets worse.

## "Lord God", "Jesus Christ"

Taking this extreme interpretation of the commandment to not mention of the names of other gods to its logical/illogical conclusion, **"Come Out Of Her" assaults almost every name and title that God and his Messiah are known by.** For instance, it's asserted *"One may not simply substitute His Name with that of a pagan deity, be it God, Gott, Zeus, Theos, Pan, Allah, Lord, Lordo, Lard, Hlafweard, or any other. Nor can we refer to Him by even a generic Lord, referencing Krishna, Vishnu, or any other "Lord" of choice. Doing so is to attribute to another the work, power, esteem and wisdom which belongs only to YHWH Elohim (Isaiah 42:8)."* This section of the book is so disturbing and blasphemous we'll spare you the details and simply say that titles such as "Lord" and its Greek/Latin equivalents Kurios/Dominus, and also "God" and its Greek/Latin equivalents Theos/Deus, are all subjected to the most vile smear campaigns. Likewise the title "Christ" is supposedly related to four pagan gods from three different continents - Osiris, Serapis, Mithra, and Krishna. And most stomach-turning of all is how the author attacks the very name of Jesus, attempting to equate it with six different Graeco-Roman deities including Iasa the Greek goddess of healing, the son of Rhea, and Bacchus. Simply reading these pages feels defiling. And **the very fact that these 'researchers' can't figure out which pagan god the name of Jesus Christ matches with says it all.** One is left with the image of a blindfolded person, stumbling around, desperately trying to pin the tail on six different donkeys.

## REFUTATION

We began this section by pointing out that God put the names of a whole bunch of pagan gods in the Bible. So whatever he meant by the commandment to not mention the names of other gods, he didn't mean that literally or reading the Bible out loud would be a sin. **That really is the point where you could drop the mic and walk away.** However, we will give another response that carries an even greater weight of finality: **the ISR's obsession with paganism is nowhere to be found in the teachings of Messiah and his Apostles.** This is important because the New Testament is, in the words of translators of The Scriptures themselves, *"Written by those whom Yeshua Rabbeinu appointed as his 'personal representatives' (shlichim = 'Apostles')"*. This is also important because the ISR makes the audacious claim that *"Come Out Of Her is of utmost importance to every Christian believer who wishes to return to the pure, unadulterated faith once delivered to the set-apart ones who practiced the teachings of the Messiah."*

Really? **Is the message behind this book part of the "faith once delivered to the set-apart ones"?** Let's begin



by going back to the time when the Master walked the hills of Galilee. Of course Hebrew and Aramaic were the main languages, but considering that several of the closest disciples had Greek names (Philip, Andrew, etc.) we can safely infer that Greek wasn't unheard of. Similarly, the first community in Jerusalem had Hebrews and also had Greek-speaking Hellenists. **Even in these early instances we never hear the disciples being told to avoid using Greek words that might smack of paganism.** Same goes for when the message of Messiah went out into the Graeco-Roman world. **Some of the early Greek-speaking believers were even named after pagan gods.** Dionysius in Acts 17:34 was named after Bacchus, Hermes and Hermas in Romans 16:14 were both named after Mercury, and Olympas in Romans 16:15 was named after the mythological home of the Graeco-Roman pantheon itself. What did the Apostles do? Did they order these new believers to legally change their names? Did they avoid speaking or writing their names because the Torah commands us to not even mention the names of other gods? No. They accepted these people as they were, pagan names and all. **They were even given honourable mention in the New Testament itself.**



ΣΙΝ ΕΤΩΝ ΕΒΔΟΜΗΚΑ  
 ΑΡΤΙΣΤΑΣΙΑ ΕΥΧΟΝΤΟΣ ΚΥΜ  
 ΠΕΡ ΣΩΝΕΤΟΥ ΣΠΩ  
 ΤΟΥ ΕΙΣΟΥΝ ΤΕΛΕΙΑΝ  
 ΗΜΑΤΟΣ ΚΥΕΝΟΤΟΜΑ  
 ΤΙ ΕΡΕΜΙΟΥ Η ΓΕΙΡΕΝ  
 ΚΑΤΟΠΗ ΕΥΜΑΚΥΛΟΥ  
 ΒΑΣΙΛΕΥΣ ΠΕΡ ΣΩΝ ΚΑΙ  
 ΕΚΗΛΥΣΕΝ ΟΥΧ ΗΤΗ ΒΗ  
 ΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΜΑΑΙΔ  
 ΓΡΑΠΤΩΝ ΛΕΓΩΝ ΤΑ  
 ΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΠΕΡ  
 ΣΩΝ ΚΥΡΟΣ ΕΜΕ ΛΗΝ ΕΑΝ  
 ΞΕΝ ΒΑΣΙΛΕΥΤΗ ΣΟΙΚΟΥ  
 ΜΕΝ ΗΣΟΚΟΥ ΙΟΥΣΤΟΥ Ε  
 ΓΑΝΑΚΕ ΟΥΤΙΣΤΟΣ ΕΙ  
 ΕΣΗΝ ΗΝ ΕΝ ΜΟΙ ΟΙΚΟ  
 ΔΟΜΗ ΣΑΙ ΑΥΤΩ ΟΙΚΟΝ  
 ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ  
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 ΕΙΣ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ  
 ΤΗΝ ΕΝ ΤΗ ΟΥΔΑΙΑΣ ΚΑΙ  
 ΔΟΜΕΙ ΤΩ ΤΩΝ ΟΙΚΟΝ ΤΩ  
 ΚΥΡΟΣ ΙΣΡΑΗΛ ΟΥΤΟΣ  
 Ο ΚΕ ΟΚΑΤΑΣΚΗΝΩΣΑΝ  
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 ΟΥΝ ΚΑΤΕΤΟΥΣ ΤΟ ΠΕ  
 ΟΙΚΟΥ ΣΙΝ ΕΝ ΟΙ ΤΩ Κ  
 ΑΥΤΩ ΟΙ ΕΝ ΤΩ ΤΩ ΠΩ  
 ΑΥΤΟΥ ΕΝ ΧΡΥΣΟΙ ΚΑΙ  
 ΕΝ ΑΡΓΥΡΙΟ ΚΑΙ ΕΝ ΔΑ  
 ΣΕΟΙΣ ΜΕΘΙ ΠΙΝΚΗ  
 ΚΤΗΝΩΝ ΣΥΝ ΤΟΙΣ ΑΛ  
 ΛΟΙΣ ΤΟΙΣ ΚΑΤΕΥΧΑΣ  
 ΠΡΟΣ ΤΕΘΙΜΕΝΟΙΣ ΕΙΣ  
 ΤΟΙΣ ΕΡΟΝΤΟΥ ΚΥΡΟΣ ΕΝ  
 ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΑ ΤΗ  
 ΣΑΝ ΤΕΣ ΟΙ ΑΡΧΙΦΥΛΟΙ  
 ΤΩΝ ΠΑΤΡΙΩΝ ΤΗΣ ΟΥΔΑ

We must also consider the Septuagint, the translation of the Hebrew Bible into Greek which was widely used by Diaspora Jewry. While the earliest manuscripts of the Septuagint have the name YHWH written in Hebrew letters throughout the otherwise Greek text, even in these manuscripts *Kurios* and *Theos* are used to translate the Hebrew titles *Adonai* and *Elohim*. Likewise *Iesous* and *Christos* were used to translated *Yeshua* and *Mashiach*. Please remember that "Come Out Of Her" emphatically declares these words to be dirty and preaches that they should never be used by true believers. Then consider the following. **The Septuagint was the Bible used by the Hellenistic believers in the time of the Apostles, both within and without the land of Israel,** and the Apostles never said a negative word about it and the Greek terms in it that the ISR so loudly proclaims to be very bad. **The historical fact is that the early Greek-speaking believers spoke normal Greek, just like everybody else. They called God "Kurios" and "Theos", they called Messiah "Iesous" and "Christos", and that was ok.** There was no weirdness about words, no obsession with paganism. The people behind the ISR may squirm with fear and hatred at Greek, but the Apostles did not.

## Hebrew/Aramaic NT?

Incredibly enough, **this historical reality is acknowledged in "Come Out Of Her" and then cast aside: "Although the word Theos is admittedly mostly used as a title, it has been used as a name, and therefore we dare not call our Elohim by the name of a pagan mighty one (Exod. 23:13)."** Even more incredible, the book acknowledges that **"Theos" was indeed the word used throughout the New Testament for God but then dares to declare this unacceptable: "For the most part, Theos is used in the New Testament as a translation of**

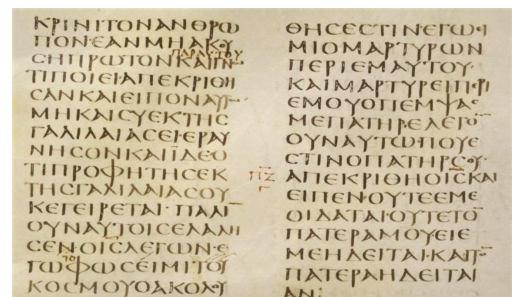
the Hebrew "elohim"...The word theos should not have been used, because, in many instances this word as a title has been used as a substitute for the Name of Yahuweh, and this is explicitly forbidden in Deut. 4:2 and Deut. 12:4...Even as a title, the word theos is not acceptable, even if it does appear in the Greek New Testament." **This bald-faced rejection of the Greek New Testament is rationalized by the belief that it wasn't the original:** "There are many scholars who are convinced that most of the New Testament was originally written in Hebrew and that the Greek New Testament is only a translation of the Hebrew/Aramaic original." In another place a similar assertion is made: "If the Greek text uses terms that come direct from pagan deities for both the Father and the Son, then it becomes abundantly clear from Scripture itself (Exodus 23:13; Joshua 23:7; etc.) that such texts could not possibly be the inspired originals, but rather they are translations, ultimately descending from the Semitic originals."

Let us consider this possibility for a moment. Eastern Christianity does indeed possess the New Testament in Aramaic and claims it was the original. Likewise, the Church Fathers agreed that Matthew was originally written in Hebrew, with some positing a Hebrew original for other books such as Hebrews. **Is there a possibility that the Apostles wrote everything in Hebrew/Aramaic and it was only later translated into Greek, at which point "Theos" was used either against their will or unbeknownst to them?** No. For three reasons.

Firstly, **the entire New Testament wasn't originally written in a Semitic language.** That's not even the question on the table. This is even acknowledged in the above quote: "*Many scholars are convinced that most of the New Testament was originally written in Hebrew.*" It should be obvious that the letters written to native Greek speakers from Gentile backgrounds were written in Greek or they wouldn't have understood them. Think of the letters written to believers in the cities of Rome, Corinth, Philippi, Colossae, Thessalonica, and to individuals such as Titus and Philemon. So **the fact still stands that the Apostles used normal Greek in those sections of the NT which were originally written in Greek.**

Secondly, even if the Apostles did all their writing in Hebrew/Aramaic, **the broader historical reality remains that they had no problem with Greek believers having pagan names and using the Septuagint which used words such as Kurios, Theos, Iesous, and Christos.**

Thirdly, even if the Greek New Testament was a translation of a Semitic original, **that translation happened early - either in the lifetimes of the Apostles themselves, or in the generation directly following theirs.** We have more manuscripts of the Greek New Testament than of any other ancient document, with the earliest fragments dating back to the closing of the Apostolic Era in the early 100s. **The hypothesis that the New Testament was translated into Greek in a way that the Apostles would have disagreed with is absolutely untenable.** This is especially clear when we look at this movement the Apostles founded and note that there is absolutely no trace of these Sacred Name teachings to be found anywhere.



Case closed.

## INVITATION

Dear reader, the claims made in "Come Out Of Her" aren't just irrational and laughable, they are dark and blasphemous and will produce nothing but very rotten fruit. In [PROBLEM 6: Sacred Name teachings cause unnecessary fights and divisions](#) we address how Sacred Name people spend most of their time fighting over words, the exact opposite of what we're commanded to do: *"Remind everyone about these things, and command them in God's presence to stop fighting over words. Such arguments are useless, and they can ruin those who hear them."* (2 Timothy 2:14) *"Some people may contradict our teaching, but these are the wholesome teachings of the Master Yeshua the Messiah...anyone who teaches something different is arrogant and lacks understanding. Such a person has an unhealthy desire to fight about words. This stirs up arguments ending in division...These people always cause trouble."* (1 Timothy 6:3-5) May we all take these words to heart!

It's ironic that Sacred Name people spend most of their time fighting over words. It's also ironic that **nobody spends more time talking about nonexistent gods than Sacred Name people trying to keep the commandment to not mention them.** Like wasn't the point to forget about paganism, not to obsess over it? And did you ever notice how they're using English to tell you to stop using all these pagan English words?

Dear reader, if you go deep enough down the rabbit hole of "Come Out Of Her", you'll be so tongue-tied you won't be able to functionally communicate anymore. And when you do talk about your beliefs people won't even be able to understand you. We even see this problem in "Come Out Of Her" itself, where the authors are forced to use words they claim are sinful in order to communicate their point. At the end of their diatribe against "God" they actually apologize for this, saying *"We are sorry that we had to use the word "deity" in this article for the sake of making the message clear. However, this too should be deleted from the vocabulary of the sincere believer. Instead of "deity," "divinity," or "god," we should use the Scriptural "elohim" or "mighty one." Instead of "divine," we should say "as to Elohim," or "as of the Mighty One," or "Mighty-like."* This is stupid. In response to the "shoulds" in that last quote, no you shouldn't. Don't put that on people. It's not true. Notably, the authors of The Scriptures don't even follow their own impossible ideal. In the Explanatory Note to "Prophets" they write that "A prophet is a spokesman for a **deity**." Oops, look who forgot to say 'mighty one'! Somebody needs to wash their mouth out with soap.



Dear reader, if you've fallen down the paganoid rabbit hole of these false teachings, **let the truth that we have presented here set you free.** It's time to "come out of" this deceptive book and come away from the Sacred

Name movement, into freedom! The Hebrew names of God are indeed special and meaningful, and so are the names of God in your own native tongue. So pray and worship freely in *your* language. Pour out your heart to your Father in Heaven in your own words, without reservation or inhibition, knowing that he welcomes you, he receives you, and **more than anything he listens for the love in your voice and looks for the sincerity in your heart.** Messiah died to redeem every tongue and language, that they might be heard before the Throne, and that includes yours. Be affirmed yet again that *"Even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Master, Yeshua the Messiah, by whom are all things, and we exist through Him."* (1 Corinthians 8:5-6)

Speaking of whom. One thing we didn't mention is that throughout "Come Out Of Her" they call God "Yahuweh" and they call Messiah "Yahushua". This leads us to more problems.

## Problem #8: Spells Messiah's Name Wrong

In Hebrew the name of the Messiah is spelled yod-shin-vav-ayin (ישוע) and is pronounced Yeshua. This is how his name is written in every valid Hebrew and Aramaic NT that we have including:

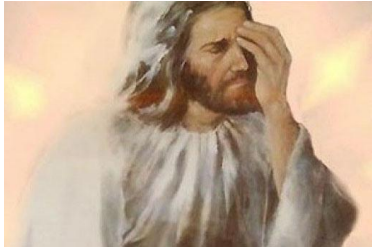
- the **Peshitta Aramaic New Testament**
- the **Tremellius Hebrew/Syriac New Testament**
- the **Munster Hebrew Matthew**
- the **first translation of the NT into Hebrew** by Elias Hutter in 1599 and its 1661 revision by William Robertson, the publisher of the first Hebrew/English dictionary and grammar
- the **London Society's Hebrew NT** which went through four revisions between 1817 and 1866 and was worked on by some of the greatest Hebrew scholars of all time including Gesenius and Dr. Biesenthal
- The **Delitzsch Hebrew NT** of 1877 translated by Professor Franz Delitzsch, the greatest Christian Hebraist in history
- The **Salkinson-Ginsburg Hebrew NT** of 1885 edited by Christian David Ginsburg, the greatest English-speaking Hebrew grammarian of all time
- The **NT in modern Hebrew**, published and revised between 1977 and 2010 by a team of Israeli Hebrew speakers and scholars



(For more information on the history of the Hebrew New Testament please see our [Messianic History](#) series.)

The translators of The Scriptures throw all this history and scholarship to the wind and **instead write the name of the Messiah as "Yehoshua" (יהושע) which is the Hebrew name of Joshua.** The reasons they give for this are conflictory and misleading. Firstly they acknowledge that *"This form "Yeshua" subsequently became used for our Messiah among Jewish believers"* and that *"Yeshua" (ישוע) is popular with many (indeed the Shem Tov*

Hebrew text of Mattithyahu renders it as such, as also the Hebrew translation of the "New Testament" by F. Delitzch)". But then in the same paragraph they also claim that "All the available authoritative sources and references are in agreement and clearly admit that our Messiah's Name was יהושע (see for instance Kittel's



Theological Dictionary of the New Testament, under Iesous)." If 'all the sources' are in agreement that Messiah's name wasn't Yeshua, then **why does every Hebrew and Aramaic text have his name as Yeshua? Are these not to be regarded as authoritative sources or references?** How could the greatest Hebrew scholars of history consistently use the name Yeshua and at the same time 'clearly admit' that his name was actually Yehoshua? This is a false claim.

## Faulty Source

The deception doesn't stop there. After acknowledging that the name Yeshua was used in the above manuscripts, **the translators point to one paper, written by one scholar, to justify their attempt to change the name of the Messiah:** "Dr. Solomon Zeitlin refutes this form as the Name of our Messiah, favouring instead the form יהושע (see *The Jewish Quarterly Review*, Jan.1970, p.195)." Let us examine this paper for ourselves and see whether the evidence presented in it warrants this bold move on the part of the ISR. Dr. Zeitlin's paper is available on the academic website jstor.org [here](#). Create a free account and you can then view the paper for yourself. You will see that **the purpose of this 10-page paper is not to prove that Yeshua's name was actually Yehoshua**, but rather to criticize Professor David Flusser's biography of the life of Jesus. On page 4 Dr. Zeitlin claims that the term Rabbi wasn't used in the Second-Temple era, **inferring that the Gospel accounts were false and that Yeshua was not called Rabbi as the Bible says**. Then on page 7 he continues:

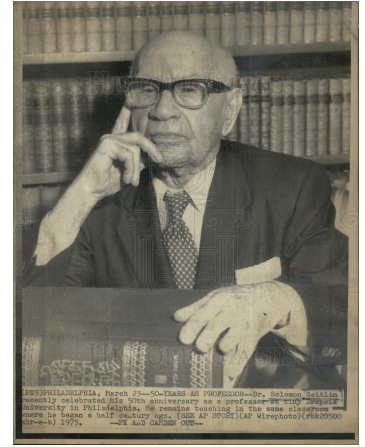
There are a number of illustrations in the book which have no place in a scholarly work on the life and mission of Jesus. On p. 12 is the following illustration:

"This is how Jesus wrote his name in Hebrew."

The innocent reader would assume that this is the autograph of Jesus. ישוע is not Hebrew. In Hebrew the name is written יהושע.

That's it.

Please note three things. Firstly, it was not the purpose of this paper to prove that Yeshua was actually called Yehoshua. Secondly, **Dr. Zeitlin quotes no sources to substantiate his assertion.** Thirdly, this claim on the part of Dr. Zeitlin is simply wrong. **The name יהושע/Yehoshua is also written as ישוע/Yeshua in the Hebrew Bible itself.** Was a scholar of Dr. Zeitlin's caliber genuinely not aware of this fact, or was he intentionally obscuring the truth? Are we beginning to see a pattern here? It is astounding that the ISR would dare claim that *"While the short post-exilic form "Yeshua" (ישוע) is popular with many...Dr. Solomon Zeitlin refutes this form as the Name of our Messiah"*. That was the refutation? There was no refutation! **We can only conclude that this paper was cited in the hopes that no one would actually verify this claim.**



## Yeshua vs. Yehoshua

As a side note, let us explain these two forms of the name Joshua. Quite simply, **sometimes the name Yehoshua was written in its short form Yeshua.** Yehoshua is pronounced Yeh-o-SHOO-uh and Yeshua is pronounced Yeh-SHOO-uh. If you say "Yehoshua" fast and smooth like a fluent Hebrew speaker it actually sounds more like "Yoshua" or even "Yeshua", so you can see how the shorter form happened. If you use e-Sword to look up the name Yeshua (Strong's #3442, learn how to do that [here](#)) you'll see that Yeshua is written "Jeshua" in English and used 30 times in 1 and 2 Chronicles, Ezra, and Nehemiah. This name is used for two men and one town in the territory of Judah. **Joshua the son of Nun is actually called Jeshua in Nehemiah 8:17**, and notably The Scriptures itself has the name "Yěshua" in this verse. The other man with this name was the first High Priest in the Second Temple era, Jeshua the son of Jehozadak. Notably, while he's called Jeshua in Ezra and Nehemiah, he's called Joshua in Haggai and Zechariah. So you can see how **the longer and shorter forms were used interchangeably because they were pronounced almost exactly the same.**

Continuing with our side note on Joshua/Jeshua - hilariously, in the Explanatory Notes at the back of The Scriptures under "Post-Exilic Apostasy", **the ISR accuses these books of the Bible of apostasy.** First they criticize Ezra, Nehemiah, Esther, and Zechariah for using the month names that continue to be used on the Jewish calendar today. Please stop and let that sink in. Apostasy is bad. But the Bible is good. So if the Bible uses these month names, they must not be bad and it must not be apostasy. Just wow. Then **the very name of Yeshua is alleged to be part of this apostasy:** *"Yeho-the abbreviated form of the name of YHWH, became eliminated from the name of the successor to Mosheh, Yehoshua, who now became known as Yeshua (see Nehemiah 8:17). Deleting the Yeho- from Yehoshua's name, was probably the reason our Messiah became known as Yeshua."* Please note four things. Firstly, **the Bible itself refers to Yehoshua as Yeshua, so it must be ok.** Secondly, these two forms of the name sound almost exactly the same when spoken by fluent Hebrew speakers. So there was no agenda to eliminate or delete part of the name of God. They just wrote Yehoshua the way they pronounced it, as Yeshua. Thirdly, **this name continued to be written as Yehoshua in the post-exilic books of Haggai and Zechariah. So it's incorrect to say that Yehoshua was pre-exile and Yeshua was post-exile** - this name was always pronounced the same way, but was written differently in a couple of the

later books. Fourthly, it is blasphemous to attempt to associate the name of Yeshua with apostasy.

But there's more. In "Come Out Of Her" they claim that *"Yeshua is not a personal or proper name, it is merely a common noun meaning salvation."* At this point we are not sure whether it is the scholarship or the sanity of the authors that we should be questioning. Firstly, **four books of the Bible use the name Yeshua as a personal and proper name.** Does that not count? Secondly, **they're confusing the name Yeshua with the noun for salvation.** These two words are similar, but pronounced and spelled differently. Our Saviour's name is Strong's #3442, spelled יֵשׁוּעַ, and pronounced Yeh-SHOO-uh. Salvation is Strong's #3444, spelled יְשׁוּעָה, and pronounced "yih-shoo-AH". This is Hebrew 101. **How can people who claim**

**to be Scripture Researchers and Bible translators get this wrong?** They then go on to make allegations against the name of Yeshua that *"its use as a name had its origin amongst those speaking Aramaic, not Hebrew."*

**H3444**

יְשׁוּעָה

yêshû'âh

yesh-oo'-aw

Feminine passive participle of H3467; something saved, that is, (abstractly) deliverance; hence aid, victory, prosperity: - deliverance, health, help (-ing), salvation, save, saving (health), welfare.

**Total KJV occurrences: 78**

Strong's Hebrew and Greek Dictionaries

**H3442**

יֵשׁוּעַ

yêshûa'

yah-shoo'-ah

For H3091; he will save; Jeshua, the name of two Israelites, also of a place in Palestine: - Jeshua.

**Total KJV occurrences: 29**

Strong's Hebrew and Greek Dictionaries

Really? If the Jewish people didn't speak Hebrew then who did? Yes they also picked up Aramaic, but that doesn't mean they stopped speaking Hebrew. The fact that the books of the Bible from this era were written almost entirely in Hebrew, and that Hebrew was spoken as a living language throughout the Second Temple era, should attest to this. And then finally, as if it wasn't enough to use the word "merely" in reference to the very name of our Saviour and tell two lies in their attempts to discredit it, **the authors conclude that "the name Yeshua does not qualify for being "the Name which is above every name".** Why? Because *"neither does it contain the Father's Name which after all indeed qualifies for being "the Name which is above every name. One would therefore expect our Messiah's Name to begin with Yahu- or Yeho-."* Actually, no. Firstly, the passage being referred to is

Philippians 2:5-11 which says that "Elohim, therefore, has highly exalted Him **and given** Him the Name which is above every name." Is this passage saying that in response to the Son humbling himself the Father gave him the name Yehoshua? No. This would presuppose that before he was given that name he had a different name or didn't have a name. Secondly, **the Father's name isn't spelled with three letters. The prefix Yahu- or Yeho- isn't even The Name. That's not what this passage is about.** This assertion on the part of the ISR is an outright attack on the name of the Messiah. Dear reader, please exercise your spiritual discernment. Where do lies come from? **Who hates the name of Yeshua and seeks to slander it? Which spirit wishes that the name of Yeshua wasn't above every name?** But it is.

## Why not Yehoshua?

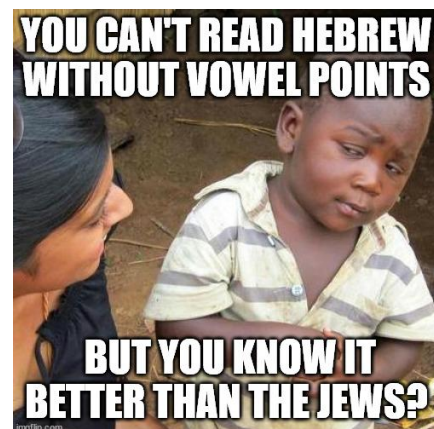
Now that we've discussed the difference between Joshua and Jeshua, let's get back to our story. The ISR is hanging their unilateral attempt to change the name of the Messiah on the thinnest of threads - **a single unsubstantiated line from a single paper written by a single scholar over fifty years ago who in other parts of his paper made assertions that the ISR itself doesn't believe.** This isn't just a silly slip of scholarship or a little white lie on the part of the translators - **this is a dark and dangerous deception. This misinformation is doing unspeakable damage** to the testimonies that many sincere believers could be having to the Jewish people and is destroying the positive relationship that the Hebrew Roots movement could be having with the Messianic Jewish community and the entire body of Messiah. You don't just change the very name of the Messiah and start calling him whatever you want. It is right to feel outrage.

Wait a minute, you might say. Is this really such a big deal? If someone wants to say "Yehoshua" instead of "Yeshua" why can't they do that? **If they're essentially the same name as you yourself said, is the ISR really changing the name of the Messiah?** These are valid questions to which there are three answers.

Firstly, **there is no good reason to use the longer "Yehoshua" version.** As has been demonstrated, *no* Semitic version of the New Testament uses it, including those manuscripts that may be the original or at least closer to the original. The ISR has no right to disregard the weight of all this history and scholarship.

Secondly, **using the longer form "Yehoshua" is misleading.** As has been shown, in spoken Hebrew these forms are pronounced almost identically. However, **if someone isn't a fluent Hebrew speaker or doesn't know better, they will treat these two forms like two different names** and pronounce them differently. It's a very small step from there to concluding that these are two different names and that one is "right" and the other is "wrong" **which is exactly what the ISR does, accusing people who say "Yeshua" of apostasy** when the Hebrew Bible itself says "Yeshua" (eye roll).

Thirdly, **using the longer form "Yehoshua" opens a pandora's box of bizarre mispronunciations.** This requires some background information on the Sacred Name movement which everyone may not be aware of. The vast majority of Sacred Name people aren't satisfied with saying "Yehoshua" the way it's pronounced by the six million Israelis and fourteen million Jewish people in the world today. They assume that the Hebrew spoken by the Jewish people for the last two thousand years is "false" and feel a compelling need to find the "true" pronunciation of this Jewish name. No, this isn't a joke - and it gets worse! **Sacred Name people can't figure out what the "correct version" of Yehoshua is.** So they spend most of their time debating whether Yehoshua should actually be pronounced Yahusha, Yahushua, Yahshua, Yahawashi, Yahuwshuwa, etc. Please understand that to non-Hebrew speakers these mutations may not sound like a big difference, but **to anyone who actually knows the language they sound absolutely bizarre and are a total turnoff.** Please watch [PROBLEM 7: Sacred Name teachings](#)





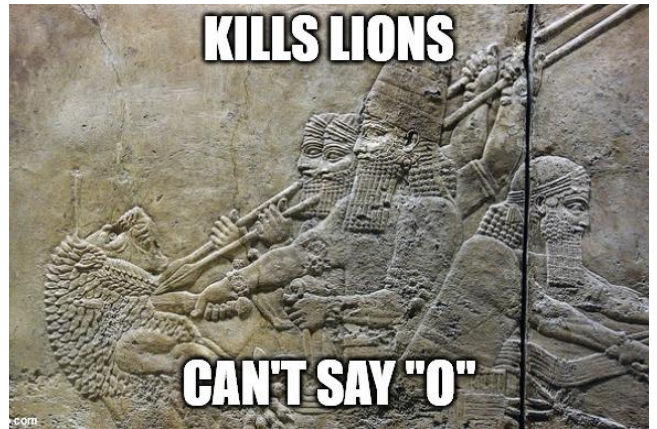
[will destroy your witness to the Jewish community](#) for a better understanding of why this is such a serious and grievous issue.

The 'Institute For Scripture Research' is a leading contributor to this catastrophic mess, promoting the mispronunciation "Yahushua" in their book "Come Out Of Her". In the footnote to "Yahushua" the authors admit: *"This [Yahushua] is...the form we prefer at present. However, the form "Yehoshua" is the preference of all theological authorities, Bible encyclopedias, Bible dictionaries and ordinary encyclopedias. All of them admit that the original Name of "Jesus" was "Yehoshua" or "Jehoshua."...Because of the uncertainty of the Father's Name being either "Yahuweh" or "Yehowah," we similarly accept either "Yahushua" or "Yehoshua."* This uncertainty is also visible in the Preface and Explanatory Notes to The Scriptures where "Yehoshua" is frequently used. Why? **Why do the authors cite these "authorities" in one place as justification for using "Yehoshua" instead of "Yeshua" as we saw earlier, but then here completely disregard these same authorities** when it comes to how "Yehoshua" should be pronounced? And what's with this "form we prefer at present" business? Is the way you say Messiah's name some trendy new fad or just a matter of personal preference, similar to how gender and sexual orientation are treated today? No, it is not! If they feel any uncertainty about so serious a question **why would the authors teach their impressionable readers to use this mutant form, knowing the irreparable damage it would do** to their testimonies to the Jewish people and their relationship with the Messianic Jewish movement? This is cause for weeping.

## Murasu Texts?

The translators of The Scriptures attempt to justify this in the Preface thusly: *"While some believe that this spelling should be pronounced in the traditional way, i.e. "Yehoshua", others influenced by the Murashu Text suggest the pronunciation "Yahushua".*

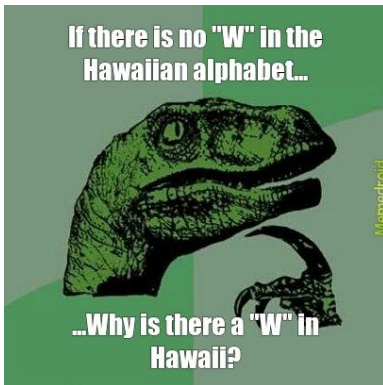
Just for fun we'll blow this up in the shortest number of words possible. Ready? These clay tablets have some Hebrew names written in Assyrian cuneiform. Names beginning with "Yeho" are written "Yahu" **because there's no "o" in Assyrian**. Murashu, shmushmashu!



While you're laughing, here's a longer response. **This collection of clay tablets are commonly referred to as the "Murasu Archive"** as you can see on the [Wikipedia article here](#). They were **written in Assyrian cuneiform roughly 2400 years ago during the 70-year exile of the Jewish people to Babylon** and were discovered in the late 1800s. Essentially they were the business records of a company called "Murasu Sons of Nippur". Sacred Name people think this collection is relevant because some of the people who did business with this company were Jews who had Hebrew names beginning with "Yeho", **but on these tablets their names were written with "Yahu" instead of "Yeho"**. Based on this one discovery, Sacred Name people jump to the conclusion that the Assyrians knew Hebrew better than the Jewish people

who apparently have been speaking their own language wrong for the last 2500 years. Of course this means that every Hebrew name beginning with "Yeho" should actually be pronounced "Yahu", including the name of the Messiah which apparently shouldn't be "Yehoshua" but rather "Yahushua". At this point we should all break out in loud thanksgiving to the ancient Assyrians for setting the whole Hebrew-speaking world straight, except for one problem - whereas most languages have the five vowels A, E, I, O, and U, **the Assyrians only had four vowels in their spoken and written language - A, E, I, and U. Please let that sink in: the Assyrians did not have the O sound in their language.** This means they would have had a hard time pronouncing Hebrew names beginning with "YehO", and they had no way of accurately writing these names. The closest they could come was to write "YahU" instead of "YehO". **The historical reality is that the imperial Assyrians didn't just butcher Jewish people, they also butchered Jewish names.** All this can be corroborated on the Wikipedia article on the [Cuneiform Syllabary here](#). Interestingly enough, this problem is even acknowledged in that same Wikipedia article on [Cuneiform Transliteration here](#) which concludes by explicitly stating that **"If they were Semites, the signs for writing their names were probably to be read according to their Semitic equivalents."**

	-a	-e	-i	-u
	a 𐎠, á 𐎡	e 𐎢, é 𐎣	i 𐎤, i=IÁ 𐎥	u 𐎦, ú 𐎧, ù 𐎨
b-	ba 𐎠𐎡, bá=PA 𐎠𐎡, bâ=EŠ 𐎠𐎡	be=BAD 𐎠𐎢, bé=BI 𐎠𐎣, bè=NI 𐎠𐎣	bi 𐎠𐎤, bí=NE 𐎠𐎥, bí=PI 𐎠𐎥	bu 𐎠𐎦, bú=KASKAL 𐎠𐎦, bù=PÛ 𐎠𐎦
d-	da 𐎠𐎡, dá=TA 𐎠𐎡	de=DI 𐎠𐎣, dé, dè=NE 𐎠𐎣	dí 𐎠𐎤, dí=TÍ 𐎠𐎤	du 𐎠𐎦, dú=TU 𐎠𐎦, dù=GAG 𐎠𐎦, du₄=TUM 𐎠𐎦

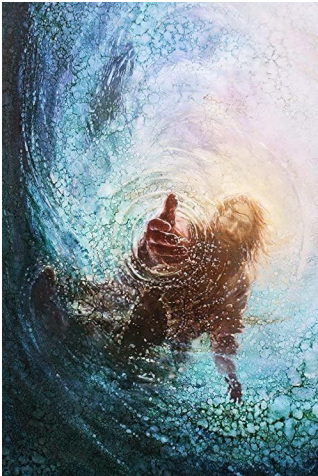


The Hawaiian language only has seven consonants. If a Hebrew name has a consonant not used in Hawaiian it's replaced by an equivalent. So Adam is Akamu, Rachel is Lahela, Hezekiah is Hekehia, and Ezra is Ekela. **No one points to how Hebrew is pronounced in Hawaii as evidence of the "true" pronunciation of these Hebrew names.** And they certainly don't take their findings to the U.N. in the hopes of discrediting the State of Israel for butchering their own language. But that's exactly what Sacred Name people and the 'Institute for Scripture Research' are doing in citing the Murashu texts as a basis for accusing the entire Messianic Jewish community of using a "false" name of the Messiah and as justification for making up their own, in their words, "form we prefer at present". This would be laughable if it wasn't so perverse.

## THERE IS HOPE

A concluding thought - while reprehensible, this mass confusion isn't surprising for two reasons. Firstly, **the vast majority of Sacred Name teachers don't know Hebrew, have no background in linguistics, and couldn't read a Torah scroll if you put it in front of them.** The ISR's works are some of the best the Sacred Name movement has to offer but, as has been clearly demonstrated, their scholarship is junk. The ignorant should not attempt to lead the ignorant or they will both fall into a pit.

Secondly, The Sacred Name movement came straight out of Protestantism which came out of Roman Catholicism and, while progress has been made, by and large **all these systems are still based on Replacement Theology**, the belief that the Christians have replaced the Jews and thereby made them irrelevant. While most Sacred Name people wouldn't identify as Christian and would claim to have nothing in common with the Roman Catholic church, their basic attitude towards the Jewish people is exactly the same. The Sacred Name movement exhibits a total disregard for the Jewish people and for historical Judaism. They want nothing to do with the Messianic Jewish community and its history and scholarship. Why? **Because, in their minds, they have replaced the Jews and become the new center of the universe.** This could be compared to the way



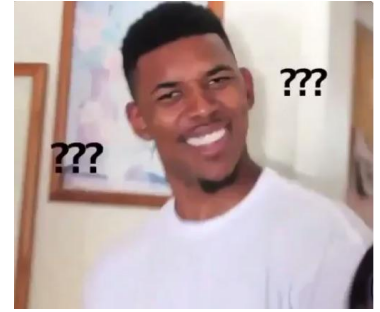
narcissists operate in a relationship. Because they're full of themselves, they have no room for their partner as a real person. Because they're always right, the other person has nothing meaningful to contribute. **The only difference is that the Sacred Name movement doesn't even want the relationship.** They want the King of the Jews, the language of the Jews, and the Torah which was entrusted to the Jews (Romans 3:1-3), but they want nothing to do with the Jewish people themselves. This is the real reason why the Sacred Name movement isn't content saying "Yeshua" or even "Yehoshua". **Thankfully, that's not where the story has to end.** Please see [PROBLEM 8: Sacred Name teachings are a new form of Replacement Theology](#) and [PROBLEM 10: Sacred Name teachings breed unconscious antisemitism](#) for positive steps you can take to face your own unconscious Replacement Theology and then walk away from it.

## Problem 9: Encourages Confusion

We've already addressed the confusion in the Sacred Name movement about the name of Yeshua. **There is just as much if not more confusion about the name of God**, sometimes called the "Tetragrammaton" or "Four-Lettered" name, spelled יהוה in Hebrew and often transliterated as YHWH which is how we'll write it here. **The ISR encourages this confusion.** For instance, in the preface to The Scriptures 1998: *"We thought of rendering the Father's Name (YHWH) as **Yahuweh** (pronounced with the accent on the u). On the other hand, John H. Skilton, The Law and the Prophets, pp. 223, 224, prefers **Yahoweh**. The Assyrians transcribed the Name as "Ya-u-a", so Mowinckle and other scholars prefer **Yahowah**. Some scholars prefer **Yehowah**, because that is the way the Massorettes vowel-pointed it...Then again, many scholars favour the rendering **Yahweh**. In any event, we decided to avoid controversy over the precise pronunciation and to render it in Hebrew characters as YHWH."*

While the avoidance of controversy is admirable, The Scriptures does nothing to discourage it and in fact actively encourages this confusion. Firstly, **listing five different versions of the Sacred name right before you say you want to avoid controversy doesn't help.** Neither does the usage of their favourite variant "Yahuweh" in the book "Come Out Of Her." They also claim that *"using the Hebrew characters...has the additional merit of allowing the individual reader to progress in his own quest for accuracy of pronunciation."* Is it any surprise the Sacred Name movement is in a state of mass confusion when thousands of people who don't

know any Hebrew (aside from what they've learned from Facebook memes and YouTube videos created by people who don't know any Hebrew) are encouraged to go on their own quests to figure out how to accurately pronounce the one Hebrew word that no one actually knows how to accurately pronounce? The ISR goes on to state its position quite clearly, that **"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...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!"**



So basically it's just a matter of personal preference. Whichever form you prefer at present. We don't really know. Just don't say "Adonai" or "Lord" because that's pagan. And that's just the tip of this problem so let's continue.

## Problem 10: False Accusations

If you've been reading this straight through you're probably exhausted by now. This last problem is a big one but we'll try to keep it as short as possible. **The Sacred Name movement is characterized by the use of some version of the Sacred Name.** We say "some version" because, as you've seen, no one knows for sure how the Sacred Name was actually pronounced - except Sacred Name people who all know beyond a shadow of a doubt that their conflicting pronunciations are right one, of course. **The use of the Sacred Name is what also characterizes Sacred Name Bibles, including The Scriptures.** For instance, the ISR writes *"What are the main differences between The Scriptures and other Bible Translations? The only names of the Father YHWH/יהוה, and the Son יהושע are restored in Hebrew type...The Scriptures differs radically from most other translations in that it does not continue in the tradition of substituting the Name of the Father and of the Son with names ascribed to gentile (pagan) deities. All the names of deities which in the past have been ascribed to the Father, the Son, and even used when engaged in worship, have been avoided."*



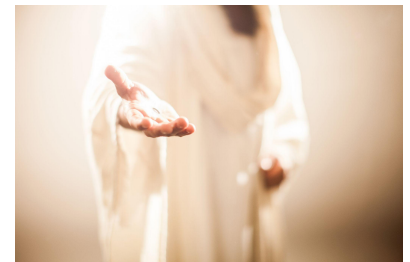
Sacred Name people insist on using their different versions of the Sacred Name because of how they interpret certain Scriptures talking about God's name. So for instance the ISR writes that having the Sacred Name in Hebrew characters *"has the additional merit of allowing the individual reader to progress in his own quest for accuracy of pronunciation, as he seeks to obey the scriptural injunctions to call on the Name...to make it known...and to not obliterate or forget it!"*

**In this understanding, you aren't obeying the Bible unless you're trying to use the Sacred Name when you're**

reading the Bible, praying, or talking about God. In fact, **if you don't try to use the Sacred Name you're calling on pagan deities and are deceived:** *"Surely He has many Names, one may ask? Not so! Men have called Him by many names, and indeed there are many titles by which He is known in Scripture (mistakenly called 'names' by some) but there is only ONE Name by which He urges us to remember Him to all generations! That is the Name יהוה!...One may not simply substitute His Name with that of a pagan deity, be it God, Gott, Zeus, Theos, Pan, Allah, Lord, Lordo, Lard, Hlafweard, or any other...Many misguided individuals are under the false impression that, for instance, the words "Lord, LORD, God, GOD, Adonai or HaShem are "translations" of the Name of the Almighty. Nothing could be further from the truth!"*

Not only that, but according to the ISR **people who don't try to use the Sacred Name are practicing apostasy, damaging the true worship, and participating in the work of the devil:** *"One of the post-exilic-apostasies of Orthodox Judaism was the avoidance of the Name of the Almighty, the so-called Tetragrammaton, (the four lettered Name, YHWH). 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...We believe that avoiding the Name of Yahuweh, substituting it with a title, was the work of "the mighty one of this world" (2 Cor. 4:4), in order to facilitate the introduction of the names of many a national pagan idol."*

It probably goes without saying that these are very serious accusations. **The best way to answer them is to simply ask what Yeshua did.** Did he use the Sacred Name? Did he teach his disciples to use the Sacred Name? We answer these questions in detail in our talks [PROBLEM 1: Sacred Name teachings don't follow Yeshua](#) and [PROBLEM 2: Sacred Name teachings don't follow the Apostles](#) but will attempt to summarize the evidence presented in those talks here too.



Firstly, scholars are agreed that by the time of Yeshua the Sacred Name was not used by the Jewish people except for one day a year when the High Priest said the Aaronic Benediction on the Day of Atonement in the Holy Temple. Several of the most trusted historical sources explicitly state this. For instance, the Mishnah in [Sotah 7:6](#). It reads: "How is the Priestly Benediction recited?...**In the Temple, the priest utters the name of God as it is written in the Torah**, i.e., the Tetragrammaton, and in the country they use its substitute name of Lordship." The Mishnah also says in [Yoma 6:2](#): "The Yom Kippur service continues: The High Priest comes over to the scapegoat, places both his hands upon it, and confesses...And the priests and the people standing in the Temple courtyard, **when they would hear the Explicit Name emerging from the mouth of the High Priest**, when the High Priest did not use one of the substitute names for God, they would kneel and prostrate themselves and fall on their faces, and say: Blessed is the name of His glorious kingdom forever and ever." Philo confirms this. In Life of Moses 2:114, when describing the golden plate worn by the High Priest on which was inscribed the name of God, he wrote: "A golden leaf was wrought like a crown, having engraved on it the four letters of the name which only those whose ears and tongues are purified unto wisdom may hear or speak **in the holy place, and by no one else at all in any place whatever.**"

Secondly, history records that **by the time of Yeshua the ban on the usage of the Sacred Name was so strong**

that it was actually regarded as blasphemy and a capital offense to pronounce it. The Mishnah states in [Sanhedrin 7:5](#): "One who blasphemes is not liable unless he utters the name of God." Again, Philo comes in as a second witness in his commentary to Leviticus 24 in Life of Moses 2:206: "But if any one were, I will not say to blaspheme against the Lord of gods and men, **but were even to dare to utter his name unseasonably, he must endure the punishment of death.**"

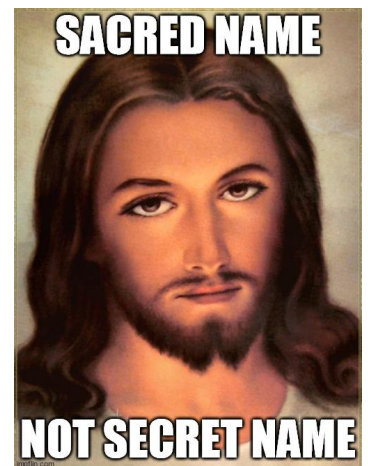
Regardless of how Sacred Name people may feel about the Mishnah and Philo, they don't get to play religious cancel culture and simply dismiss these trusted historical sources. **It's up to them to present other sources proving otherwise and if they can't do this then the evidence stands.** With this historical backdrop, let's now



return to our question of what Yeshua did. Luke 4:16-22 tells us that Yeshua went to synagogue and read a passage from Isaiah that included the name of God. Did he follow the Jewish tradition of saying Adonai/Lord, or did he pronounce the Sacred Name? **It's clear he said Adonai because the story ends by saying that everyone spoke well of him.** Please let that sink in - **when our Master read the Bible, he did not pronounce the name of God. He followed the Jewish tradition of saying Adonai/Lord.**

Not only do we see Yeshua following Jewish tradition in this matter, we also don't see him challenging it. The Master was quick to speak out against areas in which the traditions of men caused people to break the commandments of God. This was a very serious matter. **If it was a problem surely he would have spoke out about it!** But he didn't, and neither did his disciples.

**It may be argued that Yeshua didn't publicly use the name of God but that he and his disciples did use it in secret.** After all, didn't he say in John 17:6 "I have manifested Your name to the men whom You gave Me out of the world" and in John 17:26 "I have made Your name known to them"? No. It's clear Yeshua wasn't talking about secretly teaching his disciples the true pronunciation of God's name. This is obvious if you read the rest of the quote in John 17:26 - "I have made Your name known to them, **and will make it known...**" This quote wouldn't make any sense if he was just talking about the pronunciation of the Name. Not to mention, we just saw two sources stating quite clearly that the pronunciation of the Name wasn't lost in the late Second Temple era and continued to be publicly proclaimed annually. So what was the Master talking about? We answer this question in greater detail in [PROBLEM 3: Sacred Name teachings are based on misinterpretations of Scripture](#) so here we'll just say that **in the Bible your name is the reputation of who you are and what you do**, and this is true in this passage also. **The Son revealed who the Father was and what he was doing, and that was something he would continue to do.**



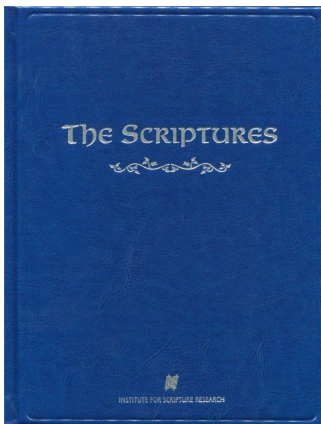
We see further evidence that Yeshua didn't privately use the name of God in **John 17** itself where he

addresses God as "Father" a total of six times and in **Mark 14:36** where he also prays "Abba Father". This is further reinforced by the fact that **Yeshua explicitly taught us to say "Our Father in heaven"** when we pray and how Scripture also says that **the Spirit of God in our hearts cries out "Abba, Father!"**

It's clear from the above historical sources and from Scripture itself that **Yeshua and his disciples did not have a Sacred Name agenda**. It is simply not there. We will leave it at that and conclude by pointing out yet another bare-faced lie propagated by the ISR. You may have noticed in the above quote the following: *"Surely He has many Names, one may ask? Not so! Men have called Him by many names, and indeed there are many titles by which He is known in Scripture (mistakenly called 'names' by some)..."* **It is emphatically stated here that it is a mistake to call the titles of God 'names'. This is unfortunate because God himself refers to one of his titles as his name** in Exodus 34:14 where he says that "the LORD, **whose name is Jealous**, is a jealous God". It's always a little disheartening when people are so blinded by their agendas that they think God himself is mistaken for not agreeing with them.



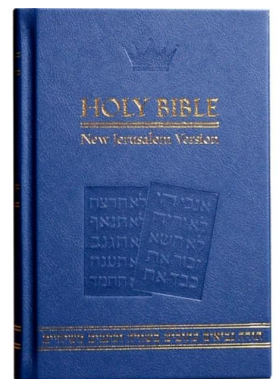
## CONCLUSION



If you've made it this far, congratulations! It's clear that you are a true Berean and that you love the truth and are willing to search the Scriptures and history to see if these things are so.

Our final analysis of The Scriptures: **it's the best of the Bibles that the Sacred Name movement has produced, but even The Scriptures has been tried in the balance of truth and found severely wanting.** In view of the serious problems with The Scriptures and with the Institute for Scripture Research that we have addressed in this review **we strongly encourage our readers to discontinue their use of this version and to warn others against it too.**

The good news is that **the things that make The Scriptures attractive can be found in several other Messianic Bibles, especially the New Jerusalem Version (NJV)** which even features the original Hebrew name of God. Please see our detailed reviews of these recommended Bibles [here](#) and especially consider the NJV as a superior alternative to The Scriptures.



For our readers who choose to continue using The Scriptures we offer the five following pieces of advice:

1. **Don't learn your Hebrew from the Scriptures.** Instead, learn to pronounce Hebrew the way the Jewish people pronounce it. We recommend [Hebrew Quest](#) as a great place to start.

2. **Don't use the Sacred Name.** Instead, follow Yeshua's example and teachings and use names like Abba/Father and Adonai/Lord.
3. **Don't get weird about "Elohim" and "Yah".** As you've seen, there's nothing wrong with using English words like "God" and "Lord". Stay free.
4. **Respect Judaism.** Yeshua is the King of the Jews. Do your best to honour the Jewish people and the way they've historically interpreted and lived out the Torah.
5. **Don't mention The Scriptures without disclaimers.** Now that you know the lies behind this version, you are responsible. Be careful not to recommend it to new people who don't know better. Our Master said it would be better for you to be drowned than to cause a little one to stumble.

We hope this review was helpful! Be sure to also watch the [video reviews](#) and check out our [Bible Review series](#). Also, it probably goes without saying that it took many hours to conduct this research and write this review. **If you found it helpful please say thank you and do your part to keep us going** by [becoming a member](#) or [donating](#). Thank you!

We finish our review of The Scriptures with an open and hope-filled letter to our brothers (and possibly sisters) behind this Bible.

## To the Directors of the ISR:

As has been acknowledged in this review, it is clear that you are humble and sincere believers with good hearts and true intentions. It's also evident that you have worked hard and paid a high price to further what you believe to be the cause of truth. We recognize and honour this. At the same time, we have also conclusively demonstrated that not everything you have written in The Scriptures and other literature such as Come Out Of Her is true. We hope and pray that you will seriously consider the facts we have presented here and come out of the deceptions that you have fallen into - not only for your own sakes, but for the sake of the many innocent believers you are misleading, for the sake of the Hebrew Roots movement which you are corrupting, and most importantly for the sake of the reputation of the Messiah himself whom you are misrepresenting.

You yourselves state that *"By its very nature, the work of translating and improving the translation can never truly be said to be complete. Though we strive for perfection we do not claim that the translation is perfect. Far from it. This is why we have adopted the unique approach of asking public participation in its improvement."* You also wrote, *"We do not offer our labours to the public as the "last word" on these matters, and welcome feedback and useful input from any who have insight or information relevant to the improvement of this translation."*

In view of your acknowledgement of this translation's need for further improvement and your request for input we therefore call upon you, the Directors of the Institute for Scripture Research, to do the following:

1. Stop using the name Yehoshua/Yahushua/etc. in The Scriptures and other literature and use the standard form Yeshua as it is written in every Hebrew and Aramaic New Testament we have.



2. Update the transliterations in The Scriptures to more accurately reflect the way Hebrew is spoken by the Jewish people.
3. Include instructions in The Scriptures and on your website on how to reverently handle a book containing the holy name of God so as not to cause unnecessary offense to Jewish people.
4. Remove your attacks on common English names for the Creator such as Lord, God, Jesus, and Christ from The Scriptures and other publications.
5. Discontinue publishing and distributing "Come Out Of Her My People".
6. Issue a white paper disassociating yourself from and disproving the Sacred Name lies that you have until now been teaching.

We believe that there are many good qualities in The Scriptures and that it can be redeemed. We believe that your hearts are in the right place and that it's not too late to repent and allow the truth to set you and your readership free. We believe that with Messiah's help you can undo the damage that you have thus far caused. We pray it will be so.

Respectfully,

Izzy Avraham

*Holy Language Institute*